VOLUME IV — Codices Italicos praeter Florentinos, Venetos, Mediolanenses, Romanos (1903)

Descripserunt Dominicus Bassi, Franciscus Cumont, Aemygdius Martini, Alexander Olivieri
187 pages | Turin, Bergamo, Parma, Modena, Bologna, Naples, Messina; Supplement of Florentine Laurentiani

Preface (pp. v–viii)

Cumont's preface explains that this fourth volume covers all Italian libraries beyond those already treated, with contributions from Bassi (Naples, Modena), Martini, and Olivieri (Catania, Messina, Turin, Parma, Bologna, with Cumont completing Modena). Franz Boll and Wilhelm Kroll assisted with proof-correction.

PART I: CATALOGUE

(pp. 1–79)

pp. 1–18 — Codices Taurinenses (Turin, Biblioteca Nazionale, 5 manuscripts)

Cod. 1 = B VI 8 (paper, 1565; ornate with gold and red letters and painted miniatures)
Contains: Johannes Camaterus, *On the Celestial Arrangement of the Stars* — a 12th-century Byzantine astrological poem in iambic trimeters addressed to the Porphyrogenitus emperor; followed by a prose exposition (*Diacrisis*) of the same horoscopic themes, with chapters on the significations of each house, the chromatic (colour) places, and how to construct and interpret a birth chart.
Topic: Byzantine didactic astrology; horoscope construction; house significations; natal interpretation.
Cod. 2 = C III 8 (paper, 15th c., 150 ff.)
Contains: An anonymous work on the zodiac circle divided into 12 equal parts, each of 30 degrees; followed by George Chrysococca's *Explanation of the Persian Astronomical System* (commentary on the Persian astronomical tables, with extensive tables, ff. 87–136).
Topic: Mathematical astronomy; Persian transmission; astronomical tables.
Cod. 3 = C VI 21 (paper, 16th c., 52 ff.)
Contains in its first part: a brief astronomical primer of unknown authorship, probably composed by a Byzantine teacher ca. 1008 CE; chapters on the definition of music and astronomy; the 12 zodiac signs; eclipses; aspects; the five planets; planetary aspects; mixtures of planets; domiciles of planets; dignities; climates; conclusion. Second part includes Hero of Alexandria's *Introduction to Geometry*; Hippocrates, *Prognostic on Seasons*; Sortes for identifying a thief; and works of Synesius of Cyrene. An added leaf (f. 52) contains: planetary rulerships by month; blood-letting (*phlebotomia*) guidance by lunar position.
Topic: Elementary astronomy; introductory planetary theory; eclipses; sortes (divination); medical astrology.
Cod. 4 = C VII 10 (paper, 14th c., written partly in 1389 by Eleutherius the astrologer from Lesbos — a known historical figure)
The most important Turin manuscript. Contains over 200 numbered astrological chapters, extensively cross-referenced with the Florentine, Venetian, and Parisian manuscripts. Key contents include:

- Tabula de cyclis Solis et Lunae (astronomical calendrical tables)
- Methods for finding Easter; indiction cycles
- **Stephanus of Alexandria**, *Apotelesmatic Treatise* addressed to Timotheus — in reality a prophetic text on the religion of Mohammed, *peri neophanes kai atheou nomothesias Moamed*, predicting the rise of Islam from astral conjunctions. A unique historical document.
- Hephaestion of Thebes, excerpts: on the signs in which planets rejoice; on the best zodiac places; on house-lordship; on decimation; on assimilation; on *doryphoria* (planetary bodyguard); on synaptic conjunctions and full moons; numerous interrogational chapters
- Rhetorius: on sect of stars; on tropical, fixed, and bicorporeal signs; on aspects; on centres and their terms; on lots; on triplicity lords
- A founding horoscope of Constantinople (dated 330 CE) with astrological commentary
- Brontologion (thunder omen calendar) beginning with Aries/March
- Extended interrogational section (ff. 54–73): thieves; illness and death; warfare; elections; fugitives; rulers and their terms in office; dreams; blood-letting; buying slaves; marriage; building
- **Leo the Philosopher**, *On Kings and Rulers*: how to determine the duration of a reign from the chart

Topic: Byzantine astrological compendium; Islamic astrological history; Stephanus on Mohammed; interrogational astrology; elections; natal astrology; political astrology; Constantinople horoscope.
Cod. 5 = C VII 15 (paper, 15th–16th c., 177 ff., compiled from multiple hands)
Contains: Astronomical treatise with coloured illustrations; chapters on the 12 zodiac signs and their 36 decans; finding the royal star of the year; description of the seven planets; planetary rulers of days and hours (*chronocratores*); Solomon's Interpretation to his son Hieroboam on planetary hours with invocations; *Selenodromion* (lunar calendar); Isaac Argyros, Persian astronomical canons; Ptolemy, *Tetrabiblos* (Books I–II, incomplete).
Topic: Popular planetary magic; planetary hours; lunar calendar; astronomical computation; Ptolemaic astrology.

p. 19 — Codex Bergomas (Bergamo, Biblioteca Municipale, 1 manuscript)

Contains: Ptolemy, *Tetrabiblos* Books I–IV (complete, with marginal corrections); Pseudo-Ptolemy, *Karpos* (Centiloquium).
Topic: Ptolemaic astrological canon.

pp. 23–27 — Codex Parmensis (Parma, Biblioteca Palatina, 1 manuscript, 14th c.)

Contains: Short text on the oblique motion of the Sun; Proclus's paraphrase of the *Tetrabiblos*; the 100 chapters of Ptolemy's *Karpos*; Paul of Alexandria, *Eisagoge* (introduction to apotelesmatic astrology); Hipparchus, *On the Twelve Zodiac Signs*. Notulae on the final leaf date the MS to 1371–1374 CE, mentioning the copyist's presence in Constantinople, then Rhodes.
Topic: Introductory Ptolemaic astrology; chronology; Paul of Alexandria.

pp. 27–48 — Codices Mutinenses (Modena, Biblioteca Estense, 9 manuscripts)

The most important is **Cod. 11 = B 85 sup.** (paper, 15th c.), which contains:

- **Nicetas Paphlagonius**, *Peri tou polyaskholou pragmatos tēs astrologias* (On Astrology as an Excessively Complex Subject) — a philosophical critique/defence of astrology
- **Julianus of Laodicea**, *Episképsis Astronomikē* (Astronomical Investigation): a systematic treatise on planetary astronomy, with a full preface and three opening chapters. Julianus was active under the Emperor Anastasios (5th c. CE).
- **Melampous**, *Methodos peri tōn tēs Selēnēs prognostikeōn* (Method of Lunar Prognostics): 11 numbered techniques for predicting illness outcomes and favourable days from the Moon's position, aspects, and phases.
- **De Septem Mundi Aetatibus** (On the Seven Ages of the World): a doctrine of world-historical cycles governed by planetary periods (Saturn 30 yrs, Jupiter 12, Mars 15, Sun 19, Venus 8, Mercury 20, Moon 25) — traced to Babylonian/Chaldean origins; linked in the Addenda to Bardesanes of Edessa.
- ***Akribes Philosophia tōn Khaldaiōn*** (Exact Philosophy of the Chaldeans): a short text on Babylonian astrological doctrine
- A text attributed to *Persos philosophos kai astrologos tounoma Zanates* on the seven planets and their effects on hours and days

Topic: Philosophical debate on astrology; planetary astronomy; medical astrology (Melampous); Babylonian world ages; Chaldean philosophy; Pythagorean number theory.

pp. 39–49 — Codices Bononienses (Bologna, Biblioteca Universitaria, 2 manuscripts)

Cod. 18 = 3632 (the major Bologna manuscript) contains a rich astrological compendium including:

- **Abu Ma'shar (Albumasar)** chapters: method of the Khārijites (Islamic historical chronology through planetary conjunctions); on the rising of Sirius and its portents; on the structure of the cosmos; on the nature of animals under each planet
- **Julian of Laodicea**, more extensive fragments
- **Theophilus of Edessa**: on animals and plants subject to each planet
- Thunder-omen calendar (*Brontologion*) of unknown authorship
- **Heliodorus**: fragments on the seven planets, days, and hours
- **Protagoras of Nicaea**: fragments; **Vettius Valens**: excerpts; Hermes Trismegistus: fragments

Topic: Islamic astrological history (Abu Ma'shar); Byzantine world prophecy; planetary hours; wide-ranging astrological anthology.

pp. 49–73 — Codices Neapolitani (Naples, Biblioteca Nazionale, 8 manuscripts)

Cod. 19 (= II C 33, written by Johannes Xerocaltus) is the largest Naples manuscript — a collectaneum of 490+ numbered astrological chapters. Notable contents:

- **Dekanomanteia** (Decanosoothsaying): oracular divination from the 36 decan faces of the zodiac
- Paul of Alexandria, excerpts from the *Introduction*
- Plants operating by planetary nature (*peri phytōn*): botanical correspondences for each planet
- Heliodorus: on the 7 planetary rulers of days and hours
- **Zanates** (Abu Abd-Allah al-Zanati, 9th-c. Islamic astrologer): detailed rules for interrogational astrology
- **Khresima para tou Ouamlentou** (Useful material from Valentinus/Valens): excerpts
- **Niklaos the prōtathoros**: on runaways
- **Julian of Laodicea**: astronomical and astrological fragments
- Heliodorus: on the decans of the zodiac; on the rising of the Dog Star, attributed to Antiochus
- **Epistolē Petrou philosophou eis ton patriarchēn kyr Loukas** (Epistle of Peter the Philosopher to Patriarch Luke Chrysoberges, 1156–1169 CE): a 12th-century defence of astrological practice — historically significant document of the Byzantine controversy about astrology
- Prognostica from zodiac signs; Selenodromion; thunder-omen calendar

Topic: The full breadth of Hellenistic and Byzantine astrology; decan divination; Islamic transmission (Zanates); 12th-century political controversy on astrology; lunar and thunder omens.

p. 73 — Codex Messanensis (Messina, 1 manuscript, briefly noted)

pp. 73–79 — Supplementum Codicum Florentinorum (Additional Laurentian manuscripts, numbered 29–31)

- Geomantic texts: Nicolas of Otranto's *Krisis* (Judgment) — a full Islamic-derived geomantic (*raml*) divination manual with 144 astrological-geomantic combinations
- Calends omen calendar (*Kalandologion*)
- Zoroaster (*Geoponica* I.12): on the zodiac and the 12-year Jupiter cycle
- **Vettius Valens**, extensive excerpts on zodiac sign significations

Topic: Islamic geomancy in Byzantine transmission; omen calendars; Zoroastrian astral lore; Vettius Valens.

PART II: APPENDIX — Critical Editions (pp. 80–183)

pp. 80–95 — From Cod. 4 (Turin C VII 10)

- *From Heliodorus's Commentary on Paul of Alexandria*: proem and opening chapters
- *Peri tōn en tais katastasesin...* (On winds, thunders, lightnings, earthquakes, and floods): omen text predicting natural disasters from planets at the solstice and equinox positions
- **Chapters on Theft**: the thief's location, age, appearance, proximity, sex, and mode of entry
- *Peri kairōn taraxēs...* (On times of storm, fire, earthquake, and flood)
- **Leo the Philosopher**, *Peri Basileōn kai Archontōn*: on determining duration of a king's reign from the chart; a political astrological text
- *Peri probolēs archontos* (On the appointment of a ruler): from Theophilus of Edessa
- *Peri tou eidenai tou deipnou tēn kataskeuēn* (On knowing the preparation of the dinner): horary text revealing what is being cooked at a banquet

pp. 96–98 — From Cod. 10 (Modena 43)

Nicetae Paphlagonii: *Peri tou polyaskholou pragmatos tēs astrologias* — philosophical essay arguing that the complexity and variability of astrological factors make definitive prediction very difficult; one of the few ancient texts of internal astrological self-criticism.

pp. 99–121 — From Cod. 11 (Modena 85)

- **Julianus of Laodicea**, *Episképsis Astronomikē*: preface and first three chapters of a systematic astronomical inquiry into planetary motions and properties
- **Melampous**, *Methodos peri tōn tēs Selēnēs prognostikeōn*: 11 medical-prognostic techniques from the Moon's position and phases — linked to Hippocratic tradition

- **De Septem Mundi Aetatibus**: planetary period cycles governing world-historical ages — doctrine linking Babylonian cosmological chronology (Bardesanes of Edessa) to Greek planetary astronomy; historically significant text on Babylonian transmission
- *Akribes Philosophia tōn Khaldaiōn*: brief summary of Babylonian astral doctrine
- **Zanates** (*Perses philosophos*), detailed planetary significations from Islamic astrological tradition (Abu Abd-Allah al-Zanati)

pp. 120–128 — From Cod. 15 (Modena 215)
Theophilus of Edessa (active ca. 695–785 CE, court astrologer to the Umayyad caliph Mahdi), *Peri zōōn kai phytōn hekastō planētē hypobeblēmenōn*: systematic correspondence table of animals and plants associated with each of the seven planets — a significant node in the transmission of Greek astrology into the Islamic world.

pp. 124–133 — From Cod. 18 (Bologna 3632)
- **Abu Ma'shar**, selected chapters: on the cosmic year (*enalagē tou kosmikou etous*); on the rising of Sirius and its meteorological and political portents; on the cosmic structure; on divination from a sacrificial animal (*paignion*)
- Thunder-omen text (*Brontologion*) of unknown authorship

pp. 130–168 — From Cod. 19 (Naples II C 33)
- **Dekanomanteia**: full edition of the decan oracle
- Heliodorus on planetary rulers of days and hours; on the decans
- On the Dog Star's rising, attributed to Antiochus of Athens
- **Epistolē Petrou philosophou** (Epistle of Peter the Philosopher to Patriarch Luke): 12th-century defence of astrology addressed to Patriarch Chrysoberges — important for the Byzantine controversy under Manuel I Komnenos
- Prognostica from zodiac signs

pp. 170–177 — From Cods. 20 and 24 (Naples)
- *Hermēneia tou seismologiou tōn dōdeka zōidiōn* (Interpretation of the Earthquake-Omen Calendar): predictions of earthquakes by zodiac sign of the Moon
- *Hermēneia tou Brontologiou tou mēniaou* (Interpretation of the Monthly Thunder-Omen Calendar)
- **Vettius Valens**: *peri synodōn tōn planetōn kata dyadas* — systematic treatment of all 28 two-planet combinations and their effects on nativities and mundane events

pp. 179–182 — From Cod. 31 (Laurentian supplement)
Vettius Valens, *Peri sēmeiōn tōn zōidiōn* (On the Signs of the Zodiac): significations of each of the 12 zodiac signs, with descriptions of qualities, planetary and decanal rulerships, regional associations, bodily parts governed — an important contribution to the text history of Valens.

pp. 183–184 — Addenda et Corrigenda
Corrections and additions to earlier volumes; note linking the *De Septem Mundi Aetatibus* planetary period doctrine to a passage in Bardesanes of Edessa as quoted by Georgius the Arab Bishop (ca. 700 CE).

pp. 185–190 — Indices
Index of manuscripts (with concordance of shelf-marks); index of scribes and owners; index of dates; index of authors (*Scriptorum*); general index (*Nomina cetera*).

CATALOGUS CODICUM

ASTROLOGORUM GRAECORUM

CODICES ITALICOS

PRAETER

FLORENTINOS, VENETOS, MEDIOLANENSES, ROMANOS

DESCRIPSERUNT

DOMINICUS BASSI, FRANCISCUS CUMONT,
AEMYGDIUS MARTINI, ALEXANDER OLIVIERI.

IV

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1903

CATALOGUE OF CODICES

OF ASTROLOGERS GREEK

ITALIAN CODICES

OTHER THAN

FLORENTINE, VENETIAN, MILANESE, ROMAN

DESCRIBED BY

Dominic Bassi FRANCIS CUMONT,
AEMYGDIUS MARTINI, ALEXANDER OLIVIERI.

IV

BRUSSELS

AT THE HOUSE OF HENRICI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1903

PRAEFATIO

Exspectatione tardius ad finem perductus est quartus hic operis nostri tomus, qui descriptis iam codicibus Florentinis, Venetis, Mediolanensibus reliquos omnes Italicos praeter Romanos complectitur. At in perquirendis evolvendisque libris disiunctas per urbes dispersis laborem et tempus haud parvum consumpsimus, nec biennii spatio instituta absolvere potuissemus, nisi ipsa Italia, terra philologorum feracissima, auxilia nobis suppeditasset. Dominicus enim Bassi et Aemygdius Martini expleto catalogo Mediolanensi Neapolitanum libenter aggressi sunt. Indicis quoque totius libelli conficiendi molestum munus Bassi suscepit. Alexander Olivieri, qui iam Catanae docet, codices Messanenses exploravit; idem antea Bononiensium Mutinensiumque inventarium inchoaverat, quod ego perfeci. Ipse etiam Taurinenses, Parmensem, Bergomatem, Florentinorum mantissam descripsi. Quantum quisque nostrum ad uberrimam contulerit fragmentorum collectionem, quae in appendice primum publici iuris fiunt, ex siglis unicuique eorum subscriptis apparet; sed alium ab alio assidue adiutum esse vix est quod moneam. Nec veteres nostri sodales Franciscus Boll atque Guilelmus Kroll societati laboris se subduxerunt; immo in plagulis corrigendis supplendisque devotis-

PREFACE

This fourth volume of our work has been brought to completion later than expected; having already described the Florentine, Venetian, and Milanese codices, it encompasses all the remaining Italian ones except the Roman. But in searching out and examining books scattered across separate cities, we spent no small amount of labor and time, nor could we have completed our undertaking within the space of two years, had not Italy itself, that most fertile land of philologists, supplied us with assistance. For Dominicus Bassi and Aemygdius Martini, having finished the Milanese catalogue, willingly undertook the Neapolitan one. Bassi also took upon himself the tiresome task of compiling the index of the entire volume. Alexander Olivieri, who now teaches at Catania, examined the codices of Messina; the same man had previously begun the inventory of those of Bologna and Modena, which I completed. I myself also described the Turin, Parma, Bergamo, and the supplement to the Florentine codices. How much each of us contributed to the very rich collection of fragments, which are here for the first time made public in the appendix, is apparent from the sigla subscribed to each of them; but I need hardly point out that each of us was continually assisted by the others.Nor did our old companions Franciscus Boll and Guilelmus Kroll withdraw themselves from the partnership of labor; indeed, in correcting and supplementing the printed sheets with devotion—

simo animo nobis opitulati sunt. Collegas quoque et amicos Iosephum Bidez Paulumque Thomam, quotiens eos rogitavi, operam suam mihi nunquam denegaverunt. Virum denique clarissimum humanissimumque Theodorum Nöldeke de verbis rebusque orientalibus haud frustra interrogavi. Quibus omnibus, cuius ope factum est, ut emendatius opusculum nostrum evaderet, debitas gratias libentes solvimus.

Scr. Bruxellis nonis Ianuariis 1903.

F. C.

most willing spirit assisted us. My colleagues and friends Joseph Bidez and Paul Thomas, whenever I called upon them, never denied me their assistance. Finally, the most distinguished and gracious Theodore Nöldeke I consulted on matters of Oriental words and things, not without profit.

To all of these, through whose help it came about that our little work emerged more correct, we gladly render due thanks.

Written at Brussels, on the Nones of January, 1903.

F. C.

CODICES TAURINENSES

TURIN CODICES

CODICES TAURINENSES

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1. Cod. B, VI, 8 (b, III, 30) = Pasini, *Codices mss. bibliothecae R. Taurinensis*, 1749, CCXIX. — Codex chartaceus, ff. 40, saec. XVI (anni 1565), cm. 24 × 16,5, eleganter exaratus, aureis vel rubris litteris et venustis picturis ornatus.

F. 1. Τοῦ σοφωτάτου Ἰωάννου τοῦ Καματηροῦ τοῦ ἐπὶ τοῦ κανικλείου περὶ τῆς οὐρανίας τῶν ἀστέρων διαθέσεως ἐν συνόψει διὰ στίχων ἰαμβικῶν πρὸς τὸν βασιλέα τὸν Πορφυρογέννητον. Προοίμιον. — Inc. Ἐξ οὐρανίων ἀντίγων σοι βιβλίων... — Des. f. 35ᵛ : Καὶ ταῦτα βίβλος Βαβυλωνίων γράφει. Deinde legitur subscriptio Σὺν θεῷ ἁγίῳ ,αφξε' (1536). Triginta primos versus edidit Pasini, *l. c.* (p. 314). Totum opus Miller, *Notices et extr. des mss.*, t. XXIII, 2, p. 53 ss.

F. 36. Διασάφησις τῆς παρούσης πραγματίας καὶ πῶς δεῖ συνιστάναι τὰ θεμάτια. Inc. Τῆς οὐρανίας διαθέσεως κατὰ τόδε τὸ ἐγχαραττόμενον σχῆμα...

Apponitur figura thematis. Sequuntur capitula : f. 37. Περὶ τῶν ὀνομασιῶν τῶν τόπων τοῦ διαθέματος. — F. 37ᵛ. Περὶ τῶν χρηματιστικῶν τόπων. — Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα. — F. 38. Ἔκθεσις εἰς τὰς μαρτυρίας. — Διδασκαλία καθολικὴ πῶς δεῖ συνιστάναι τὰ θεμάτια καὶ ἀποτελεῖν τὰ γενέθλια. — Des. f. 40ᵛ: ... τοῦ ἐνιαυτοῦ ἢ τοῦ Ἑρμοῦ.

2. Cod. C, III, 8 = Pasini, *Codices Taur.*, XIX. — Chartaceus, saec. XV, cm. 29 × 19, ff. 150. — Codex inabsolutus : desunt tituli, primae litterae capitulorum et figurae astronomicae quae rubro pigmento exaranda erant.

F. 1. Inc. Τοῦ ζῳδιακοῦ κύκλου εἰς ιβ' ἴσα διῃρημένου τμήματα, τούτων δ' ἕκαστον εἰς λ' μοίρας, ἔτι δὲ καὶ ἑκάστη μοῖρα... Opus mihi ignotum.

F. 3. Sine titulo. Ἐπειδήπερ τὴν σύστασιν τῶν προκειμένων προχείρων κανόνων τὴν περιέχουσαν τὰς τῶν ἀστέρων κινήσεις... — Des. f. 86 : ... ἐν Ἀλεξανδρείᾳ πάντες δ' ἀφανεῖς· σχέδον γὰρ τέταρτον μέρος ζῳδιακοῦ ἀπὸ τῆς ὁρίζοντος μετεωρισμένον (?) φαίνεται. Sequuntur ff. 87-136 tabulae astrono-

TURIN CODICES

1. Cod. B, VI, 8 (b, III, 30) = Pasini, Codices mss. bibliothecae R. Taurinensis, 1749, CCXIX. - Paper codex, ff. 40, 16th century (year 1565), cm. 24 × 16.5, elegantly written, adorned with gold or red letters and beautiful illustrations.

F. 1. Of the most wise John Kamateros, of the kanikleion, concerning the celestial disposition of the stars in summary form in iambic verses, addressed to the Emperor Porphyrogenitus. Prooimion. Inc. Ἐξ οὐρανῶν ἀντίγων σοι βιβλίων... - Des. f. 35v: Καὶ ταῦτα βίβλος Βαβυλωνίων γράφει. Then follows the subscription Σύν θεῷ ἁγίῳ αφξε (1536). The first thirty verses were published by Pasini, l. c. (p. 314). The entire work by Miller, Notices et extr. des mss., t. XXIII, 2, p. 53 ff.

F. 36. Explanation of the present treatise and how one must construct the horoscopes. Inc. Τῆς οὐρανίας διαθέσεως κατά τόδε τὸ ἐγχαραττόμενον σχῆμα...

A figure of the theme is appended. The chapters follow: f. 37. Περὶ τῶν ὀνομασιῶν τῶν τόπων τοῦ διαθέματος. - f. 37v. Περὶ τῶν χρηματιστικῶν τόπων. Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα.

F. 38. Ἔκθεσις εἰς τὰς μαρτυρίας. Διδασκαλία καθολική πῶς δεῖ συνιστάναι τὰ θεμάτια καὶ ἀποτελεῖν τὰ γενέθλια. - Des. f. 40v: ... τοῦ ἐνιαυτοῦ ἢ τοῦ Ἑρμοῦ.

2. Cod. C, III, 8 = Pasini, Codices Taur., XIX. - Paper codex, 15th century, cm. 29 × 19, ff. 150. - Codex incomplete: titles are missing, as are the initial letters of chapters and the astronomical figures that were to be drawn in red pigment.

F. 1. Inc. Τοῦ Ζῳδιακοῦ κύκλου εἰς ιβ΄ ἴσα διηρημένου τμήματα, τούτων δ᾽ ἕκαστον εἰς λ' μοίρας, ἔτι δὲ καὶ ἑκάστη μοίρα... Work unknown to me.

F. 3. Without title. Ἐπειδήπερ τήν σύστασιν τῶν προκειμένων προχείρων κανόνων τὴν περιέχουσαν τὰς τῶν ἀστέρων κινήσεις... Des. f. 86: ... ἐν Ἀλεξανδρείᾳ πάντες δ᾽ ἀφανεῖς· σχέδον γὰρ τέταρτον μέρος Ζῳδιακοῦ ἀπό τῆς ὁρίζοντος μετεωρισμένον (?) φαίνεται. There follow on ff. 87–136 astronomical tables.

micae. — Est Georgii Chrysococcae Ἐξήγησις εἰς τὴν σύνταξιν τῶν Περσῶν. Vide Usener, *Ad historiam astronomiae symbola,* 1876, p. 28, f. 88 s.; cf. Bullialdus, *Astronomia philolaïca,* 1645, p. 211 ss.

3. Cod. C, VI, 21 (b, VI, 18) = Pasini, *Codd. Taur.*, CCXXXVIII. — Saec. XVI, cm. 20,2 × 14, ff. 52.

Prima pars huius codicis (f. 1-18) continet brevem expositionem quae ad discipulos erudiendos composita esse videtur a magistro quodam saeculi XI p. C. n. (f. 7 legitur : ... τὰς τετραετηρίδας αἵτινές εἰσιν ἀπὸ τῆς βασιλείας Φιλίππου ψηφιζομένας ἄχρι τοῦ δεῦρο ἤγουν τοῦ ͵ϛφις' ἔτους; item f. 7ᵛ : κατὰ τὸ νῦν ͵ϛφις' ἔτος (= 1008 p. C. n.). Quamvis ad astrologiam iudiciariam vix pertineat, opusculum inditum, ut videtur, paucis verbis describere haud inutile erit :

F. 1. Ὅρος μουσικῆς. — Inc. Μουσική ἐστι γνῶσις...

F. 4. Ὅρος ἀστρονομίας. Ἀστρονομία ἐστὶ γνῶσις πόσου συνεχὲς ἀεικινήτου. Infra legitur : Ἄθροισις εὐσύνοπτος ἀστρονομίας. Tituli capitulorum in marg. inscripta sunt : Τί ἐστι σφαῖρα. — F. 5ᵛ. Τὰ ιβ' ζώδια. — F. 6ᵛ. Πρόθεσις. — Ἀρχὴ τῆς ψηφοφορίας. — F. 9. Περὶ ἐκλείψεως. — F. 9ᵛ. Περὶ τῶν ἐκλειπτικῶν συνδέσμων. — F. 10. Αἵρεσις συνδέσμων. — F. 10ᵛ. Περὶ τῶν ε' πλανήτων. — F. 11ᵛ. Περὶ σχημάτων. — F. 12ᵛ. Περὶ κράσεως ἀστέρων. — Κρίσις ἡ περὶ τῶν σχημάτων. — F. 13. Οἶκοι πλανήτων. — Ὑψώματα. — F. 14. Περὶ τῶν κλιμάτων. — Des. f. 15. Τέλος τῆς ἀστρονομίας.

F. 15ᵛ. Περὶ τῶν ἑπτὰ κλιμάτων (Κλίματά εἰσιν ἑπτά — τὰς κδ' ὥρας τοῦ νυχθημέρου).

F. 17. [Μ]ετάβασις Ἡλίου ἀπὸ ζῳδίου εἰς ζῴδιον.

F. 17ᵛ. Περὶ γραμματικῆς.

F. 18. Alia manus incipit et nova materia. Continet codex : f. 20, Ἴρωνος (*sic*) εἰσαγωγὴ τῶν γεωμετρουμένων; f. 26ᵛ, Ἱπποκράτους περὶ καιρῶν πρόγνωσις; f. 27ᵛ, Sortes ad furem cognoscendum; f. 29ᵛ, Ἀπὸ τοῦ Ὀππιανοῦ ἁλιευτικῶν, περὶ ἐναλίων ζῴων; f. 38, Opera nonnulla Synesii episcopi Cyrenes. — F. 37, subscriptio legitur : Ἐγράφη τοῦτο τὸ βιβλίον ὑπ' ἐμοῦ Ἰω(άνν)ου ἱερέως τοῦ Συμεωνακ(ίου?) καὶ πρωτοπαππᾶ Χανδά (?).

Folium extremum (f. 52) ex alio codice abreptum excerpta quaedam astrologica praebet : Μηνὶ Ἀπριλίῳ εἰς τὸν ε' κυριεύει ἀστὴρ ὀνόματα, κτλ. — F. 52ᵛ. Περὶ φλεβοτομίας. — Inc. Παρατηρητέον οὖν καὶ περὶ βλεβοτομίας (*sic*) οὕτως ἔν τε τὰς τοῦ μηνὸς ἡμέρας καὶ τῆς Σελήνης...

This is George Chrysococces' Ἐξήγησις εἰς τὴν σύνταξιν τῶν Περσῶν. See Usener, Ad historiam astronomiae symbola, 1876, p. 28, f. 88 s.; cf. Bullialdus, Astronomia philolaica, 1645, p. 211 ss.

8. Cod. C, VI, 21 (b, VI, 18) Pasini, Codd. Taurus, 238 16th century, cm. 20.2 x 14, ff. 52.

The first part of this codex (f. 1–18) contains a brief exposition that appears to have been composed for the instruction of students by a certain master of the 11th century AD (f. 7 reads: ... τὰς τετραετηρίδας αἵτινές εἰσιν ἀπὸ τῆς βασιλείας Φιλίππου ψηφιζομένας ἄχρι τοῦ δεῦρο ἤγουν τοῦ σφις' ἔτους; likewise f. 7v: κατὰ τὸ νῦν ςφις΄ ἔτος (= 1008 AD). Although it scarcely pertains to judicial astrology, it will not be without use to describe in a few words this opuscule, which appears to be unedited:

F. 1. Definition of Music. — Inc. Μουσική ἐστι γνῶσις...

F. 4. Definition of Astronomy. Astronomy is the knowledge of a continuous, ever-moving quantity. Below is read: A concise summary of astronomy. The chapter headings are inscribed in the margin: What is a sphere. F. 5. The 12 Signs of the Zodiac. — F. 6v. Proposition. The beginning of calculation. — F. 9. On eclipses. — F. 9. On the eclipse conjunctions. F. 10. The choice of conjunctions. — F. 10. On the 5 planets. — F. 11v. On aspects. — F. 12. On the mixture of stars. — Judgment concerning the aspects. — F. 13. The houses of the planets. — Exaltations. — F. 14. On the climates. Des. f. 15. End of astronomy.

F. 15. On the seven climates (The climates of the nychthemeron the 24 hours are seven).

F. 17. [T]he transition of the Sun from one zodiac sign to another.

G. 17. On Grammar.

F. 18. A different hand begins and new material. The codex contains: f. 20, Heron's (sic) Introduction to Geometry; f. 26, Hippocrates' Prognostication of Seasons; f. 27, Sortes for identifying a thief; f. 295, From Oppian's Halieutica, on marine animals; f. 38, Several works of Synesius, bishop of Cyrene. On f. 37, the following subscription is read: This book was written by me, John, priest of Symeonakios (?) and protopapas of Chandax (?).

The last folio (f. 52), taken from another codex, provides certain astrological excerpts: In the month of April on the 5th, the star of the name rules, etc. — F. 52. On Bloodletting. — Inc. One must therefore observe bloodletting (sic) in this way, both on the days of the month and of the Moon...

4. Cod. C, VII, 10 (B, VI, 12). — Chartac. mill. 202 × 143, ff. 73 (vac. 52), saec. XIV, partim anno 1389 ab Eleutherio astrologo Mytilenis descriptus (vide subscriptionem f. 7, cf. f. 51), minutissime scriptus et siglis scatens, a madore pessumdatus, ita ut a f. 54 multa evanida sint. — F. 52ᵛ, possessoris saec. XV nomen legitur: *Serenissimo et excellentissimo viro dño Anthonio de Placentia (?) pro sancta Romana ecclesia.* Parum accurate descripsit Zuretti, *Cod. graeci Taurinenses,* 28 (Studi ital. di filol. classica, IV, 1896, p. 219) [1].

F. 1. Tabula de cyclis Solis et Lunae.

F. 1ᵛ. Μέθοδος σύντομος εἰς τὸ εὑρίσκειν ῥαδίως φάσεων τὸ νομικόν. Sequuntur aliae methodi ad inveniendum Pascha.

F. 2. Περὶ τῶν θεμελίων τῶν μηνῶν καὶ εὑρέσεως ἡμερῶν τῆς τούτων ἀρχῆς (Κρατήσει τὰς τοῦ ἐνιαυτοῦ — καὶ πλεῖον οὐδέν). Sequuntur capitula varia.
Περὶ τῶν ἐπακτῶν τῆς Σελήνης. — Διατί οἱ κύκλοι τοῦ Ἡλίου κη' καὶ οὐ πλείονες ἢ ἐλάσσονες.

F. 3. Διατί οἱ κύκλοι τῆς Σελήνης τὸν ιθον οὐχ ὑπερβαίνουσιν ἀριθμόν. — Διατί ὁ ἰαννούριος (*sic*) μὴν θεμέλιον τῶν κύκλων τῆς Σελήνης λέγεται et alia huiusmodi.

F. 4. Sortes ex CL psalmis. Inc. Ἐὰν ἔννοιαν ἔχῃς ἐν τῇ καρδίᾳ σου ἢ ὀφείλεις πράγματι ἐπιχειρήσασθαι. — Des. ρν'. ... πρᾶγμα μετ' ὀλίγον πληρούμενον.

F. 5. Sine titulo. (Δεῖ τὴν Σελήνην καθ' ἡμέραν ψηφίζειν καὶ τοὺς μερισμοὺς τῶν μεταβάσεων — δεῖ δὲ τὴν Σελήνην).

F. 6. Φυσικὴ θεωρία περὶ σεισμῶν (Καθόλου τοίνυν — ἤδη γὰρ σεισμός). Cf. Lydi, *De ostentis*, ed. Wachsmuth, p. 172.

F. 7. Ἀποτελεσματικὰ ἐκ τῶν εἰς τὸν Παῦλον ἐξηγητικῶν Ἡλιοδώρου καὶ ἑτέρων ἀστρολόγων. — Inc. Τὸ ἑξάγωνον σχῆμα ἀγαθόν ἐστι ... — Des. f. 28 : ... τὴν οἰκοδεσποτίαν τῶν τῆς ζωῆς χρόνων. Sequitur. Τέλος τῶν τοῦ Παύλου ἀπὸ ἐξηγήσεως τοῦ Ἡλιοδώρου. Cf. *Catal. Flor.*, p. 32, n. 1; cod. Venet. 5, f. 1 ss. — Excerpta quaedam in appendice edita sunt.
Sequitur (f. 28) subscriptio : Τῷ συντελέστῃ τῶν καλῶν θεῷ

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[1] Hic liber ex reliquiis duorum codicum consarcinatus est : 1° Ff. 1-53, codex ab Eleutherio exaratus, nunc initio mutilus, fere totus impletur excerptis ex syntagmate quod dicitur Laurentiano (cf. Fr. Boll, *Sitzungsb. bayer. Akad.*, 1899, p. 88 s.). — 2° Ff. 54-73, codex fortasse eadem manu certe saec. XIV descriptus item excerpta ex syntagmate astrologico continet, nempe ex illis collectaneis saec. XI e quibus Marciani 334, 335 et Parisinus 2506 fluxerunt (cf. *Catal. Venet.*, p. 37, n. 1). Multo pleniorem olim fuisse librum Taurinensem numeri capitulorum monstrant rubro pigmento in margine adscripti, qui passim supersunt, sed plerumque a bibliopega abscissi sunt. Multa folia interciderunt, multa iam legi non possunt, itaque mihi ignoscatur si in recensendo opere titulum aliquem praetermiserim.

4. Cod. C, VII, 10 (B, VI, 12). Paper, 202 × 143 mm, ff. 73 (blank: 52), 14th century, partly written in 1389 by the astrologer Eleutherius at Mytilene (see subscription on f. 7, cf. f. 51), written in a very minute hand and full of abbreviations, damaged by moisture, such that from f. 54 many passages are effaced. On f. 52, the name of a 15th-century owner is read: To the most serene and excellent lord, Dño Anthonio de Placentia (?), for the holy Roman church. Described with insufficient accuracy by Zuretti, Cod. graeci Taurinenses, 28 (Studi ital. di filol. classica, IV, 1896, p. 219) [1].

F. 1. Table of the cycles of the Sun and Moon.

F. 1v. A brief method for easily finding the legal date of appearances. Sequuntur aliae methodi ad inveniendum Pascha. On

F. 2. the foundations of the months and the finding of the days of their beginning (It will hold the days of the year and nothing more). Sequuntur capitula varia. On the epacts of the Moon. Why the cycles of the Sun are 28 and not more or fewer.

F. 3. Why the cycles of the Moon do not exceed the number nineteen. Why the month of January (sic) is called the foundation of the cycles of the Moon, et alia huiusmodi.

F. 4. Lots from 150 psalms. Inc. If you have a thought in your heart about what matter you ought to undertake. – Des. 150. ... a matter to be fulfilled after a short time.

F. 5. Sine titulo. (It is necessary to calculate the Moon each day and the divisions of the transitions — it is necessary

F. 6. however for the Moon). A natural study on earthquakes (In general then already an earthquake). Cf. Lydi, De

F. 7. ostentis, ed. Wachsmuth, p. 172. Astrological outcomes from the commentaries of Heliodorus and other astrologers on Paul. – Inc. The hexagonal figure is good ... Des. f. 28: ... the lordship of the years of life. Sequitur. End of the works of Paul from the commentary of Heliodorus. Cf. Catal. Flor., p. 32, n. 1; cod. Venet. 5, f. 1 ss. – Excerpta quaedam in appendice edita

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The following subscription occurs (f. 98): Τῷ συντελέστῃ τῶν καλῶν θεῷ

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1 This book was patched together from the remains of two codices: 1° Ff. 1-53, a codex copied by Eleutherius, now mutilated at the beginning, is filled almost entirely with excerpts from the compilation known as the Laurentian (cf. Fr. Boll, Sitzungsb. bayer. Akad., 1899, p. 88 f.). - 2° Ff. 54–73, a codex perhaps written by the same hand, certainly copied in the 14th century, likewise contains excerpts from an astrological compilation, namely from those collections of the 11th century from which Marciani 334, 335 and Parisinus 2506 derived (cf. Catal. Venet., p. 37, n. 1). The chapter numbers written in red pigment in the margin, which survive here and there but have mostly been cut off by the binder, show that the Turin manuscript was once far more complete. Many folios have been lost, many can no longer be read, and so I ask to be forgiven if in cataloguing the work I have overlooked some title.

χάρις. Ἔτους ,ϛωου'ϛζου' (ἰνδικτιῶνος) ιβ' μηνὶ Μαρτίῳ ἡμέρᾳ κη' χειρὶ Ἐλευθερίου ἐν Μιτυλήνῃ [1].

F. 29. β'. Στεφάνου Ἀλεξανδρέως φιλοσόφου καὶ οἰκουμενικοῦ διδασκάλου ἀποτελεσματικὴ πραγματεία πρὸς Τιμόθεον τὸν αὐτοῦ μαθητὴν πρόφασιν μὲν ἔχουσα τὴν νεοφανῆ καὶ ἄθεον νομοθεσίαν τοῦ Μωάμεδ, πολλὰ δὲ καὶ ἄλλα τῶν μελλόντων προαγορεύουσα. Edidit Usener, *De Stephano Alexandrino*, 1880, p. 17 s.

F. 34. β'. Τὰ ζῴδια ἐν οἷς χαίρουσι οἱ ε' ἀστέρες (Ὁ μὲν Κρόνος ἐν Ὑδροχόῳ,—Ἑρμῆς δ' ἐν Παρθένῳ) = Hephaest. Thebani, l. I, c. 7, ed. Engelbrecht; cf. cod. Flor. 7, f. 106.

γ'. Τίνες τῶν ιβ' κάλλιστοι τόποι (Κάλλιστος μὲν ὁ ὡροσκόπος — στυγερώτατοι) = Heph. Theb., I, 12; cf. cod. Flor. 7, c. 12.

δ'. Περὶ οἰκοδεσποτίας ἢ συνοικοδεσποτίας (Οἰκοδεσπότης λέγεταί τις ἀστήρ — Αἰγόκερῳ Κρόνος) = Heph. Theb., I, 13; cf. cod. Flor. 7, c. 13.

F. 34v. ϛ'. Περὶ ἐπιδεκατευόντων καὶ καθυπερτερούντων (Ἐπιδεκατεύειν δὲ λέγεται — ἐν τοῖς αὐτοῖς ὁρίοις) = cod. Flor. 7, f. 107v.

ζ'. Περὶ καθυπερτερίας (Καθυπερτερεῖν δὲ — ἐφ' ὃν φέρεται).

η'. Περὶ ὁμοιώσεως (Ὁμοίωσις — ἐν τοῖς αὐτοῖς ὁρίοις).

θ'. Περὶ δορυφορίας (Δορυφορίας δὲ γένη εἰσι γ' — τὸ αὐτὸ ποιεῖ) = Heph. Theb., I, 17; cf. cod. Flor. 7, f. 107v.

F. 35. ι'. Ἐπισημασίαι τῶν συνόδων <καὶ> πανσελήνων (Λάμβανε τὰς γινομένας συνόδους καὶ πανσελήνους — περὶ ἀμφοτέρους) = cod. Flor. 7, f. 149.

ια'. Περὶ ὧν ἐρωτώμεθα (Ἐὰν ὡροσκοπῇ Κρόνος ἐν ἑσπερίων ἀστέρων — δοῦλον καὶ ὑποκείμενον).

Sine num. Περὶ κτίσεως πόλεων, οἰκοδομιῶν ἢ καθιδρύσεων. Ἡφαι<στίωνος> (Ἐὰν βουληθῇ τις εὐδαίμονα πόλιν κτίσαι — Δωρόθεος δὲ παραινεῖ ἐν τοῖς ἔπεσι περὶ οἰκοδομιῶν τοιαῦτα ... τῶν κακοποιῶν ἀστέρων ἐναντιουμένου) = Heph. Theb., III, 7; cf. cod. Flor. 7, f. 166v.

F. 36. ιβ'. Sine titulo [folium desse videtur]. (Ἐκ ♊ διαμετρεῖ ἡ Σελήνη ἐν ♋ — τοὺς γεννωμένους) = Heph. Theb., III, 17, περὶ δορυφορίας.

ιγ'. Περὶ τεταρτημορίων τῶν ζῳδίων (Διεῖλον δὲ καὶ — μεριζομένων) = Heph. Theb., III, 18; cf. cod. Flor. 7, f. 108.

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[1] De Eleutherio astrologo Eleo qui iisdem fere verbis codicem Angelicanum 29 subscripsit, cf. *Catal. Flor.*, p. 38, n. 1.

χάρις. In the year ζωους του, indiction 12, in the month of March, on the 28th day, by the hand of Eleutherius in Mytilene 1.

F. 29. β'. An astrological treatise by Stephanus of Alexandria, philosopher and ecumenical teacher, addressed to Timothy his pupil, taking as its pretext the newly arisen and godless legislation of Muhammad, and foretelling many other future events as well. Edited by Usener, De Stephano Alexandrino, 1880, p. 17 f.

Γ. 34. β'. The zodiac signs in which the 5 planets rejoice (Saturn in Aquarius, — Mercury in Virgo) = Hephaest. Thebani, l. I, c. 7, ed. Engelbrecht; cf. cod. Flor. 7, f. 106.

γ'. Which of the 12 signs are the most excellent places (The most excellent is the [redacted]scendant, the most [redacted]teful...) Heph. Theb., I, 12; cf. cod. Flor. 7, c. 12.

δ'. On house-rulership or co-house-rulership (A planet is called house-ruler... [redacted] Saturn in Capricorn) = Heph. Theb., I, 13; cf. code Flower. 7, c. 13.

Γ. 34. ς'. On those that are in the tenth house and those that are in superior position (Epideka- is said to strike [redacted] within the same terms) = code. Flower. 7, f. 107v.

7. On Dominance (Dominance refers to that toward [redacted] which it is carried).

8. On Assimilation (Assimilation is in the same terms).

9. On Spear-bearing (There are 3 kinds of spear-bearing, the same produces) Heph. Theb., I, 17; cf. cod. Flor. 7, f. 107v.

F. 35. 10. Indications of conjunctions and full moons (Take the conjunctions and full moons that occur ... co[redacted]erning both) = cod. Flor. 7, f. 149.

11. On what we are asked (If Saturn is on the ascendant among the western st[redacted]s — a slave and subordinate).

Without number. On the founding of cities, buildings, or establishments. Of Hephaestion (If someone wishes to found a prosperous city — but Dorotheus advises in his verses concerning buildings as follows ... with the malefic stars in opposition) = Heph. Theb. III, 7; cf. cod. Flor. 7, f. 166.

C. 36. l'. Sine titulo [folium desse videtur]. (The Moon measures from within in ♋ [redacted] those born) = Heph. Theb. III, 17, περὶ satellite.

ιγ'. On the Quadrants of the Zodiac Signs (Διεῖλον δὲ καὶ [redacted] half-μένων) = Heph. Theb., III, 18; cf. cod. Flor. 7, f. 108.

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1 On Eleutherius the Elean astrologer who subscribed the Angelican codex 29 in nearly the same words, cf. Catal. Flor., p. 38, n. 1.

ιδ'. Περὶ ἐπιτηδείων ἢ ἀνεπιτηδείων ζῳδίων ἐν καταρχαῖς (Τὰ μὲν ὀρθῶς ἀνατέλλοντα ζῴδια — ἐν ταῖς τελευταίαις μοίραις τῶν ζῳδίων) = cod. Flor. 7, f. 108.

F. 37. ιε'. Περὶ οἰκοδεσποτίας τῶν πλανωμένων (Λαμβάνεται δὲ ἡ τούτων οἰκοδεσποτία — τῷ κατὰ τὰ ἑπόμενα κέντρῳ τοῦ τόπου τῆς... [evanid.]).

ις'. Περὶ ὑετῶν ἀπὸ φωνῆς Σύρου τινός. Edit. in *Catal. Flor.*, p. 131 ss.

F. 37. ιζ'. Τίνι τρόπῳ ἀπώλετο τὸ ἀπολωλός (Ἐὰν ὁ Κρόνος — διὰ πανουργίας) = cod. Flor. 7, f. 182v.

ιη'. Καθολικὰ παραγγέλματα (Καθόλου αἱ μὲν ἀπόρροιαι τῆς Σελήνης — γίνεται ἡ καταρχή) = cod. Flor. 7, f. 186.

ιθ'. Εἰ ἀληθὲς ἢ ψευδὲς τὸ πρᾶγμα περὶ οὗ ἡ καταρχή (Τὰ στερεὰ ζῴδια ὡρο<σκοποῦντα> — ἀποφαίνειν τὴν καταρχήν) = cod. Flor. 7, f. 188.

F. 37v. κ'. Εἰ φίλοι εἰσὶν ἢ ἐχθροὶ περὶ ὧν ἐρωτώμεθα (Χρὴ σκέπτεσθαι συμπαθείας καὶ ἀντιπαθείας — ἀσυμπαθεῖς) = ibidem.

κα'. Ἐάν τις πεπόρνευκεν (Σκέψαι τὸν Ἄρην καὶ τὴν — πεπορνευκέναι λέγε) = ibid., f. 189v.

κβ'. Περὶ καταρχῶν [in marg.] (Ἐν ταῖς καταρχαῖς — ὁ δὲ Δωρόθεός φησι ὅτι ... τὴν Σελήνην ἐθεώρει).

κγ'. <Rhetorii> [1] Περὶ αἱρέσεων τῶν ἀστέρων. — κδ'. Περὶ παθοποιῶν ζῳδίων. — κε'. Περὶ ζῳδίων ἀσελγῶν καὶ σινοποιῶν. — κϛ'. Περὶ τῶν αἱρέσεων τῶν τριγωνικῶν δεσποτῶν. — F. 38. κη'. Περὶ τῆς πλευρᾶς τῶν τριγωνικῶν καὶ τετραγώνων καὶ ἑξαγώνων σχημάτων. — κθ'. Περὶ ἀκουόντων καὶ βλεπόντων ἄλληλα ζῳδίων. — λ'. Περὶ ἐπιθεωρίας. — λα'. Περὶ συμφωνίας. — λβ'. Περὶ ἐπιδεκατείας. — λγ'. Περὶ ἰδιοπροσωπίας. — λδ'. Περὶ μετοχῆς. — λε'. Περὶ δορυφορίας. — λϛ'. Περὶ ἀνταναλύσεως. — λζ'. Περὶ δεσποτείας ἀλλήλων. — λη'. Περὶ οἰκοδεσποτίας. — λθ'. Περὶ κολλήσεως. — μ'. Περὶ συνδέσμων. — μα'. Περὶ ὁμορροήσεως. — μβ'. Περὶ λαμπηνῶν. — F. 39. μγ'. Περὶ τοῦ πῶς χαίρουσι οἱ ἀστέρες. — μδ'. Περὶ τῶν δηλουμένων χρόνων κτλ. — με'. Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὴν Σελήνην. — μϛ'. Ἀποτελέσματα τῶν δορυφοριῶν τοῦ Ἡλίου. Cf. cod. Flor. 7, f. 191-196v.

F. 39v. μζ'. Εἰ εὐδοκιμεῖ τις ἐν τῷ ἐλπιζομένῳ ἢ οὔ (Τοὺς λαχόντας τὴν οἰκοδεσποτίαν — ἐρώτησις) = cod. Flor. 7, f. 188v.

μη'. Εἰ ἔγγυός ἐστιν ἡ γυνὴ περὶ ἧς ἡ ἐρώτησις (Παρατήρει

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[1] Capp. κγ'-μϛ' Antiochi vel potius Rhetorii edita sunt in *Catalogo Florentino*, p. 142 s.

ιδ'. On Zodiac Signs Suitable or Unsuitable for Elections (The Zodiac Signs rising correctly – in the last degrees of the Zodiac Signs) = cod. Flor. 7, f. 108.

ΓF.. 37. ιε'. On the Domicile Lordship of the Planets (The domicile lordship of these is taken by the pivot following the

of the place... [evanid.]).

16. On rains, from the voice of a certain Syrian. Edit. in Catal. Flor., p. 131 ff.

G. 37. 17. In what manner the lost thing was lost (If Saturn through of wickedness) = cod. Flor. 7, f. 182.

18. General precepts (In general, the separations of the Moon mark the beginning): cod. Flor. 7, f. 186.

19. Whether the matter about which the inception is made is true or false (Those who observe the fixed signs — to declare the inception) — cod. Flor. 7, f. 188.

G. 37. 20. Whether those about whom we are asked are friends or enemies (One must consider sympathies and antipathies — unsympathetic) = ibidem.

21. If someone has committed fornication (Examine Mars and the pepor- say he has fornicated) = ibid., f. 189.

22. On Beginnings [in marg.] (In the beginnings but he Dorotheus says that ... he observed the Moon).

23. <Rhetorius'> 1 On the Sects of the Stars. — 24. On the Signs that Cause Suffering. 25. On Licentious and Harmful Signs. 26. On the Sects of the Rulers of the Trigons.

of F. 38. 28. On the Side of the Trigonal, Square, and Hexagonal Figures. — 29. On Signs that Hear and See One Another. — 30. On Oversight.

31. On Harmony. 32. On the Tenth Part. 33. On Personal Identity. 34. On Participation. — 35. On Spear-bearing rias. 36. On Counter-resolution. 37. On the Dominion of One Another. — 38. On Rulership of the House. — 39. On Conjunction. —

40. On Bonds. 41. On Co-flowing. — 42. On Lampēnes. — F. 39. 43. On How the Stars Rejoice. — 44. On the Indicated Times, etc. — 45. On the Stars Unconnected to the Moon. 46. The Effects of the Spear-bearings of the Sun. Cf. cod. Flor. 7, f. 191–196.

F. 39. 47. Whether someone prospers in what is hoped for or not (Those who have obtained the Rulership of the House — a question) = cod. Flor. 7, f. 188.

48. If the woman about whom the question is asked is pregnant (Note

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1 Chapters 23–46 of Antiochus or rather of Rhetorius have been published in the Florentine Catalogue, p. 142 f.

τὰ β' φῶτα ... Variae methodi indicantur. — Des. τὰ ἴσα ἀπὸ ὡροσκόπου) = ibid., f. 188.
Sine num. Εἰ ἄρρεν ἢ θῆλυ τὸ ἐγγάστριον (Ὁ ϵς' τόπος — θῆλυ) ; cf. ibid., f. 189.

F. 40. μθ'. <Rhetorii> Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων καὶ ἀρρενουμένων καὶ τεθηλυμμένων τόπων καὶ ἀστέρων = cod. Flor. 7, f. 189v. Editum in *Catal. Flor.*, p. 144.
ν'. Περὶ κλήρων σημασίας (Ὁ κλῆρος τῆς Σελήνης ... Ἀποτελέσματα δὲ αὐτῶν εἰσι ταῦτα — προαναιρεῖσθαι λέγει) = ibid., f. 195v. Editum in *Catal. Flor.*, p. 160 ss.
να'. Περὶ τῆς ἐκ τῶν ἐνεργειῶν καὶ μορφώσεων ἐφηρμοσμένης τοῖς ζῳδίοις διαφόρου προσηγορίας = ibid., f. 197. Editum in *Catal. Flor.*, p. 164.

F. 41v. νβ'. Περὶ τῶν ἐν ταῖς καταστάσεσι τῶν ἀέρων συμβαινόντων ἀνέμων δηλονότι ὑετῶν, βροντῶν, πρηστήρων, αὐχμῶν, σεισμῶν ἢ τῶν λοιπῶν τοιούτων. Editum in appendice.

F. 43. νγ'. Καθολικὴ παρατήρησις ἀπὸ τῆς κατὰ τὴν θερινὴν τροπὴν ἐποχῆς τῆς Σελήνης (Εἰ κατὰ τὴν ἀρχὴν — ἐξομοιοῦνται) = cod. Flor. 7, f. 212.
νδ'. <Pauli Alexandrini> Περὶ τῶν προσώπων ἃ ἐπέχουσι οἱ ζ' ἀστέρες ἐν τοῖς τῶν ζῳδίων δεκανοῖς (Ἐπειδὴ ἕκαστος — ἔχον οὕτως. Sequitur tabula) = cod. Flor. 7, f. 215.

F. 43v. νε'. Περὶ Ἡλίου ἐν ὁρίοις τῶν ἄλλων (Ὁ Ἥλιος ἐν ὁρίοις — ἐναντιότητα σημαίνει) = ibid., f. 217v.
νς'. Περὶ δραπετῶν (Σελήνη ἐν Κριῷ, ὁ φυγὼν ταχέως — εὑρεθήσεται ὁ δραπέτης) = ibid., f. 219v.

F. 44. νζ'. <Theophili> Περὶ ἐπιστρατείας (Ὅταν τις ἐρωτήσῃ — ἐπίκεντροι ὄντες) = ibid., f. 216v.
νη'. Περὶ λόχου καὶ δόλου καὶ ἐνέδρας (Τοῖς δὲ ἐπιχειροῦσι λόχον ... Ἄλλο — Des. κυρίους) = ibid., f. 216v.

F. 44v. νθ'. Εἰς τὸ πῆξαι κορτίναν (Ἐὰν ἐπιτραπῇς ὑπὸ βασιλέως — κίνδυνον φέρει) = ibidem.
ξ'. Εἰ γίνεται τόδε τὸ πρᾶγμα ἢ οὔ, καὶ εἰ ἐγγίζει ἢ βραδύνει (Πρὸ πάντων χρὴ σκοπεῖν — πρᾶγμα σημαίνουσι) = cod. Flor. 7, f. 216v.
ξα'. Περὶ φαρμακίας (Ὁ Ἑρμῆς κακούμενος — καὶ σβεννύμενα) = cod. Flor. 7, f. 217.

F. 44v. ξβ'. Περί ἀποδημίας (Ὁ μέλλων ἀποδημεῖν — ἢ ἑτέρας περιστάσεις) = Heph. Theb., III, 30; cf. cod. Flor. 7, f. 173.

F. 46v. ξγ'. Περὶ ἀποτελεσμάτων ἀπὸ ἐκλείψεως (Σελήνην — κατὰ διάμετρον ζῳδίοις).
ξδ'. <Hephaestionis> Περὶ ἀποτελεσμάτων ἀπὸ τῶν

τὰ β' φῶτα ... Various methods are indicated. — Des. the equal parts from ὡροσκόπου) — ibid., f. 188.

Sine num. Whether the embryo is male or female (Ὁ Ες' τόπος [redacted] θῆλυ); cf. ibid., f. 189.

F. 40. 49. <Rhetorius> On masculine and feminine Signs of the Zodiac and masculinized and feminized places and stars = cod. Flor. 7, f. 189. Edited in Catal. Flor., p. 144.

50. On the significance of the lots (The lot of the Moon ... These are their effects [redacted] he says it is taken away beforehand) = ibid., f. 195. Edited in Catal. Flor., p. 160 ff.

51. On the varied designation applied to the signs of the zodiac based on their activities and forms — ibid., f. 197. Edited in Catal. Flor., p. 164.

F. 41. 52. On the winds, namely rains, thunderstorms, hurricanes, droughts, earthquakes, and other such phenomena that occur during atmospheric conditions. Edited in the appendix.

F. 43. 53. A general observation from the season of the Moon at the summer solstice (If at the beginning... they [redacted] become alike) = code. Flower. 7, page 212.

54. <Pauli Alexandrini> On the faces which the 7 planets occupy in the decans of the Zodiac signs (Since each... [redacted] having it thus. A table follows) = cod. Flor. 7, f. 215.

Γ. 43. 55. On the Sun in the terms of the others (The Sun in the terms [redacted] signifies opposition) ibid., f. 217.

56. On runaways (Moon in Aries, the one who has fled will be [redacted] found quickly, the runaway) = ibid., f. 219.

F. 44. 57. <Theophili> On Military Expedition (When someone asks [redacted] while in angular positions) - ibid., f. 216.

58. On Ambush, Treachery, and Snare (For those who attempt an ambush ... Another. Des. masters) ibid., f. 216v.

Γ. 44. 59. On Setting Up a Curtain/Tent (If entrusted by the emperor [redacted] it bears danger) = ibidem.

60. Whether this matter will happen or not, and whether it is near or delayed (Before all things one must exami[redacted]... signifying the matter) = cod. Flor. 7, f. 216v.

61. On Poisoning (Hermes being afflicted [redacted] and extinguish-mena) = cod. Flor. 7, f. 217.

Γ. 44. 62. On Travel Abroad (He who is about to travel abroad or [redacted] to another circumstances) = Heph. Theb., III, 30; cf. cod. Flor. 7, f. 173.

G. 46. 83. On the Effects from an Eclipse (the Moon [redacted] according to diameter of the Zodiac signs).

84. <Hephaestionis> On the Effects from the

ἐκλείψεων καὶ τῶν κομητῶν = cod. Flor. 7, f. 112; cf. cod. Flor. 12, f. 117. Edid. Olivieri, *Studi italiani*, VI, p. 9.

F. 49. ξε'. Περὶ ἐμπράκτων ὡρῶν καὶ ὀνείρων (Περὶ δὲ ἐμπράκτων — οὐ μὴ ἀστοχήσεις τῆς αἰτήσεως) = Heph. Theb., III, 23; cf. cod. Flor. 7, f. 172.

F. 49v. ξς'. Πότε δεῖ ἄρχοντι καὶ δυνάστῃ συντυχεῖν· Ἡφαιστίωνος (Ἁρμόζει — τῷ Ἑρμῇ) = Heph. Theb., III, 20; cf. cod. Flor. 7, f. 171v.

ξζ'. Περὶ αἱρέσεως καὶ συνθηκῶν (Εἴ τις χρήζων — προμάθῃς) = Heph. Theb., III, 26; cf. cod. Flor. 7, f. 172v.

ξη'. Ἐὰν δανείσασθαι θέλῃς (Ἔστω ἡ Σελήνη — τῷ ὡροσκόπῳ) = Heph. Theb., III, 28?

ξθ'. Περὶ ὁμιλοῦντος ἕνεκέν τινος πράγματος (Ἐὰν δέ τις — μαρτυροῦντος) = cod. Flor. 7, f. 175v.

F. 50. ο'. Πόταπον ἕξει τέλος ἕκαστον τῶν πραττομένων γνώσῃ οὕτως (Ἐπιτήρει τῆς Σελήνης — τετράγωνον) = cod. Flor. 7, f. 176.

οα'. Περὶ ἀγορασίας ἢ ναυπηγίας πλοίου (Περὶ δὲ συνωνῆς — ἀκτινοβολίας) = Heph. Theb., III, 17; cf. cod. Flor. 7, f. 170.

οβ'. Περὶ τεχνῶν διδασκαλίας (Σελήνη — ἢ διαμετρῇ) = cod. Flor. 7, f. 107v.

ογ'. Περὶ κτίσεως (*sic*) δούλων (Σελήνη ἐν τοῖς — ἐμπόρους ἀγόραζε) = ibidem.

F. 50v. οδ'. Περὶ πλοῦ καὶ ἐμπορίας (Σελήνης οὔσης — χαλεπώτατός ἐστι) = ibidem.

οδ'. Περὶ ἐμπερισχέσεως τριχῶς λεγομένης (Ἐμπερίσχεσις — εὐεργετική) = Heph. Theb., I, 15; cf. cod. Flor. 7, f. 107.

ος'. Περὶ καθολικῶν ἐπισκέψεων καὶ ἀποτελουμένων (Τὰ καθόλου γινόμενα χώραις ἢ πόλεσι — τὸ πρὸ τῆς ἐκλείψεως) = Heph. Theb., I, 20; cf. cod. Flor. 7, f. 108v.

Textus desinit in media pagina 51. Sequitur eadem manu figura thematis cui subscriptum est : Τὸ τῆς Κωνσταντινουπόλεως θεμάτιον ὅπερ ἐγένετο καθ' ὃν καιρὸν καὶ καθ' ἣν ὥραν ἤρξατο κτίζεσθαι ἔτους ,ϛωλη' μηνὶ μαίῳ ιαη' ἡμέρᾳ β' ἰνδικτιῶνος τρίτης[1] ὥρᾳ δευτέρᾳ κ'.

F. 51v. Ἀρχὴ τοῦ βροντολογίου ἑνὸς ἑκάστου μηνὸς. Ἀρχὴ τοῦ Κριοῦ ἤτοι Μαρτίου (Κριὸς (*sic*) ἐὰν βροντήσῃ καθὼς οἱ Αἰγύπτιοι γράφουσιν — Textus interrumpitur in ima pagina 51v : καὶ ἔσται ἑτέρα δια...

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[1] Annus 1330 est tertius decimus cycli indictionis. De re, cf. infra cod. 5, f. 40. — Ex his apparet imperatorem Andronicum post cladem prope Nicaeam acceptam, Turcis Thraciam vastantibus, moenia Constantinopolis annis 1329-1330 refecisse.

of eclipses and of comets = code Flower 7, f. 112; cf. cod. nFlor. 12, f. 117. Ed. Olivieri, Studi italiani, 6, p. 9.

F. 49. 85. On Practical Hours and Dreams (Concerning practical matters — you shall not miss the request) = Heph. Theb., III, 23; cf. code. Flower. 7, page 172.

Γ. 49. ξς'. When one must meet a ruler and a potentate; by Hephaestion (It is fitting — Τῷ ἐpub) = Heph. Theb., III, 20; cf. cod. Flor. 7, f. 171v.

ΣΖ΄. On choice and agreements (If anyone in need - you learned beforehand) = Heph. Theb., III, 26; cf. cod. Flor. 7, f. 172v.

ξη'. If you wish to borrow (Let the Moon be — the horo- the horoscope) = Heph. Theb., III, 28

Eθ΄. On one who consults regarding some matter (But if someone — bearing witness) = cod. Flor. 7, f. 175.

F. 50. ο΄. You will know in this way what outcome each of the actions undertaken will have (Observe the square of the Moon) = cod. Flor. 7, f. 176.

71. On the purchase or shipbuilding of a ship (On the — conjunction of rays) Heph. Theb., III, 17; cf. cod. Flor. 7, f. 170.

72. On the teaching of crafts (The Moon or in opposition) cod. Flor. 7, f. 107.

73. On the acquisition (sic) of slaves (The Moon in the — merchants [signs, buy]) ibidem.

F. 50. 74. On voyaging and trade (The Moon being . — most difficult .. is) = ibidem.

74. On threefold enclosure (Enclosure beneficial) Heph. Theb., I, 15; cf. cod. Flor. 7, f. 107. 75. On general observations and their outcomes (The things that generally happen to regions or cities, before the eclipse) Heph. Theb., I, 20; cf. cod. Flor. 7, f. 108v. The text ends in the middle of page 51. There follows, in the same hand, a figure of a horoscope chart to which is subscribed: The horoscope of Constantinople, which was cast for the time and hour at which it began to be founded, in the year 6838, in the month of May, on the 18th day, the 2nd day of the week, the third indiction, at the 2nd hour and 20 minutes. F. 51. Beginning of the brontologion for each individual month. Beginning of Aries, that is March (Aries (sic), if it thunders, as the Egyptians write — The text is interrupted at the bottom of page 51v: and there will be another dia...

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1 The year 1330 is the thirteenth year of the indiction cycle. On this matter, cf. below cod. 5, f. 40. — From these facts it appears that Emperor Andronicus, after the defeat suffered near Nicaea, with the Turks ravaging Thrace, rebuilt the walls of Constantinople in the years 1329–1330.

F. 52 vacat. — F. 52v. Possessoris nomini (vide supra) subiciuntur manu s. XV nomina mensium Romanorum, Aegyptiorum, Graecorum, Hebraeorum. — F. 53. Notula quaedam s. XV de praesagiis. — F. 53v vacat.

F. 54. Ψηφοφορία περὶ ἀπο(δ)ήμου (Ψήφισον τὸ — ἐπεὶ καὶ τὸ ζῳδιον τροπικὸν ἦν).

F. 55v. πδ'. Περὶ σχηματισμῶν τῆς Σελήνης πρὸς τοὺς λοιποὺς πλάνητας (Ἡ Σελήνη συνοδεύουσα τῷ — Ἡλίῳ ἐστὶ βλαπτική) = cf. cod. Venet. 7, f. 3 et f. 303v, φξα'.

F. 56v. πε'. Sine titulo (Εἰ θέλεις εὑρίσκειν τὴν Σελήνην — τετραπλασιάζ(εσθαι?).

πς'. Περὶ καιρῶν ταραχῆς ἐμπρησμοῦ σεισμοῦ καὶ καταποντισμοῦ (Βλέπε τὴν Σελήνην — ὑψοῦται) = cod. Venet. 7, f. 195.

F. 57. πζ'. Περὶ δουλείας καὶ ἐλευθερώσεως (Ἐάν ἐστι ἡ ἐρώτησις ἀπὸ τοῦ δούλου — ἐλευθεροῦται).

F. 57. Περὶ γραμμάτων πιττακίου ἢ χάρτης ἢ διδαχῆς παιδός (Ἔστω ὁ ὡροσκόπος ...) = cf. cod. Venet. 7, f. 199v, τλγ'.

F. 57v. Περί τινος θέλοντος δουλεῦσαί τινι εἰ ὠφεληθ<ήσεται> ἐξ αὐτοῦ (Βλέπε τὸν ὡροσκόπον καὶ — τὸ ἐναντίον) = cod. Venet. 7, f. 119v, ρμζ'.

Ἐάν τίς σε ἐρωτῇ καταγορηθεὶς πῶς ἄρα λυτρωθήσεται τῆς κατηγορίας καὶ τῆς καταπλοκῆς (Σκόπει οὕτως — ὑποστρέψει) = cod. Venet. 6, f. 66, ιε'.

Περὶ ὁδοιπορίας (Ὁ ὡροσκόπος — ῥητόν ἐστιν). Cf. cod. Venet. 7, f. 183v, σνς'.

ϛγ'. <Ποῦ> εὑρεθήσεται τὸ ἀπολεσθὲν ἢ ὁ φεύγων (Ἐὰν ἐν Κρόνου ζῳδίῳ — ἐν πόλει) = ibid. f. 184, σνη'.

ϛδ'. Περὶ ἐρωτήσεως ὅτι γίνεται τόδε ἢ οὔ (Σκόπει τὸν οἰκοδεσπότην — ἢ ἀρχιερέα) = cf. cod. Venet. 7, f. 117, ρλ'.

ϛε'. Εἰ μὲν πρὸς βασιλέα γράψαι τις βούλεται γράμμα (Ἔστω κατὰ τὸν κύριον — τῶν κακοποιῶν).

F. 58. ϛς'. Εἰ ἔρχεται ὁ ἀπόδημος (Ἐὰν ὁ κύριος τοῦ ὡροσκόπου — ἐλεύσεται).

ϛζ'. Περὶ ἀκοῆς γενομένης περί τινος εἰ ζῇ ἢ <ἐτελεύτησεν> (Ὅρα τὴν Σελήνην — ἄνθρωπος) = cod. Venet. 7, f. 189v, σπ'.

ϛη'. Περὶ βιβλίων ἢ γραμμάτων ἢ πραγματείας ἢ δίκης ἢ γνώσεως πότε γίνεται (Βλέπε τὸν Ἑρμῆν — εἰσιν) = cf. cod. Venet. 7, f. 192v, σϛγ'.

ϛθ'. Περὶ πράξεων καὶ τῶν ἐν ἐλπίδι τὸ μέλλον θηρωμένων (Γένοιτο ἂν τὸ τέλος — εὐχρηματίστα) = cod. Venet. 7, σϛδ'.

ρ'. Περὶ ἀρρώστου (Ὅτε δὲ τεθνήξεται ὁ ἀρρωστῶν — τεθνήξεται) = ibid., f. 192v, σϛε'.

F. 52 is blank. — F. 52. Below the owner's name (see above) are added in a 15th-century hand the names of the months in Roman, Egyptian, Greek, and Hebrew. — F. 53. A certain note of the 15th century on prognostications. — F. 53 is blank.

F. 54. A calculation concerning a journey abroad (Calculate the [illegible] since also the zodiac sign — it was a tropical sign).

F. 55. 84. On the configurations of the Moon with respect to the remaining planets (The Moon in conjunction with [illegible] the Sun is harmful) = cf. cod. Venet. 7, f. 3 and f. 303, q≥α'.

F. 56. 85. Without title (If you wish to find the Moon — fourfold [illegible] siάζ(εσθαι?).

86. On times of disturbance, conflagration, earthquake, and inundation (Look at the Moon — it rises) cod. Venet. 7 f. 195.

F. 57. 87. On slavery and liberation (If the question concerns a slave — [illegible] is freed).

F. 57. Concerning letters of a note or paper or the instruction of a child (Let the horoscope be ...) = cf. cod. Venet. 7, f. 199, 333.

G.57'. Concerning someone wishing to serve another, whether he will benefit from him (Look at the horoscope and - the contrary) cod. Venet. 7, f. 119v, 147.

If someone asks you, having been accused, how they will be freed from the accusation and the entanglement (Look thus, it will return) = cod. Venet. 6, f. 66, 15th. ψει) = cod. Venet. 6, f. 66, ιε'.

On travel (The horoscope [illegible] is expressible). Cf. cod. It comes 7, f. 1834, σνς'.

«3rd. Where will the lost thing or the fugitive be found (If in the sign of Saturn [illegible] in a city) = ibid. f. 184, σνη.

«4th. On the question of whether such-and-such will happen or not (Look at the house-ruler — or high priest) cf. cod. Venet. 7, f. 117, ρλ'.

35th. If someone wishes to write a letter to the emperor (Let it be according to the lord of the malefics).

F. Γ. 58. 66th. Whether the traveler abroad will return (If the lord of the horoscope will come).

67th. On a report made about someone, whether on that day he died (Observe the Moon — man) = cod. Venet. 7, f. 189°, σn'.

68th. On books or letters or business or a lawsuit or knowledge, when it will happen (Look at Mercury — they are) = cf. cod. Venet. 7, f. 192°, ogr'.

69th. On actions and the future sought in hope (The outcome may prove profitable) cod. Venet. 7, σςδ'.

100. On the sick person (When the sick person will die — will die) = ibid., f. 192, σφε'.

F. 58v. ρα'. Εἰ συμφέρει γενέσθαι τι καὶ συμφωνῆσαι ἢ δοῦλον λαβεῖν ἢ τοιοῦτόν τι πρᾶξαι (Εἰ ὁ κύριος τοῦ ὡροσκόπου — γενέσθαι) = cod. Venet. 6, f. 66, λβ' : 7, f. 211, τπε'.

ρβ'. Περὶ φρέατος ὀρυγῆς καὶ εἰ ἔστιν ἐν <τῷ> λάκκῳ ἢ τῷ φρέατι χρυσίον (Εἰ Καρκίνος ὡροσκοπῇ — ὑπόγειον) = cod. Venet. 7, f. 180v, σμη'.

ργ'. Εἰ ὁ ἀποδημῶν ἔρχεται καὶ πότε εἰσελεύσεται (Ἴδε περὶ τίνος ...) = cod. Venet. 6, f. 82v, ρθ'; 7, f. 300v, φμδ'.

F. 59. ρδ'. Περὶ δραπέτου (Ἐὰν ἡ Σελήνη εἰς τὸ — οὐκ ἐξῆλθεν) = cod. Paris. 2506, f. 50, ρη'.

ρε'. Περὶ κληρονομίας (Ἐὰν τις περὶ τούτου ἐρωτήσῃ — ἀκόπως) = cod. Venet. 7, f. 299v, φμβ'.

F. 59v. ρς'. Περὶ ἀντιδίκων (Σκόπει τὸν ὡροσκόπον — εἰς τὸν ζ' τόπον). Cf. cod. Paris. 2506, f. 52v, ρκγ'.

ρζ'. Περὶ ἀγάπης καὶ μίσους (Βλέπε τὸν ὡροσκόπον — ὑπόγειον) = cod. Venet. 7, f. 206, τξδ'.

ρη'. Περὶ ἀρρώστων καὶ ἐναποκλείστων (Ἀπὸ τοῦ ὡροσκόπου — δηλοῖ) = ibid., τξε'.

F. 60. Περὶ τοῦ εἰδέναι εἰ ἀληθεύει ὁ λέγων γινώσκειν τι (Ἔστω ὁ ἄνθρωπος — ἀνωφελής ἐστιν) = cod. Venet. 7, f. 83, ρθ'.

Περὶ ἀκοῆς εἰ ἀληθὴς καὶ εἰ καλὴ ἡ φαύλη (Βλέπε τὸν κύριον τοῦ ὡροσκόπου — πονηρούς) = cod. Paris. 2506, f. 55, ρμα'.

Περὶ κέρδους (Ὅρα τοὺς οἰκοδεσπότας — οὐδαμῶς) = cod. Venet. 7, f. 196, τθ'.

Περὶ παραλήψεως οὐσίας (Εἰ μὲν συμφώνῳ — οὐσίαν) = ibid., τι'.

Ποίῳ μηνὶ τελευτήσει τις ἐπὶ ἑκάστης γενέσεως (Ἀπὸ Ἡλίου — τέλος ἐπάξει) = cf. cod. Paris. 2506, f. 58v, ρξβ'.

F. 60v. Περὶ καταρχῆς (Ἐπιτηρητέον τὸν τοῦ ὡροσκόπου — ὁ Ἄρης) = ibid., f. 59, ρξε'.

Περὶ γράμματος εἰ κομισθήσεται (Ὅρα τὸν Ἑρμῆν — δηλοῖ) = ibid., ρξς'.

Περὶ αἰτήσεως εἰ γίνεται ἢ οὔ (Ἔστιν ἡ Σελήνη — γίνεται) = ibid., ρξη'; cod. Venet. 7, f. 197v, τκδ'.

Περὶ τοῦ γνῶναι τινὰς εἰ ἔχουσι πρὸς ἀλλήλους ἀγάπην, ἢ εἰ ἐρωτήσει τις εἰ ἀγαπᾶται παρ' ἑτέρου (Βλέπε τὸν ὡροσκόπον — λάθρᾳ δὲ ἐχθροί) = cod. Venet. 6, f. 68, μθ'.

F. 61. Περὶ πράσεως (Ἔστω ἡ Σελήνη — ἐπικερδῆ) = cod. Venet. 6, f. 72, ξ'.

Περὶ ἐλεύσεως ἢ μετάρσεως ἀπὸ οἴκου εἰς οἶκον (Ἔστω ὡροκόπος — καὶ ἀγαθὴ καὶ ἄλυπος) = cod. Venet. 6, f. 85, ριδ'.

Περὶ τοῦ γενέσθαι φανερὸν ἢ περίφημον ὃ βούλει ποιῆσαι

G. 58. 101. Whether it is advantageous for something to be done and agreed upon, or to take a slave, or to do some such thing (If the lord of the horoscope — to be done) = cod. Venet. 6, f. 66, 32nd: 7, f. 211, 385th.

102. On the digging of a well and whether there is gold in the cistern or the well (If Cancer is the horoscope — underground) cod. Venet. 7, f. 180, with the following.

103. Whether the traveler abroad is returning and when he will arrive (See concerning what...) = cod. Venet. 6, f. 82, 109; 7, f. 300, 544.

F. 59. 104. On the fugitive (If the Moon is in the... did not go out) cod. Paris. 2506, f. 50, 108.

105. On inheritance (If someone asks about this matter without difficulty) = cod. Venet. 7, f. 299, 542.

F. 59. 106. On adversaries in litigation (Consider the horoscope — to the 7th place). Cf. cod. Paris. 2506, f. 52, 123.

107. On love and hatred (Look at the horoscope... underground) sub- = cod. Venet. 7, f. 206, 304.

108. On the sick and those confined (From the horoscope of indicates) ibid., txe'.

F. 60. On knowing whether the one who claims to know something is telling the truth (Let the man be... is useless) = cod. Venet. 7, f. 83, ρθ'.

On hearing whether it is true and whether it is good or bad (Look at the lord of the horoscope, the malefics) code. Paris. 2506, f. 55, rm.

On gain (Look at the house rulers... by no means) cod. Venet. 7, f. 196, τθ'.

On the reception of property (If indeed by agreement... property) ibid., τι'.

In which month will someone die for each nativity (From the Sun — will bring the end) = cf. cod. Paris. 2506, f. 58', ρξβ'.

F. 60'. On the inception (One must observe the [lord] of the horoscope... Ares) ibid., f. 59, ρξε'.

Concerning a letter whether it will be delivered ("Look at Mercury indicates) = ibid., 166.

Concerning a request whether it comes to pass or not (The Moon is — it comes to pass). ibid., 168; cod. Venet. 7, f. 1979, 324.

Concerning knowing whether certain persons have love for one another, or whether someone asks if he is loved by another (Look at the horoscope; secretly enemies) = cod. Venet. 6, f. 68, 49.

F. 61. Concerning sale (Let the Moon be profitable) = cod. Venet. 6, f. 72, ξ'.

Concerning coming or moving from house to house (Let the horo- fatigue and good and painless) cod. Russian. 6, f. 85, pid'.

On making known or famous what you wish to do

(Ἔστω ὁ ὡροσκόπος — ἐξαγωνιζέτωσαν) = cod. Venet. 6, f. 72, ξα'; 7, f. 199v, τλς'.
Περὶ τῶν ἑπομένων τῇ συνόδῳ καὶ πανσελήνῳ κέντρων (Τὰ κέντρα τὰ ἑπόμενα τῇ... Sequitur Ὑπόδειγμα. — Des. ἀποφαίνεσθαι) = cod. Venet. 7, f. 302, φνη'.
Περὶ ἀνέμων προγνώσεως (Δυνατὸν τὸν ἐκ τῶν ἀπορροιῶν καὶ συναφῶν — γινώσκεται) = cod. Venet. 7, f. 302v, φνθ'; Paris. 2506, f. 70, σια'.

F. 51v. Καθολικὰ παραγγέλματα ἀπὸ Σελήνης ἢ ὡροσκόπου· τοῦτο τὸ κεφάλαιον σημαίνει οἵαν ἕξουσιν ἀρχὴν καὶ τέλος τὰ πράγματα (Ἐὰν ἡ Σελήνη συνάπτῃ — ποιοῖς) = Paris. 2506, f. 66v, ρϛς'.
Περὶ ἀποτυχίας (Ὁ Ἥλιος — ἐπὶ τῶν τοιούτων τόπων δηλοῖ).
Περὶ αἰτήσεως πότε ἔσται (Συμβάλλεται πρὸς τὰς αἰτήσεις — σκέψις γενέσθω) = cod. Venet. 7, f. 120, ρμθ'.
Περὶ τοῦ καιροῦ τῶν ἀποτελεσμάτων (Τοὺς καιροὺς τῶν ἀποτελεσμάτων ...) = ibidem.

F. 62. Περὶ τοῦ ποῦ ἐστι τὸ κλαπέν = cod. Venet. 7, f. 193, σϛζ'. Editum in appendice.
Εἰ νέος ὁ κλέπτης ἢ μέσος ἢ γέρων = cod. Venet. 7, f. 205, τε'. Editum in appendice.
Περὶ τοῦ εἴδους τοῦ κλέπτου. Editum in appendice.
Περὶ τοῦ εἰ πλησίον ἐστὶν ἢ πόρρω τῆς συγγενείας = cod. Venet. 7, f. 205v, τεα'. Editum in appendice.

F. 62v. Εἰ ἄρρην ὁ κλέπτης ἢ γυνή = cod. Venet. 7, f. 300, φμζ'; f. 322, χιζ'. Editum in appendice.
ρλγ'. Περὶ τοῦ ποίῳ τρόπῳ ὁ κλέπτης εἰσῆλθεν = cod. Venet. 7, f. 300, φμε'. Editum in appendice.
ρλδ'. Περὶ προγνώσεως τοῦ ἐρωτῶντος περί τινος (Ἐπετήρησαν δὲ ἀκριβῶς εἰς πρόγνωσιν οἱ παλαιοὶ ἐκ τῆς ποσότητος τῶν μοιρῶν τοῦ ὡροσκόπου — ἢ δραπέτης ἢ τῶν ὁμοίων) = cod. Paris. 2506, f. 26, λα'.

F. 64. Παράμονα (Ἐν τοῖς ἀνθρωποειδέσιν — φυλάσσεσθαι δὲ δεῖ οἰκοδομεῖν) = ibidem. Cf. cod. Venet. 7, f. 120 c., ρνα'.

F. 65v. Περὶ συνελεύσεως (Μέλλων δὲ συγγίγνεσθαι — σπορᾷ) = cod. Venet. 7, f. 178, σμδ'; Heph. Theb., III, 10.
Περὶ χωρισμοῦ (Τοὺς δὲ χωρισμοὺς — ἀμφισβητήσιμα) = cod. Venet. 7, f. 180, σμε'; Paris. 2506, f. 31, λε'; Heph. Theb., III, 11.
ρμ'. Περὶ φρεάτων ὀρυγῆς καὶ λάκκων (Ὀρύττων δὲ λάκκους — ὕδωρ καλόν) = cod. Venet. 7, f. 180, σμζ'; Heph. Theb., III, 15.

F. 66. Ἐκ τῶν ἰατρομαθηματικῶν Ἑρμοῦ καὶ Πετοσίρεως καὶ τῶν συναγωγῶν Προταγόρου. Editum in *Catal. Flor.*, p. 126, 6. — 128, 2.

F. 66v. Πῶς δεῖ γνῶναι τὸν εἰσιόντα ποῖον σκόπον ἔχων εἰσέρχεται

(Let the horoscope be [redacted] They competed) = cod. Venet. 6, f. 72, She'; 7, f. 199º, tag'.

On the Centers Following the Conjunction and Full Moon (The centers following the ... Sequitur Υπόδειγμα. [redacted] Dec. decision get dressed) ‖ code It comes 7, f. 302, φνη'.

On the Prognostication of Winds (It is possible to know from the and conjunctions [redacted] emanations) = cod. Venet. 7, f. 302v, φνθ'; Paris 2506, f. 70, sia'.

G.51. General precepts from the Moon or the Horoscope; this chapter indicates what beginning and end affairs will have (If the Moon joins — to what kinds) - Paris. 2506, f. 66, ρςς'. On Failure (The Sun in such places indicates). On the Question of When It Will Be (A consideration of the requests should be [redacted] made) = cod. Venet. 7, f. 120, ρμθ'.

On the Time of Outcomes (The times of outcomes ...) = ibidem.

GF.. 62. On Where the Stolen Item Is = cod. Venet. 7, f. 193, σεζ'. Edited in the appendix.

Whether the Thief Is Young, Middle-aged, or Old = cod. Venet. 7, f. 205, τε'. Edited in the appendix.

On the appearance of the thief. Editum in appendice.

On whether he is near or far from the family ‖ cod. Venet. 7, 1. 205, τέα'. Editum in appendice.

F.62. Whether the thief is male or female – code It comes 7, f. 300, φμζ'; f. 322, χιζ'. Editum in appendice.

ρλγ'. On the manner in which the thief entered = cod. Venet. 7, f. 300, que'. Editum in appendice.

ρλδ'. On the prognosis of the one inquiring about something (For the ancients carefully observed for prognosis from the quantity of degrees of the horoscope, whether concerning a fugitive or similar matters) ‖ cod. Paris. 2506, f. 26, la'.

F. 64. Paramona (En τοῖς anthropoeidesin keep δεῖνοικοδομεῖν) = ibidem. Cf. cod. Venet. 7, f. 120 c., pvarna'..

Γ. 65. Περὶ συνελεύσεως (Μέλλων δὲ συγγίγνεσθαισπορά) cod. Venet. ‖ 7, f. 178, σμδ' ; Heph. Theb., III, 10. On Separation (Τοὺς δὲ χωρισμούς — ἀμφισβητήσιμα) = cod. Venet. 7, f. 180, σue'; Paris. 2506, f. 31, λe'; Heph. Theb., III, 11. ρμ΄. On the Digging of Wells and Cisterns (Ορύττων δὲ λάκκους ὕδωρ [redacted] καλόν) = cod. Venet. 7, f. 180, σμζ'; Heph. Theb., III, 15. Γ. 66. From the Iatromathematical Works of Hermes and Petosiris and the Compilations of Protagoras. Editum in Catal. Flor., p. 126, 6. - 128, 2.

Γ. 66. How One Must Know the Purpose with Which a Person Approaches You

πρός σε (Ἐὰν τύχῃ Σελήνη — σχηματισθείς) = cod. Venet. 6, f. 66v, κ'.
ρμδ'. Εἰ ὠφέλιμος ἔσται ὁ ἐρωτῶν σε (Ὅταν τίς σε ἐρωτῶν — ἢ κίνδυνον σημαίνει) = ibidem, κα'.
ρμε'. Περὶ τεταρτημορίων ἐκ τοῦ Παύλου (Τεταρτημόριον ἀρσενικόν — τελευτῆς) = cod. Venet. 7, f. 298v; Paul. Alexandrin. D. 1v, ed. 1586.
ρμς'. Sine titulo. (Ἐκ τοῦ ὡροσκόπου δεῖ σκέπτεσθαι περὶ δόξης — περὶ δόσεως ἢ λήψεως).
F. 67. Περὶ τοῦ πότε ἔσται τὸ ἀποτέλεσμα (Δεῖ λαβεῖν τὸν κύριον — τοῦ δωδεκατημορίου) = cod. Venet. 6, f. 80, ϛζ'.
ρμη'. Περὶ τοῦ εὐτυχῆσαί τινα ἀπὸ δούλου ὃν μέλλει λαβεῖν (Ἔστω ὁ κύριος τοῦ — οὗ ἐπιθυμεῖ) = cod. Venet. 7, f. 300, φμγ'.
Περὶ βροχῶν καὶ ἀστραπῶν καὶ ἀνέμων καὶ ἀνομβρίας (Σκόπει ὅτε εἰσέρχεται — μᾶλλον ἀγαθόν) = cod. Venet. 7, f. 194v, τδ'.
F. 67v. Περὶ τοῦ εἰ λάβοι τις ἀξίαν εἶναί (*sic*) τι παρὰ βασιλέως (Σκόπει τὸν ὡροσκόπον — εἰ δὲ μή, οὔ) = cod. Venet. 7, f. 197v, τκε'.
F. 68. Περὶ τοῦ πότε γίνεται καὶ πότε λάβοι τὴν ἐξουσίαν καὶ τὴν ἀρχήν (Σκόπει τὸν Ἥλιον — πρὸς τῶν κακοποιῶν) = cod. Venet. 7, f. 198, τκς'.
Περὶ καιρῶν ταραχῆς ἐμπρησμοῦ σεισμοῦ καὶ καταποντισμοῦ = cod. Venet. 7, f. 195, τε'. Editum in appendice.
Περὶ ἀποδημίας (Ἔστω ὁ ὡροσκόπος ὁ τόπος — ὑποστρέψει ταχέως).
F. 68v. Περὶ μετοικίας καὶ περί τινος μέλλοντος μετοικῆσαι εἰς ἑτέραν γῆν εἰ συμφέρει αὐτῷ (Ὅταν μετοικῆσαι ἐκεῖσε — τὸ αὔταρκες) = cod. Venet. 7, f. 302, φνζ'.
Περὶ θανάτου ἀρρώστων καὶ τῶν ἐν φυλάκῃ ὄντων [αὐτῶν expunctum] (Εἰ ὁ κύριος — τελευτᾷ).
Περὶ κρυπτοῦ θησαυροῦ (Βλέπε τὸν ζ' τόπον — ἀποφαίνου).
Περὶ συστάσεως καὶ ἐμφυλίων πολέμων καὶ σφαγῆς (Ἄρης τῷ Ἡλίῳ — πλησιφαὴς ᾖ) = cod. Venet. 7, f. 194, τα'.
F. 69. Περὶ ἐπιτυχίας (Ὅρα τοὺς ἀστέρας — ἀτε<λείωτοι>) = cod. Venet. 7, f. 194, τβ'; f. 118v, ρμα'.
Περὶ γάμου (Σελήνη καὶ Ἀφροδίτη — ...). = ibid., f. 196v, τια'.
Περὶ ἀσθενῶν (Ἐὰν κατὰ τὴν ὥραν — τὸ σημεῖον) = ibid., f. 118v, ρμβ'.
Περὶ γυναικὸς ἀποχωρησάσης ἀπὸ τοῦ ἀνδρὸς αὐτῆς εἰ πάλιν ὑποστρέψει (Ἔστω ὁ ὡροσκόπος — εἰρηνοποιήσει) = ibid., f. 197v, τκγ'.
Περὶ δραπετῶν (Ἐάν τις φύγῃ ἐν ζῳδίῳ — δραπέτης).
Sine tit. (Εἰ βούλει εὑρεῖν τὸν καιρὸν τῆς ἐπικρατείας βασιλέως

toward you (Ἐὰν τύχῃ Σελήνη [redacted] formed) = cod. Venet. 6, f. 66ᵛ, κ'.

ρμδ'. Whether the One Questioning You Will Be Benefited ("Οταν τίς σε ἐρωτῶν [redacted] means) = ibiden, Ms.

145. On Quadrants from Paul (Masculine quadrant — of death): [redacted] of death) = cod. Venet. 7, f. 298; Paul. Alexan- inside. D. 1y, ed. 1586.

146. Sine titulo. (From the horoscope one must consider regarding glory, giving or receiving).

67. On when the result will occur (One must take the lord — of the dodecatemory) = cod. Venet. 6, f. 80, t.

148. On whether someone will prosper from a slave whom he is about to receive (Let the lord of what he desires be) = cod. Venet. 7, f. 300, 543.

On rains and lightnings and winds and drought (Consider when it enters – rather good) = cod. Venet. 7, f. 194v, TO'.

G. 67. On whether someone would receive a dignity from the emperor (Consider the horoscope - if not, no) = cod. Venet. 7, f. 1974, 325'.

G. 68: On when it occurs and when one would receive the authority and the office (Consider the Sun in relation to the malefics) = cod. Venet. 7, f. 198, 328'.

On times of turmoil, conflagration, earthquake, and inundation = cod. Venet. 7, f. 195, 305'. Published in the appendix.

On travel abroad (Let the horoscope be the place [redacted] will return quickly).

G. 68. On migration and concerning someone who is about to migrate to another land, whether it is beneficial for him (When one is to migrate there, the self-sufficiency) = cod. Venet. 7, f. 302, 557'.

On the death of the sick and of those in prison [themselves expuncted] (If the lord [redacted]es).

On a hidden treasure (Look at the 7th place — declare).

Concerning conspiracy and civil wars and slaughter (When Mars is nearly full to the Sun) = cod. Venet. 7, f. 194, τα'.

Γ. 69. Concerning success ("Observe the stars [redacted] unfinished) = cod. Venet. 7, f. 194, τβ'; f. 118°, ρμα'.

Concerning marriage (Moon and Venus - ...). = ibid., f. 196v, τια'.

Concerning the sick (If at the hour the sign) — ibid., f. 118, no. 142.

Concerning a woman who has left her husband, whether she will return (Let the horoscope be — will make peace) f. 197v, = ibid., no. 323.

Concerning fugitives (If someone flees in a zodiacal sign — fugitive).

Sine tit. (If you wish to find the time of the reign of a king

ἢ ἄρχοντός τινος ἢ στρατηγοῦ, λάβε — ἢ χρόνους).
Περὶ ἀρχόντων τῶν λαμβανόντων δούλους ἤτοι κριτῶν, κατεπάνω [1], ἀνωτέρω διοικητῶν, ἐπισκεπτητῶν ἢ λοιπῶν (Λάβε τὸν ὡροσκόπον — βίας καὶ ἀδικίας) = cod. Venet. 7, f. 301ᵛ, φνδ'.

F. 69ᵛ. Περὶ ἀγάπης τοῦ δήμου πρὸς τὸν ἄρχοντα καὶ αὐτοῦ πρὸς ἐκείνους (Σκόπει τὸν ζ' τόπον — εὐσπλαγχνίαν) = ibid., f. 207, τοα'; cod. Venet. 6, f. 70, νς'.
Πότε διαδεχθήσεται (Ὅτε εὑρίσκεται — ἐπὶ τοῦ μεσουρανήματος) = cod. Venet. 7, f. 207, τοβ'; 6, f. 70ᵛ, νζ'.
ρξζ'. Περὶ ὀνείρων (Στήσας τὸ θεμάτιον — τοῦ τόπου ἀποφ<αίνου>) = cod. Venet. 6, f. 70ᵛ, νη'.

F. 70. Περὶ ἀποδημίας ὅτε τις βούλεται ἀποδημῆσαι (Ἔστω ἀγαθοποιὸς — λῃσταῖς περιπέσει) = ibid., νθ'.
Περὶ τοῦ δανείζεσθαι (Ἔστω ὁ ὡροσκόπος — δανείζεσθαι) = cod. Venet. 7, f. 199, τλε'.
Περὶ πάσης κοινωνίας καὶ ἀγορᾶς καὶ ἀποκλεισμοῦ καὶ εἰ ἀληθὲς τὸ λεγόμενον ἢ ἀκουόμενον ἢ ψευδές (Δέον τὰς ἐπικοίνους κοινωνίας ποιεῖσθαι — μαρτυρούντων) = cod. Venet. 7, f. 200, τλζ'.

F. 70ᵛ. ροα'. Περὶ κριτηρίων καὶ νίκης καὶ ἥττης (Ἔστι δὲ καὶ ἕτερος τρόπος — καὶ οὐκ ἴδιοι). Cf. Heph. Theb., III, 34.

F. 71. Λέοντος φιλοσόφου περὶ βασιλέων καὶ ἀρχόντων πῶς ἔστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτοῦ καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτοῦ = cod. Venet. 7, f. 189ᵛ, σπα'. Editum in appendice.
Περὶ προβολῆς ἄρχοντος = ibid., f. 190, σπγ'. Editum in appendice.

F. 71ᵛ. Περὶ τροπῆς πραγμάτων ση<μεῖον> χρήσιμον. Editum in appendice.
Περὶ τοῦ εἰδέναι τοῦ δείπνου τὴν κατασκευήν. Editum in appendice.

F. 72. Περὶ τοῦ τί γέγραπται ἐν τῇ δεδομένῃ ἐπιστολῇ (Ἐὰν θέλῃς τὴν ἐπιστολὴν — ...) = cod. Venet. 7, f. 191, σπε'.
ροη'. Περὶ ἀποδημίας (Ἐάν τις βουλόμενος — ἔσται ὁ ἐκδημῶν). = ibid., f. 127, ρογ'.
ροθ'. Περὶ δραπετῶν (Ἔσται ὁ ὡροσκόπος — ...).

F. 72ᵛ. <Τίνα> δηλοῦσι τὰ γράμματα καλὰ ἢ κακά (Βλέπε τὴν Σελήνην καὶ τὸν Ἑρμῆν — κακοποιὸς ψευδῆ) = ibid., f. 193, σϛη'.
Περὶ τοῦ <εἰ ἀποδοθήσεται ἡ γραφή> (Ποίησον τὸν ὡροσκόπον εἰς — ἀπέσωσε τὸ γράμμα) = ibid., f. 193ᵛ, σϛθ'.
Sine tit. Σημ. ὅτι Σελήνης αὐξιφωτούσης — ἀνορύττειν.

F. 73. Περὶ γάμου (Ἐν συνελεύσει... [Pleraque evanida sunt]... αὐτὴν ποιεῖ) = cf. cod. Venet. 6, f. 79ᵛ, ϛς'.

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[1] De titulo ὁ κατεπάνω, cf. Jannaris, *Byz. Zeitschr.*, 1901, p. 204 s.

or of some ruler or general, take [redacted] or years).
Concerning rulers who take slaves, that is judges, katepanō, higher administrators, inspectors, or others (Take the horoscope — of violence and injustice) cod. Venet. 7, f. 301v, no. 374. No. 69.
Concerning the love of the people toward the ruler and of him toward them (Consider the 7th place — compassion) - ibid., f. 207, no. 371; cod. Venet. 6, f. 70, no. 56.
When will he be succeeded ("When it is found [redacted] on the midheaven -tos) = code It comes 7, f. 207, TOß'; 6, f. 70°, vZ'.
167. On dreams (Having set up the chart — declare the place) = cod. Venet. 6, f. 70v, vn'.
F. 70. On travel, when someone wishes to travel abroad (Let there be a benefic [redacted] will fall among brigands) = ibid., νθ'.
On borrowing (Let the horoscope be — to borrow) = cod. Venet. 7, f. 199, the'.
On every kind of partnership and commerce and exclusion, and whether what is said or heard is true or false (It being necessary to conduct matters of joint partnership — of those bearing witness) cod. Venet. 7, f. 200, τλζ'. F. 70. 171. On judgments and victory and defeat (There is also another method — and not their own). Cf. Heph. Theb., III, 34.
Γ.71. Of Leo the Philosopher, on kings and rulers, how one may know the length of his rule and what comes to pass during his rule = cod. Venet. 7, f. 189, σπα'. Edited in the appendix. On the Appointment of a Ruler ibid., f. 190, σπγ'. Edited in the appendix.
Γ. 71. On the Sign of a Change of Affairs, a useful note. Edited in the appendix.
On Knowing the Preparation of a Banquet. Edited in the appendix.
Γ. 72. On What Is Written in the Given Letter (If you wish the letter — ...) cod. Venet. 7, f. 191, σνε'.
ρoη'. On Travel Abroad ('If someone wishing — the traveler will be). = ibid., f. 127, ρoη'.
ρoθ'. On Runaways (The horoscope will be — ...).
F. 72. What the Letters Signify as Good or Bad (Look at the Moon and Mercury — malefic, false) = ibid., f. 193, στη'. On Whether the Document Will Be Returned (Place the horoscope at — the letter was delivered) = ibid., f. 193, σφθ'.
Without title. Note that when the Moon is waxing in [redacted] — to dig up.
F. 73. On Marriage (In assembly... [Pleraque evanida sunt ... αὐτὴν who) = cf. cod. Venet. 6, f. 79°, [illegible]

1 On the title 6 κατεπάνω, cf. Jannaris, Byz. Zeitschr., 1901, p. 204 s.

F. 73v. Περὶ τοῦ Ἄρεως εἰς τὴν ἀποδημίαν (<Εἴσ>ιδε καὶ τοῦτο — ...). Περὶ παραδόσεως τεχνῶν (Εἰσόμεθα δὲ εἰ εὐμαθεῖς — εἰς τὰς μαθήσεις) = cod. Venet. 6, f. 79v, ϛε'.
<Καθολ>ικὰ παραγγέλματα (Καθόλου αἱ μὲν ἀπόρροιαι τῆς Σελήνης — τὴν τοῦ ἀστέρος φύσιν). Cf. supra, f. 37.
Περὶ πάσης ἐρωτήσεως (Ἐπὶ πάσης ἐρωτήσεως — ἔχει ἀντ' ἐκείνου) = cod. Venet. 7, f. 168, σιθ'.
Plura deesse videntur.

5. Cod. C, VII, 15 (c, I, 43) = Pasini, *Codices Taurin.*, CCLXXXIII. — Charta-ceus, cm. 20 × 15, ff. 177. Liber e pluribus codicibus consarcinatus et variis manibus s. XV-XVI scriptus. (Man. 1a, ff. 1-21. — Man. 2a, ff. 21-23. — Man. 3a, ff. 25-31. — Man. 4a, ff. 32-35. — Man. 5a, ff. 37-43. — Man. 6a, ff. 44-86. — Man. 7a, ff. 87-133, 134-141. — Man. 8a, f. 142-177).

F. 1. Manus recentior in marg. scripsit: *Astronomicon sine principio et quaedam alia.* (... τῆς τοῦ ὁρατοῦ τοῦδε κόσμου ποιήσεως — καὶ ἡ γραφὴ διαμαρτύρεται λέγουσα· ἐν ἀρχῇ κτλ.). — F. 7. Τοῦ αὐτοῦ μέθοδος περὶ τοῦ Πάσχα. Sequuntur variae methodi ad inveniendum Pascha et notae ac tabulae astronomicae.

F. 25. Τοῦ σοφωτάτου καὶ λογιωτάτου κυροῦ Νικηφόρου τοῦ Γρηγορᾶ τῷ Καβάσιλα κυρ<ῷ> Δημητρίῳ. Περὶ τοῦ Πάσχα ἀπόδειξις ὅπως χρὴ ποιεῖσθαι τὴν τούτου διόρθωσιν (Ἐπειδή μοι φίλος εἶ τῶν πάνυ — πρὸς οὐρανὸν τοξεύειν) = cf. cod. Venet. 8, f. 32.

F. 32. Notula de cyclis planetarum, etc. — F. 33. Vacat.

F. 34. Περὶ διαιρέσεως τοῦ ἐνιαυτοῦ. — F. 35. Πρόγνωσις εὐδιηνὰ (*sic*) ἀέρος (Τριταῖα καὶ τεταρταῖα οὖσα ἡ Σελήνη ...).

F. 35. Οἱ κύκλοι τοῦ Ἡλίου. Sequuntur tabulae astronomicae.

F. 38v-39. Notae de chiromantia cum figuris.

F. 39v. Sortes variorum auctorum: In marg. Πτολεμαίου. Λάβε δύο ὀνόματα μὴ ἐπίθετα. — F. 39*bis*. Περὶ ἀσθενοῦντος. Ψήφησον (*sic*) τὸ ὄνομα τοῦ ἀσθενοῦντος. — F. 39*bis*v. Ψῆφος Πυθαγορικὴ πρὸς τὸ γνῶναι περὶ μονομαχίας τίς νικᾷ καὶ τίς ἡττᾶται, cum tabula. — Τὰ ἑπτὰ θεάματα. — F. 40. Περὶ τῶν ιβ' ζῳδίων καὶ τοὺς (*sic*) λς' δεκανοὺς αὐτῶν. — Χρὴ εἰδέναι ὅτι τῷ ,ϛωλζ' ἔτη τοῦ κόσμου (1329 p. C. n.) ἔπηξαν τοὺς θεμελίους τῶν δυτικῶν τειχῶν τῆς Κωνσταντινουπόλεως [1] κτλ. — F. 40v. Ὁ ἐν τῷ Ἅιδῃ πλούσιος ἔλεος ας (?) τῶν πρὸς τοῦ Ἀβραάμ. — F. 43v. Nota ad annum ,αφμβ' (1542) pertinens.

F. 44. Sine titulo. Ὁ οὐρανὸς λέγει ὁ μέγας βασιλεὺς καπνοείδης ἔνι, ἄλλοι δὲ κρυσταλλοείδης ἔνι λέγουσιν. Est brevis tractatus

[1] Cf. supra p. 9, cod. 4 f. 51.

F. 73. On Mars in relation to Travel (<Look> also at this ...).

On the Transmission of Arts (We shall know whether [they are] quick to learn [redacted] into the in learning) = cod. Venet. 6, f. 79', Γε'.

"General Precepts (In general, the emanations of the Moon [follow] the nature of the star). Cf. supra, f. 37.

On Every Question (On every question — has instead of that) = cod. Venet. 7, f. 168, σιθ'.

Several things appear to be missing.

5. Cod. C, VII, 15 (c, I, 43) : Pasln[redacted] Codices Taurin., CCLXXXIII. Paper codex, 20 × 15 cm, ff. 177. A book compiled from several codices and written in various hands of the 15th–16th centuries. (Hand 1, f. 1-21. - Hand 2, f. 21-23. - Hand 3, f. 25-31. Hand 4, ff. 32-35. Hand 5, ff. 37[redacted]3. Hand 6, ff. 44-86. Hand 7, ff. 87-133, 134-141. Hand 8, f. 142-177).

F. 1. A later hand wrote in the margin: Astronomicon without beginning and certain other things. (... of the creation of this visible world — and scripture also bears witness, saying: in the beginning, etc.). - F. 7. By the same author, a method concerning Easter. There follow various methods for finding Easter, and astronomical notes and tables.

F. 25. By the most wise and most learned lord Nikephoros Gregoras to lord Demetrios Kabasilas. A demonstration concerning Easter, on how its correction ought to be made (Since you are among my closest friends who aim their arrows toward heaven) cf. cod. Venet. 8, f. 32.

F. 32. A note on the cycles of the planets, etc. - F. 33. Blank.

F. 34. On the Division of the Year. - F. 35. Prognosis of fair (sic) weather (When the Moon is in its third and fourth day ...). F. 35. The Cycles of the Sun. There follow astronomical tables. F. 38-39. Notes on chiromancy with figures.

F. 39v. Sortes variorum auctorum: In marg. Πτολεμαίου. Λάβε δύο ὀνόματα μὴ ἐπίθετα. - F. 39bis. Περὶ ἀσθενοῦντος. Ψήφη- σον (sic) τὸ ὄνομα τοῦ ἀσθενοῦντος. F. 39bis. Ψήφος Πυθαγορικὴ πρὸς τὸ γνῶναι περὶ μονομαχίας τίς νικᾷ καὶ τίς ἡττᾶται, cum tabula. - Τὰ ἑπτὰ θεάματα. - F. 40. Περὶ τῶν ιβ' ζωδίων καὶ τοὺς (sic) λς' δεκανοὺς αὐτῶν. — It is to be known that in the year 6837 of the world (1329 A.D.) the foundations of the western walls of Constantinople were laid, etc. F. 40v. Ὁ ἐν τῷ Αιδῃ πλούσιος ἔλεος ας (?) τῶν πρὸς τοῦ Αβραάμ. - F. 43. Note pertaining to the year αφμβ' (1542). F. 44. Without title. Ο οὐρανὸς λέγει ὁ μέγας βασιλεὺς καπνοείδης ἔνι, ἄλλοι δὲ κρυσταλλοειδης ἔνι λέγουσιν. This is a brief treatise

1 Cf. above p. 9, cod. 4 f. 51.

astronomiae cuius auctor non traditur. Sine dubio recentior est. Figurae accurate coloribus depictae textum illustrant. Pauca capitula ad astrologiam iudiciariam pertinent : F. 63. Περὶ τῶν ιβ' ζῳδίων μέθοδος ἀκριβεστάτη (Τῶν στερεῶν ζῳδίων ὡροσκοπούντων αἱ κτήσεις βέβαιοί εἰσι...). — F. 64. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὸν βασιλεύοντα ἀστέρα τοῦ χρόνου (Ἔστω σοι δῆλον καὶ τοῦτο...) — F. 67. Περὶ τῶν ἑπτὰ πλανήτων (Ἐν ταῖς ἀπορουμέναις καὶ ἀμυδραῖς εὑρέσεσιν εἶπον οἱ ἀποτελεσματικοὶ...). — F. 68v. Περὶ τῶν ἑπτὰ πλανήτων ἐν ᾗ κυριεύουσιν τὰς ζ' ἡμέρας τῆς ἑβδομάδος καὶ ὥρας αὐτῶν. Sequitur longissima expositio cum tabulis et figuris de planetis dierum et horarum dominis.

F. 75v. Ἑρμηνεία Σολομῶντος πρὸς υἱὸν αὐτοῦ Ἱεροβοὰμ λέγων· Ἐγὼ ὁ πατήρ σου Σωλομὸν ἐντέλωμαί σοι, ἀκριβώτατέ μου υἱὲ Ἱεροβοάμ, τὴν τῆς τέχνης σοφίαν καὶ βάλε αὐτὴν κατὰ νοῦν ἀκριβῶς κ. τ. λ.
Inc. Ἐπίσκεψις τῶν ἑπτὰ πλανήτων καὶ ἅτινα χρὴ πράττειν ἐν ταῖς ὥραις αὐτῶν ἐν ᾗ κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑυδομάδος (*sic*) καὶ ὥρας αὐτῶν. Τῇ κυριακῇ ἡμέρᾳ κυριεύη ὁ μέγας γίγας Ἥλιος... Sequitur invocatio Solis. — F. 76. Προσευχὴ τοῦ νότου καὶ τῶν νοτικῶν ἀνέμων. — F. 76v. Ἀρχὴ σὺν θεῷ τοῦ σεληνοδρομίου. — F. 77. Μέθοδος περὶ τῆς Σελήνης ἑτέρα ὠφέλημος (*sic*). Agit de Luna in singulis signis zodiaci. — Sequuntur aliae methodi eiusdem generis. — F. 83v. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὸ βασιλεύων (*sic*) ζῴδιον κατ' ἐνιαυτὸν ἤγουν τὸν καθ' ἕνα χρόνον. — Περὶ τῆς τῶν ζῳδίων βασιλείας. — F. 84v. Περὶ τῶν ιβ' ζῳδίων τοῦ οὐρανοῦ — Des. ... καὶ εἰ ἄρχεται εἰς τὸν Ἰχθὺν ἐν τῇ ια' τοῦ Φε(βρουαρίου) μηνὸς ὥρᾳ γ' τῆς ἡμέρας καὶ ἐκεῖ (?) τελειοῦται. Sequuntur tabulae.

F. 87-133. Dialogus trium viatorum de ieiunio et observantia dominicorum praeceptorum et apostolicarum traditionum.

F. 134. <Isaac Argyri> Παράδοσις εἰς τοὺς Περσικοὺς προχείρους κανόνας τῆς ἀστρονομίας (Inc. Ἡ τῶν Περσικῶν κανόνων σύστασις γέγονε τοῖς ἐκεῖσε μαθηματικοῖς κατὰ τὸ α' ἔτος Ἰασδαγέρδου Σαριὲν τοῦ Μαστρέ...) = cf. cod. Flor. 7, f. 2 ss. Textus abrumpitur f. 141v.

F. 142. Ptolemaei tetrabiblus. Praemittitur index capitulorum libri primi. — F. 163 liber secundus incipit, indice pariter praemisso. Textus abrumpitur in cap. III huius libri (f. 171v) ... ὥστε καὶ τοὺς γάμους δι' ἁρπαγῶν γίνεσθαι (p. 70, l. 13, edit. 1553).

F. 172 ad finem. — Fragmenta astronomica : Περὶ τῆς εὑρέσεως τῆς ἡμέρας τῶν Περσῶν κατὰ τὸν ζητούμενον μῆνα (?) τῶν Ἑλλήνων etc. Sequuntur tabulae astronomicae.

on astronomy whose author is not transmitted. It is without doubt of more recent date. Figures carefully painted in colors illustrate the text. A few chapters pertain to judicial astrology: F. 63. Περὶ τῶν ιβ' ζῳδίων μέθοδος ἀκριβεστάτη (Τῶν στερεών Ζωδίων ὡροσκοπούντων αἱ κτήσεις βέβαιοί εἰσι...). - F. 64. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὸν βασιλεύοντα ἀστέρα τοῦ χρόνου (Ἔστω σοι δῆλον καὶ τοῦτο...) — F. 67. Περὶ τῶν ἑπτὰ πλα- νήτων (Ἐν ταῖς ἀπορουμέναις καὶ ἀμυδραῖς εὑρέσεσιν εἶπον οἱ ἀποτελεσματικοί...). F. 68. Περὶ τῶν ἑπτὰ πλανήτων ἐν ἡ κυριεύουσιν τὰς Ζ' ἡμέρας τῆς ἑβδομάδος καὶ ὥρας αὐτῶν. There follows a very lengthy exposition with tables and figures on the planets as lords of the days and hours.

Γ. 75. The Interpretation of Solomon to his son Jeroboam, saying: I, your father Solomon, enjoin upon you, my most diligent son Jeroboam, the wisdom of the art — and take it carefully to heart, etc.

Inc. An examination of the seven planets and what one must do during their hours in which they rule the 7 days of the week (sic) and their hours. On the Lord's Day the great giant the Sun holds rule... Sequitur invocatio Solis. - F. 76. Prayer of the south wind and the southern winds. - F. 76. Beginning, with God's help, of the lunar course. - F. 77. Another method concerning the Moon, Γ. useful (sic). Agit de Luna in singulis signis zodiaci. Sequuntur aliae methodi eiusdem generis. F. 83. Concerning how one must find the reigning (sic) Sign for each year, that is, for each individual year. On the kingdom of the zodiac signs. F. 84. On the 12 signs of heaven. Des. and if it begins in Pisces on the 11th of the month of February at the 3rd hour of the day and there (?) it is completed. Sequuntur tabulae.

F. 87-133. Dialogus trium viatorum de ieiunio et observantia dominicorum praeceptorum et apostolicarum traditionum.

F. 134. <Isaac Argyrus> Transmission of the Persian Handy Tables of astronomy (Inc. The composition of the Persian tables was made by the mathematicians there in the 1st year of Yazdegerd Sarien of Mastre...) = cf. cod. Flor. 7, f. 2 ss. The text breaks off at f. 141v.

F. 142. Ptolemy's Tetrabiblos. Preceded by a table of contents of the first book. - F. 163 the second book begins, likewise with a preceding table of contents. misso. The text breaks off at chapter ut of this book (f. 171)... ὥστε καὶ τοὺς γάμους δι᾽ ἁρπαγῶν γίνεσθαι (p. 70, l. 13, edit. 1553).

F. 172 to the end. - Astronomical fragments: Περὶ τῆς εὑρέσεως τῆς ἡμέρας τῶν Περσῶν κατὰ τὸν ζητούμενον μῆνα (?) τῶν Ἑλλή- νων etc. Astronomical tables follow.

CODEX BERGOMAS

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6. Bibliothecae municipalis, cod. Δ, 5, 13. — Chartaceus, saec. XVI, ff. 114, mill. 205 × 145.

F. 1. Κλαυδίου Πτολεμαίου τῆς (superscr. τῶν) πρὸς Σύρον ἀποτετελματικῆς (superscr. ἀποτελεσματικῶν) τετραβίβλου τὸ πρῶτον· προοίμιον. Praemittitur capitulorum primi libri tabula. — F. 32, incipit liber secundus; f. 58, liber tertius, f. 96, liber quartus, omnes item cum tabula. — Des. f. 106ᵛ ... ἐκ τῆς συγκράσεως. — Textus ubique correctus est a manu altera, quae multas varias lectiones in margine addidit. — F. 107-8 vacant.

F. 109. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπὸς ἐν κεφαλαίοις ρ'. — Des. f. 114ᵛ. Hoc quoque opusculum ab altera manu correctum est. — Cf. cod. Flor. 3, f. 19ᵛ.

CODEX BERGOMAS

6. Municipal Library, cod. A, 5, 13. — Paper, 16th century, ff. 114, mm. 205 × 145.

F. 1. Claudii Ptolemaei of the (superscr. of the) Apotelesmatike (superscr. Apotelesmatikon) Tetrabiblos addressed to Syrus, book one; prooemium. Preceded by a table of contents of the first book. F. 32, the secoɳd book begins; f. 58, the third book, f. 96, the fourth book, all likewise with a table. Ends f. 106 ... ἐκ τῆς συγκράσεως. - The text has been corrected throughout by a second hand, which added many variant readings in the margin. FF. 107–8 are blank.

F. 109. Claudii Ptolemaei liber who is the Karpos in chapters

p'. [redacted]ds f. 114. This short work has also been corrected by a second hand. Cf. cod. Flor. 3, [redacted]19.

CODEX PARMENSIS

CODE OF PARMENSIS

CODEX PARMENSIS

7. Bibliothecae Palatinae, cod. 165 (olim HH, IX, 34). — Chartaceus, ff. 90, mill. 217 × 143, saec. XIV exaratus, ut ex notulis quae in extremo folio a manu prima additae sunt, patet (v. infra). — Cf. Martini, *Catalogo di manoscritti greci nelle bibl. ital.*, I, 1893, p. 179 ss. [1].

F. 1. Περὶ τῆς τοῦ Ἡλίου λοξώσεως (Ἐπεὶ δὲ χρήσιμον εἰς τοὺς περὶ Ἡλίου λόγους — σαφηνείας ἕνεκα μεταχειριζόμεθα).

F. 2. Sine titulo. (Κοινὸν ἔχει ἡ Σελήνη τοῖς ε' πλανήταις — τὴν δὲ εἰς τὰ ἡγούμενα).

F. 2v. Opusculum asceticum sine titulo (Γλῶτταν ἐπισχεῖν τῶν πολλῶν — με διαμαρτεῖν).

F. 5. Τῶν ἀσαφῶς εἰρημένων Πτολεμαίῳ καὶ δυσπαρα<κ>ολουθήτως ἐν τῇ αὐτοῦ τετραβίβλῳ ἐπὶ τὸ σαφέστερον καὶ εὐπαρακολούθητον μεταχείρησις. — Est Procli, quae fertur, paraphrasis in Ptolemaeum ab Allatio a. 1635 edita.

F. 77. Κεφάλαια ἑκατὸν τοῦ σοφωτάτου Πτολεμαίου ἅτινα καὶ καρποὶ ἐπονομάζονται. Cf. cod. Flor. 3, f. 19v.

F. 82v. Παύλου Ἀλεξανδρέως εἰσαγωγικαὶ μέθοδοι εἰς τὴν ἀποτελεσματικὴν ἐπιστήμην. Inter f. 84v et 85v (... ἀριθμὸς τοῦ ζῳδιακοῦ κύκλου — οὐ μὴν ἀλλὰ παρατηρεῖσθαι δεῖ) permulta interciderunt. Des. f. 88v : Τέλος εἰσαγωγῆς Παύλου Ἀλεξανδρέως. — Cf. cod. Flor. 1, f. 146.

F. 88v. Ὑπάρχου (*sic*) περὶ τῶν δώδεκα τῶν ζῳδίων (Κριὸς λέγεται — ἐπωνομάσθη). Cf. cod. Mediol. 12, f. 188.

F. 90. Notulae quaedam astrologi qui codicem descripsit : Κατὰ τὸ ,ϛωοθ'ον ἔτος ἀπὸ κτίσεως κόσμου (= 1371 p. C.) ... Κατὰ δὲ τὸ ,ϛωπβ' ἔτος (= 1374 p. C.) ἡνίκα κύκλος Ἡλίου κβ' ... Κατὰ

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[1] In hoc codice Parmensi inveniuntur eadem opera atque in codice Veneto 1, ff. 187 ss., qui forsitan ex eo descriptus est. — Dubito an hic quoque liber manu Eleutheri astrologi (v. p. 6, n. 1) exaratus sit, nec praefectus bibliothecae Parmensis, qui intercedente Domenico Bassi imaginem photographicam codicis Taurinensis contulit, aliquid asseverare ausus est.

CODE OF PARMENSIS

7. Palatine Library, cod. 165 (formerly HH, IX, 34). Paper, ff. 90, mm. 217 × 143, written in the 14th century, as is evident from the notes added at the end of the last folio by the first hand (see below). — Cf. Martini, Catalogue of Greek manuscripts in Italian libraries, I, 1893, p. 179 ff.

F. 1. On the Obliquity of the Sun (Since it is useful for discussions concerning the Sun, we employ it for the sake of clarity).

F. 2. Without title. (The Moon has in common with the 5 planets a motion in the but preceding direction).

F. 2v. the A small ascetic work without title (To restrain the tongue from many things — to err against me).

F. 5. A treatment of the passages obscurely and difficultly stated by Ptolemy in his Tetrabiblos, rendered more clearly and intelligibly. This is the paraphrase of Ptolemy attributed to Proclus, edited by Allatius in the year 1635.

F. 77. One hundred chapters of the most wise Ptolemy, which are also called the Fruits. Cf. cod. Flor. 3, f. 19.[1]

F. 82. Introductory methods of Paul of Alexandria into the science of astrological effects. Between f. 84v and 85v (... the number of the Of the zodiacal cycle — it is not but observed see) permulta interciderunt. Dec. f. 88v: End of the introduction of Pavlos Alexandros. - Cf. cod. Flor. 1, f. 146.

F. 88. Hyparchos (sic) on the twelve Signs of the Zodiac (Aries is called — and named). Cf. cod. Mediol. 12, f. 188.

F. 90. Certain notes of the astrologer who copied the codex: Κατὰ τὸ ,ϛωοθίον year from the creation of the world (= 1371 A.D.) ... In the year ϛωπβ΄ (= 1374 A.D.) when the solar cycle was 22 ... According to

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1 In this Parma codex the same works are found as in Venetian codex 1, ff. 187 ff., which was perhaps copied from it. I doubt whether this book too was written by the hand of the astrologer Eleutherius (see p. 6, n. 1), nor did the prefect of the Parma library, who through the intermediary of Domenico Bassi provided a photographic image of the Turin codex, venture to assert anything.

τὴν ια$_{ην}$ ἰνδικτιῶνα ἦλθον μετὰ τοῦ δικαίου (?) κατὰ μῆνα αὐγ(οῦστον) εἰς τὴν Κωνσταντίνου πόλιν ὡς ἔθος (?) ... Ἐξῆλθον σὺν θεῷ Ῥόδου ἰουλίῳ ς' ἔτους ,ϛωπγ' (1372 p. C.) ἤτοι περσικοῦ ἔτους ψμδου μέχερ κϛη καὶ παρώδευσε ϡϡ α μ' με" ... Cf. Martini, *op. cit.*, p. 180.

in the 14th indiction I came with the judge (?) in the month of August to Constantinople as was the custom (4) ... I departed, God willing, from Rhodes on the 6th of July in the year 6883 (1372 A.D.), that is in the Persian year 744, Mecheir 26, and passed...na 40 me... Cf. Martini, op. cit., p. 180.

CODICES MUTINENSES

CODICES OF MODENA

CODICES MUTINENSES

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8. Cod. 15 = III, A, 1. — Chartac., mill. 212 × 147, ff. 229, saec. XV. — Cf. descriptionem Victori Puntoni, *Indice dei codici greci della bibl. Estense di Modena* in *Studi ital. di filol. class.*, IV, 1896, p. 390.

Post Nicephori Blemmidae epitomen de auscultatione naturali sequuntur diagrammata astronomica, fragmenta philosophica et

F. 158, diagramma astrologicum (thema geniturae) cui subicitur explanatio : Τουτὶ τὸ διάγραμμα καλεῖται θεμάτιον, κεῖται δὲ ἐν δώδεκα τμήμασιν — τοῦ ὑπὲρ γῆς μεσουρανήματος ἢ τοῦ ὑπὸ γῆς.

9. Cod. 40 = II, B, 3. – Chartaceus, mill. 224 × 162, ff. 196, scriptus anno 1490 a Michaele Suliardo (f. 189ᵛ : [Ἐ]γράφη παρ' ἐμοῦ Μιχαὴλ Σουλιάρδου ἐκ χώρας Ναυπλ(ίων) Ἄργους ἐν ἔτει ,ϛϡϟη' (= 1490 p. C.), ἰνδ. θ' μη(νὸς) Ὀκτ(ωβρίου) κ', ἐν Μεθώνῃ ἡμέρᾳ γ', ὥρᾳ γ' τῆς ἡμέρας). F. 1ᵛ et 195 leguntur nomina possessorum Albertus Pius et Georgius Valla. — Cf. Puntoni, *Indice*, p. 406.

F. 2. <Ἐ>ξήγησις <ἀ>νώνυμος <ε>ἰς τὴν τετράβιβλον τοῦ Πτολεμαίου quadringentis capitibus divisa. Edidit Hieronymus Wolff., Basileae, 1559; cf. cod. Flor. 3, f. 115.

F. 160ᵛ legitur. Τέλος τῆς ἐξηγήσεως τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου. Deinde sine titulo. Ἐπειδὴ συμβαίνει πολλάκις τὴν τοῦ ὡροσκόπου — τὰς ἀρχὰς πάντων τῶν κέντρων.

F. 161. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν. Editum ibidem; cf. cod. Flor. 3, f. 1.

F. 172. Σχολὴ (*sic*) ἐκ τῶν Δημοφίλου. Editum ibidem; cf. cod. Flor. 6, f. 164. — Est revera pars commentarii Porphyrii. " In editione Basil. nonnulla desiderantur quae in hoc codice habentur; deest inter cetera caput inscriptum εἰς πόσας μοίρας ἀφικνοῦνται αἱ ἀκτῖνες τῶν ζ' πλανητῶν ἔμπροσθεν καὶ ὄπισθεν ». [Gabardi ap. Puntoni].

F. 188ᵛ. Παύλου Ἀλεξανδρέως περὶ οἰκοδεσποτείας (<Ὁ> τῆς οἰκοδεσποτείας τρόπος καταλαμβάνεται οὕτως — ἡμέραι κε', ὥραι

CODICES OF MODENA

8. Cod. 15 = III; A, 1. Paper, 212 × 147 mm, ff. 229, 15th century. Cf. the description by Vittorio Puntoni, Indice dei codici greci della bibl. Estense di Modena in Studi ital. di filol. class., IV, 1896, p. 390.

After Nicephorus Blemmydes' epitome on natural philosophy there follow astronomical diagrams, philosophical fragments, and on f. 158, an astrological diagram (theme of nativity) to which is appended an explanation:

> This diagram is called a themation, and it is arranged in twelve sections — of the mineaven above the earth or that below the earth.

9. Cod. 40 = II, B, 3. Paper, 224 × 162 mm, ff. 196, written in the year 1490 by Michael Suliardos (f. 189v: [W]ritten by me, Michael Suliardos, from the region of Nauplion of Argos, in the year 8 (= 1490 A.D.), ind. 9, month of October, the 20th, in Methone, on the 3rd day, at the 3rd hour of the day). On ff. 1v and 195 are read the names of the owners Albertus Pius and Georgius Valla. Cf. Puntoni, Indice, p. 406.

F. 2. Anonymous commentary on the Tetrabiblos of Ptolemy, divided into four hundred chapters. Edited by Hieronymus Wolff, Basel, 1559; cf. cod. Flor. 3, f. 115.

F. 160v is read. End of the exposition of Ptolemy Claudius's mathematical Tetrabiblos. Then without title. Since it often happens that the ascendant the beginnings of all the centers.

F. 161. Introduction to the Apotelesmatica by the philosopher Porphyry. Edited ibid.; cf. cod. Flor. 3, f. 1.

F. 172. Scholion (sic) from the works of Demophilus. Edited ibid.; cf. cod. Flor. 6, f. 164. — It is in fact part of Porphyry's commentary. "In the Basel edition several things are missing which are found in this codex; among other things, the chapter entitled 'into how many degrees the rays of the 7 planets reach forward and backward' is absent." [Gabardi ap. Puntoni.]

F. 188. Paul of Alexandria on house lordship (the method of house lordship is understood thus — days 25, hours

κε' (*sic*) = Paul. Alex., p. Q,4ᵛ, ed. 1586. — Subicitur (f. 189). <Τ>έλος τῆς μαθητιματικῆς καὶ ἀποτελεσματικῆς βίβλου τετρακτὶς Πτολεμαίου τοῦ Αἰγυπτίου.

F. 189ᵛ-191ᵛ. Diagrammata astrologica cum commentario: Ἐμοὶ πάλιν καὶ τὸ αὐτὸ θεμάτιον περὶ τοῦ εὑρεῖν τὸν κλῆρον τῆς τύχης — διὸ καὶ ἐμερίσθη οὕτως. — F. 192 ss. vacua sunt.

10. Cod. 42 = II, B, 5. — Membranac., ff. 137, scriptus saec. XII-XIII manu monachi Gregorii. — Cf. Puntoni, *Indice*, p. 407 ss.

Inter varia opera variorum auctorum invenitur:

F. 131-133. Τοῦ αὐτοῦ (id est, ut videtur, Νικήτα φιλοσόφου τοῦ Παφλαγόνος) ὅτι πολυάσχολον πρᾶγμα ἡ ἀστρολογία (Οὐ βουλομένοις ἡμῖν εὐθὺς παραγίνεται τὸ ἀστρονομεῖν — τὴν γνῶσιν τούτων ἀκολουθεῖν). Excerpta in appendice invenies.

11. Cod. 85 = III, C, 6. — Chartaceus, mill. 235 × 170, ff. 100, saec. XV scripsit Michael Suliardus (f. 96 rubr.: Τῷ συντελεστῇ τῶν καλῶν θεῷ χάρις· θεοῦ τό δῶρον καὶ πόνος Μιχαήλου Σουλιάρδου τοιγαροῦν ἐκ χώρας τῶν Ἀργείων). Nomina possessorum leguntur f. 100ᵛ: Γεωργίου τοῦ Βάλλα ἐστὶ τὸ βιβλίον (deletum) et f. 4ᵛ: Ἀλβέρτου Πίου Καρπαίων ἄρχοντος κτῆμα. — Descripsit Puntoni, *Indice*, p. 441 s.[1].

F. 1-4 vacant. — F. 5. Κλαυδίου Πτολομαίου κεφάλαια τῆς ἀστρονομικῆς τέχνης, Praemittitur Ptolemaei vita (Οὗτος ὁ Πτολομαῖος κατὰ τοὺς Ἀνδριανοῦ (*sic*) μὲν ἤνθησε χρόνους — καὶ ἱστορίας ἀναγράφουσι). Ed. Boll, *Studien über Cl. Ptolemäus*, p. 53. — Sqr. Προοίμιον Tetrabibli.

F. 5. Ὅτι καταληπτὴ πέφυκεν ἡ δι' ἀστρονομίας πρόγνωσις = Tetrabibl. I, 1.

F. 10. β'. Ὅτι καὶ ὀφέλιμος (*sic*) ἐστιν ἡ δι' ἀστρονομίας πρόγνωσις = Tetrab. I, 2.

F. 12. γ'. Περὶ τῆς τῶν ἑπτὰ πλανήτων δυνάμεως = Tetrab. I, 3.

F. 13. δ'. Περὶ ἀγαθοποιῶν καὶ κακοποιῶν ἀστέρων (Τούτων οὕτως ἐχόντων — προσγίνονται).

ε'. Περὶ ἀρσενικῶν καὶ θηλυκῶν ἀστέρων = Tetrab. I, 4.

F. 13ᵛ. ς'. Περὶ ἡμερινῶν καὶ νυκτερινῶν ἀστέρων = Tetrab. I, 5.

ζ'. Περὶ τῆς δυνάμεως τῶν πρὸς Ἥλιον σχηματισμῶν τῶν ἀστέρων = Tetrab. I, 6.

F. 14. η'. Περὶ τῆς δυνάμεως τῶν ἀπλανῶν ἀστέρων = Tetrab. I, 7.

F. 16. θ'. Περὶ τριγώνων σχημάτων = Tetrab. I, 16.

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[1] Huius libri Mutinensis gemellus est cod. Monacensis 287; affines sunt Vindobonensis phil. 179, Vaticanus 1290 (ff. 57-82 = Mutin. ff. 1-38), qui postea suo quisque loco describentur.

21 (sic) — Paul. Alex., p. 94v, ed. 1586. — Added below (f. 189): "End of the mathematical and apotelesmatic book, the Tetractys of Ptolemy the Egyptian."

F. 189v–191. Astrological diagrams with commentary: Once again for me the same thematic concerning the finding of the Lot of Fortune, and thus it was distributed. — F. 192 ff. are blank.

10. Code. 42 = II, B, 5. Parchment, fr. 137, written in the 12th–13th century by hand of the monk Gregory. Cf. Puntoni, Indice, p. 407 ff.

Among various works by various authors, the following is found:

F. 131-133. By the same author (that is, as it seems, Niketas the Philosopher of Paphlagonia) that astrology is a very busy affair (It does not come to us who are unwilling immediately to follow the knowledge of these things through astronomical study).

Excerpts will be found in the appendix.

11. Cod. 85 = III, C, 6. — Paper, 235 × 170 mm, ff. 100, 15th century, written by Michael Suliardus (f. 96 rubr.: Thanks be to God, the perfecter of good things; the gift of God and the labor of Michael Suliardus, therefore, from the region of the Argives). The names of owners are read on f. 100: This book belongs to Georgius Valla (deleted) and f. 4': Property of Albertus Pius, lord of Carpi. — Described by Puntoni, Indice, p. 441 f.

F. 1-4 blank. F. 5. Chapters of the astronomical art of Claudius Ptolemy, prefaced by the Life of Ptolemy (This Ptolemy flourished in the time of Hadrian (sic) – and they record in histories). Ed. Boll, Studien über Cl. Ptolemäus, p. 53. — Sgr. Prooemion of the Tetrabiblos.

F. 5. That foreknowledge through astronomy is by nature comprehensible = Tetrabibl. I, 1.

F. 10. ii. That foreknowledge through astronomy is also useful (sic) = Tetrab. I, 2.

F. 12. iii. On the power of the seven planets = Tetrab. I, 3.

F. 13. iv. On benefic and malefic stars (These things being thus having approach).

V. On masculine and feminine stars = Tetrab. I, 4.

G. 13. VI. On diurnal and nocturnal stars = Tetrab. I, 5.

VII. On the power of the configurations of the stars in relation to the Sun = Tetrab. I, 6.

F. 14. VIII. On the power of the fixed stars — Tetrab. I, 7.

F. 16. IX. On triangular configurations = Tetrab. I, 16.

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1 The twin of this Modenese manuscript is cod. Monacensis 287; related are Vindobonensis phil. 179, Vaticanus 1290 (ff. 57–82 of Mutin. ff. 1–38), each of which will be described in its proper place.

F. 17v. ι'. Ἕτερον κεφάλαιον περὶ τριγώνων (Τρίγωνα μὲν σχήματα — τῆς αὐτῶν κινήσεως).

F. 18. ια'. Περὶ καθολικῶν κλιμάτων ἰδιώματα = Tetrab. II, 1.

F. 19. ιβ'. Περὶ τῶν χωρῶν πρὸς τὰ τρίγωνα καὶ τοὺς ἀστέρας συνοικήσεως = Tetrab. II, 2.

F. 20v. ιγ'. Περὶ τῆς τῶν πλανήτων ποιότητος ἀποτέλεσμα = Tetrab. II, 6.

F. 23. ιδ'. Περὶ χρωμάτων ἐκλείψεων καὶ κομήτων καὶ τῶν τοιούτων = Tetrab. II, 7.

F. 23v. ιε'. Περὶ τῆς φύσεως τῶν δώδεκα ζῳδίων καὶ πρὸς τὰ ἐνιαύσια καταστήματα τῶν φυσικῶν ἰδιωμάτων (Τὸ δωδεκάστοιχον μόρφωμα — ἀναπληροῦσιν). Excerptum ex Tetrab. II, 13, addita tamen dodecaeteride quadam.

F. 25v. Sine num. Περὶ μορφῆς καὶ κράσεως σωματικῆς ἐκ τῶν πλανωμένων καὶ ἀπλανῶν = Tetrab. III, 14.

F. 27. Sine num. Περὶ τῶν ἀπλανῶν ζῳδίων οὕτως παραδεδώκασιν (Τὰ μὲν οὖν ἀνθρωποειδῆ — κακῶς ἀεὶ διακείμενος).

F. 28. ιζ'. Περὶ τροπικῶν καὶ ἰσημερινῶν καὶ στερεῶν καὶ δισώμων ζῳδίων = Tetrab. I, 9.

F. 28v. ιη'. Περὶ τῶν σχηματιζομένων δωδεκατημορίων = Tetrab. I, 11.

F. 29. ιθ'. Περὶ οἴκων πλανήτων καὶ ἀπλανῶν ἀστέρων = Tetrab. I, 15.

F. 30. κ'. Τὰ δὲ καλούμενα τῶν πλανωμένων ὑψώματα λόγον ἔχει τοιόνδε = Tetrab. I, 17.

F. 30v. κα'. Περὶ ἐνεργείας τῶν ἑπτὰ πλανήτων ἀλλήλοις κοινωνησάντων (Ὁ μὲν οὖν Κρόνος καὶ ὁ Ζεὺς — τέλη ἀποτελεῖ).
Περὶ τῶν ἡλιακῶν οὕτως ἔχομεν διαγινώσκειν — ὁρμαῖς καταλήγει. Excerptum ex Tetrab. p. 204, 20-207, 6.

F. 31v. κβ'. Περὶ μορφώσεως ζῳδίων καὶ τῶν πλανήτων (Ὁ ζῳδιακὸς κύκλος — κύστης καὶ κοιλία).
κγ'. Περὶ σινῶν καὶ παθῶν σωματικῶν καὶ ψυχικῶν = Tetrab. III, 15.

F. 33. κδ'. Περὶ συναφῶν τῆς Σελήνης πρὸς τοὺς ἀστέρας τῶν πλανήτων (Σελήνη συνοδεύουσα τῷ Κρόνῳ — εὐθετοῦσιν). Sequuntur, f. 35v, notulae quaedam byzantini astrologi. Extrema edetur in appendice.

F. 36. κε'. Περὶ τοῦ πῶς ὀφείλεις εὑρίσκειν τὴν μοῖραν τῆς τῶν φωστήρων συζυγίας (Ἀπόγραψαι τὰς κατὰ — φωστήρων). Sqr. Ἄλλως (Εἰ βούλει εὑρίσκειν — Ἥλιος καὶ Σελήνη).

F. 36v. κς'. Περὶ τῶν εζ' (*sic*) σφαίρας οὐρανίου ζωνῶν (Ἐν κύκλῳ τὸ πᾶν ...). — Sequuntur notulae breves de diversis rebus astronomicis.

F. 38. Sine num. Σχήματα τῆς Σελήνης εἰσὶ ταῦτα (Σύνοδος Σελήνης κ. τ. λ.)

Γ. 17. 10. Another chapter on triangles (Triangular figures of their own motion).

F. 18. 11. On the characteristics of universal climes – Tetrab. II,

nΓ. 19. 1. 12. On the co-habitation of regions with the triangles and the stars = Tetrab. II, 2.

F. 20. 13. On the effect of the quality of the planets Tetrab. II, 6.

C. 23. 14. On the colors of eclipses and comets and such things Tetrab. II, 7.

Γ. 23. 15. On the nature of the twelve Zodiac signs and on the natural characteristics in relation to the annual conditions (They complete the twelve-element form). Excerpt from Tetrab. II, 13, with a certain twelve-year cycle added.

F. 25. Sine num. On the form and bodily temperament from the wandering and fixed [stars] — Tetrab. III, 14.

F. 27. Sine num. On the Fixed Signs of the Zodiac, they have handed down as follows (The human-shaped ones – always in a bad condition).

F. 28. 17. On Tropical, Equinoctial, Solid, and Bicorporeal Signs of the Zodiac — Tetrab. 1, 9.

F. 28.v 18. On the Configured Dodecatemoria = Tetrab. I, 11. 19. On the Houses of the Planets and Fixed Stars = Tetrab. 1, 15. 20. The so-called Exaltations of the Wandering Stars have the following explanation = Tetrab. I, 17.

F. 29.

F. 30.

F. 30. 21. On the Influence of the Seven Planets in Combination with One Another (Saturn and Jupiter together produce effects...).

On the solar matters we have the following method of discernment — ending in impulses. Excerpt from Tetrab. p. 204, 20–207, 6.

F. 31. 22. On the Configuration of the Signs of the Zodiac and the Planets (The Zodiacal Circle – bladder and belly).

23rd. On bodily and mental injuries and afflictions Tetrab. III, 15.

F. 33. 24th. On the conjunctions of the Moon with the planets (The Moon traveling with Saturn being well-placed). Sequuntur, f. 35', notulae quaedam byzantini astrologi. Extrema edetur in appendice.

F. 36. 25th. On how one must find the degree of the conjunction of the luminaries (Record the — of the luminaries).

Sqr. Otherwise (If you wish to find — the Sun and Moon).

F. 36. 26th. On the Zones of the celestial sphere (sic) (In a circle the whole ...). — Sequuntur notulae breves de diversis rebus astronomicis.

F. 38. Without number. The phases of the Moon are as follows (Conjunction of the Moon etc.)

Ἕτερον πάθος ἐκλείψεως Σελήνης καὶ Ἡλίου (Γίνωσκε οὖν ὅτι — πορεύεται). Sqr. Συνάντησις μέν ἐστιν ὅταν ... Ἔξαλμά ἐστιν Ἡλίου ὅταν ...

F. 39. κη'. Περὶ φωσφορίας (Φωσφορίαι δὲ λέγονται — θαλάσσῃ).

F. 39v. κθ'. Περὶ αἱρέσεως καὶ δορυφορίας (Ὅτι τοῦ Ἡλίου καὶ Σελήνης αἱρέσεις — τὸν τῆς γῆς κῶνον).

λ'. Περίμετρος οὐρανοῦ καὶ χρονικοῦ κινήματος καὶ συστάσεως κόσμου (Ὁ γύρος τοῦ — τὴν ἀκίνητον πνεῦσιν).

F. 41. Sine num. Περὶ συνόδου Ἡλίου καὶ Σελήνης (Ὅταν θέλῃς εὑρεῖν τὴν σύνοδον τῆς Σελήνης — πέμπτῳ λεπτῷ ἐξέρχεται). Desinit in media pagina 41; pagina 41v vacua est.

F. 42. Ἐκ τῶν Ἀντιόχου θησαυρῶν ἐξήγησις καὶ ἐπίλυσις πάσης ἀστρονομίας. Incipit prooemium. α'. Τίνος ἕνεκεν τῶν ... Sequuntur capitula : β'. Περὶ ἀρρενικῶν καὶ θηλυκῶν ζῳδίων τόπων καὶ ἀστέρων. — γ'. Περὶ αἱρέσεως ἀστέρων. — δ'. Περὶ ἐμπαθῶν ζῳδίων. — ε'. Περὶ ὑψωμάτων καὶ ταπεινωμάτων. — ς'. Περὶ ἐναντιωμάτων τῶν ἀστέρων. — ζ'. Περὶ τριγωνικῆς δεσποτείας. — η'. Περὶ δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς ἀστέρων (Post ὑπομνήσκομεν οὕτως addit rubr. : ζήτει καὶ εἰκοστῷ δευτέρῳ κεφαλαίῳ ἔμπροσθεν. Sequitur excerptum Teucri Babylonii). — θ'. Περὶ τῶν ἀπλανῶν ἀστέρων καὶ τῶν παρανατελλόντων αὐτοῖς. — ι'. Περὶ ὁρίων καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν. — ια'. Περὶ τριγώνων τετραγώνων καὶ ἑξαγώνων ὡς ἐν τύπῳ διαμέτρων. — ιβ'. Περὶ ἀσυνδέτων ζῳδίων καὶ συμπάθειαν ἐχόντων πρὸς ἄλληλα. — ιγ'. Περὶ βλεπόντων καὶ ἀκουόντων, δεξιῶν καὶ ἀριστερῶν. — ιδ'. Περὶ δοροφορίας (*sic*) ἀστέρων. — ιε'. Περὶ ἰδιοτροπίας (*sic*). — ις'. Περὶ ἀποτελεσμάτων ζῳδίων καὶ πλανήτων. — ιζ'. Περὶ κλήρων. — ιη'. Περὶ δωρίας (*sic*) Ἡλίου ἀποτελεσμάτων. — Edita in *Catal. Florent.*, p. 140-164.

F. 51v. ιθ'. Περὶ σινωτικῶν μοιρῶν τῶν ζῳδίων (Τῶν ζῳδίων σινωτικαὶ μοῖραι — ἀπὸ μοίρας κς' ἕως κθ').

κ'. Περὶ σινῶν φαλακρῶν, ποδαλγῶν, μενομένων (*sic*), ἀσελγῶν καὶ τῶν λοιπῶν παθῶν (Οἱ Λεοντιανοὶ καὶ Παρθενιανοὶ — κυναιδίζοντες τοῖς τρόποις).

F. 52. κα'. Περὶ τοῦ πολεύοντος καὶ διέποντος (Ὅτι τὸν πολεύοντα — ἐπισυναπτικὴ κακῶν).

F. 53v. κβ'. Περὶ δεκανῶν ἀσελγοποιῶν (Ἡ Ἀφροδίτη ἐπιτυχοῦσα — μάλιστα δὲ ἑσπέριος).

F. 54. κγ'. Περὶ φάσεων τῆς Σελήνης (Εἰσὶ τῆς Σελήνης φάσεις ια' — βιοθανασίαν).

F. 54v. κδ'. Περὶ ῥητόρων καὶ παιδευτῶν καὶ ἑτέρων ὑποθέσεων (Ἐὰν ὁ τοῦ Ἑρμοῦ — τοῦ Κρόνου βορειοῦντος).

Another phenomenon of the eclipse of the Moon and the Sun (Know therefore that it proceeds). Sqr. Conjunction is when ... Exalma is of the Sun when ...

F. 39. 28. On phosphoria (The phosphoriai are called [redacted] sea).

F. 39.v 29. On sect and doryphoria (That the sects of the Sun and Moon — the [redacted] one of the earth).

30. Circumference of the heaven and of temporal motion and the constitution of the world (The circuit of that which breathes the immovable breath).

F. 41. Sine num. Περὶ συνόδου Ηλίου καὶ Σελήνης ("Οταν θέλης εὑρεῖν τὴν σύνοδον τῆς Σελήνης πέμπτῳ λεπτῷ ἐξέρχεται). Ends in the middle of page 41; page 41° is blank. Ἐκ τῶν

F. 42. Ἀντιόχου θησαυρῶν ἐξήγησις καὶ ἐπίλυσις πάσης ἀστρονομίας. Incipit prooemium. α΄. Τίνος ἕνεκεν τῶν ... The following chapters follow: β'. On masculine and feminine signs, places and stars. γ΄. On the sect of stars. — δ'. On afflicted signs. — ε'. On exaltations and dejections. ς΄. On the oppositions of the stars. Ζ΄. On trigonal rulership. η'. On decans and the stars rising alongside them (After ὑπομνήσκομεν οὕτως the rubric adds: See also the twenty-second chapter above. An excerpt of Teucer of Babylon follows). Θ΄. On the fixed stars and those rising alongside them. — ι'. On the bounds and the bright and shadowy degrees. — ια'. On trines, squares, and sextiles as a type of diameters. ιβ'. On unconnected signs and those having affinity with one another. ιγ΄. On those that see and hear, right and left. ιδ'. On the doryphory (sic) of stars. — ιε'. On individual character (sic). — ις'. On the effects of signs and planets. ιζ΄. On lots. — ιη'. On the gifts (sic) of the Sun's effects. — Published in Catal. Florent., pp. 140–164.

Γ.51. 19. On the injurious degrees of the Zodiac signs (The injurious degrees of the Zodiac signs — from degree 26 to 29).

20. On the injuries of bald men, those suffering from gout, the insane (sic), the licentious, and the remaining afflictions (The Leonine and Virginal ones who are debauched in their ways).

Γ. 52. 21. On the planet that rules and governs (That the ruling planet is connected with the conjunction of evils).

Γ. 53. 22. On the decans that produce licentiousness (Venus, succeeding and especially in the evening).

F. 54. 23. On the phases of the Moon (There are 11 phases of the Moon a violent death).

Γ. 54. 24. On rhetoricians and educators and other subjects (If that of Mercury — of Saturn in northern position).

F. 55. κε'. Περὶ ἧς κινήσεως ποιεῖ ὁ Ἥλιος ἀπὸ ζῳδίου εἰς ζῴδιον (Ποιεῖται μὲν ὁ Ἥλιος τὴν — κορυφὴν ἡμῶν τόπου).

F. 55v. κς'. Περὶ ὧν ποιοῦνται φάσεων πρὸς τὸν Ἥλιον οἱ πέντε ἀστέρες (Ποιοῦνται δὲ φάσεις πρὸς — φανεροί εἰσιν).

F. 56. κζ'. Περὶ φάσεως καὶ μοιρῶν καὶ λεπτῶν καὶ στηριγμῶν τῶν ε' ἀστέρων (Ὁ μὲν τοῦ Κρόνου ἀστήρ — ἐκ ψύχους γινωσκομένη).

F. 58. κη'. Σχόλεα (*sic*) διάφορα ἀστρολογουμένων (Ὅτι ὁ ζῳδιακὸς κύκλος — ἐπὶ βορρᾶν πλάτος).

F. 59. κθ'. Περὶ λοξώσεως Ἡλίου καὶ Σελήνης (Ὅτι ἡ λόξωσίς ἐστιν — συστοίχως τῷ παντί).

F. 59v. λ'. Περὶ ἐκλείψεως Σελήνης καὶ Ἡλίου καὶ σχηματισμῶν (Πᾶσα Σελήνη ἐκλείπουσα — οὐ γίνεται ἔκλειψις).

F. 63v. Sine num. Περὶ Ἡλίου ἐκλείψεως (Ἡ γὰρ τοῦ Ἡλίου ἔκλειψις — καταγράφομεν).

F. 64. Ὅτι ἐν τῇ συντάξει δείκνυται γραμμικῶς ἡ Σελήνη δ' κύκλους βαδίζουσα. Illustrantur figurae astronomicae.

F. 66. Περὶ τῶν τοῦ Ἡλίου τροπῶν (Τέσσαρας τοίνυν τροπὰς...).

F. 67. Περὶ πάθους (*sic*) Ἡλίου ἐκλείψεως (Φασὶν οὖν οἱ περὶ τὴν τέχνην τῆς ἀστρολογίας ἠσχολημένοι — ὅτι καὶ τοῖς πλείοσι λέγεται).

F. 68. Sine titulo. (Ἰστέον δὲ ὅτι εἰς τμήματα — ἄστρων πληθὺν οὐδεὶς οἶδε λέγειν).

F. 68v. <Antiochi> calendarium astronomicum cum figura caeli et versibus iambicis Byzantinis singulis mensibus (Εἰσὶ δὲ καὶ τὰ ἀνατέλλοντα — τὴν μελάγχολον μόνην).

F. 74v. Περὶ καλανδῶν (Ἐὰν γένηται κάλανδα τῇ α' — ποταμῶν κινήσεις ἐκ πολυομβρίας).
Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς (Ἡ τοῦ Κυνὸς ἐπιτολὴ γίνεται — σπάνησις ποταμῶν καὶ πηγῶν).

F. 75v. Ὀρφέως διὰ στίχων ἡρωικῶν περὶ σεισμῶν. Cf. cod. Flor. 5, f. 367; cod. Mediol. 5, f. 100.

F. 77. Ψῆφος τοῦ σόφου Πυθαγόρα (Πολλὰ μαθὼν καὶ πολλὰ πειρασθεὶς ἵνα — ὃ περιττεύσει νικήσει). Cf. infra cod. 18, f. 274.

F. 78. Ἕτερος ψῆφος περὶ τῆς αὐτῆς ὑποθέσεως (Ψήφισον τὸ ὄνομα — κανὼν δηλοῖ).
Τοῦ αὐτοῦ ψῆφος περὶ ζωῆς καὶ θανάτου (Ψήφισον τὸ ὄνομα — τὸν θάνατον). — Sqr. epigrammata quaedam Anthologiae. — Dimidia p. 78v vacua est.

F. 79. Παύλου Ἀλεξανδρέως [immo Iuliani Laodicensis ἐπίσκεψις ἀστρονομική. Περὶ τῶν ιβ' ζῳδίων ἐξήγησις (Πρῶτον ζῴδιον ὁ Κριός· ἀρσενικόν, ἰσημερινόν, τροπικόν — ἥτις καλεῖται ὕδωρ).

F. 55. 25. On the movement that the Sun makes from sign to sign (The Sun makes its passage through the place of our zenith).

Γ. 55. 26. On the phases that the five planets make in relation to the Sun (And they make phases in relation to — — — they are visible).

F. 56. 27. On the phases, degrees, minutes, and stations of the 5 planets (The star of Saturn, known from cold...).

F. 58. 28. Various scholia on astrological matters (That the Zodiac circle to the north in latitude...).

F. 59. 29. On the obliquity of the Sun and Moon (That the obliquity is — in correspondence with the whole).

F. 59. 30. On the eclipse of the Moon and Sun and their configurations (Every Moon that is eclipsed — no eclipse occurs).

F. 63. Sine num. On the Eclipse of the Sun (For the eclipse of the Sun – - we record).

F. 64. That in the Syntaxis it is shown geometrically that the Moon travels 4 circles. Astronomical figures are illustrated.

F. 66. On the Solstices of the Sun (Four solstices therefore...). On

F. 67. the Passion (sic) of the Eclipse of the Sun (For those occupied with the art of astrology say that it is also said by most).

F. 68. Sine titulo. (It should be known that into sections the multitude of stars no one knows how to speak).

F. 68. <Antiochus's> astronomical calendar with a figure of the sky and Byzantine iambic verses for each month (There are also the rising the melancholic alone).

F. 74. On the Calends (If the Calends fall on the 1st of rivers movements due to heavy rainfall).

On the Rising of the Dog Star (The rising of the Dog Star occurs — scarcity of rivers and springs).

F. 75. Orpheus on earthquakes in heroic verses. Cf. cod. Flor. 5, f. 367; cod. Mediol. 5, f. 100.

F. 77. Calculation of the wise Pythagoras (Having learned much and having experienced much so that — what is left over shall win). Cf. infra cod. 18, f. 274. F. 78. Another calculation on the same subject (Calculate the name the table shows).

By the same author, a calculation on life and death (Calculate the name death). Sqr. certain epigrams Anthologiae. - Half of p. 78' is blank.

E. 79. Astronomical observation of Paul of Alexandria, or rather of Julian of Laodicea. Explanation of the 12 Zodiac Signs (The first sign is Aries: masculine, equinoctial, tropical — which is called water).

F. 80v. Περὶ ἐποχῶν καὶ κέντρων καὶ κλήρων τῶν ἑπτὰ πλανωμένων ἀστέρων. Editum in appendice.

F. 82. Περὶ ἀνέμων προγνώσεως (Ὅτι δυνατὸν ἐκ τῶν ἀποριῶν — βραδύνει).

F. 82v Περὶ δωδεκατημορίων (Ὅτι τὸ τῶν ἀστέρων — ἐμπαθεῖς ἢ ἐπισινεῖς).
Περὶ τῶν δώδεκα τόπων τῶν ἀστρολογικῶν διαθέσεων (Τοῦτο δὲ ἐπὶ πάσης πράξεως βιωτικῆς — τοῦ θεάματος καταγράφεται οὕτως).

F. 83. Ἰουλιανοῦ Λαοδικέως ἐπίσκεψις ἀστρονομική. Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου καὶ Σελήνης καὶ τῶν ἀστέρων (Χρήσιμοι δ' ἂν εἶεν πρὸς τὰς — καὶ τῶν τοιούτων).

F. 84. Περὶ νεφελῶν (Ὡσαύτως δὲ καὶ τὰ νέφη — ἄνεμον).

F. 84v. Περὶ τοῦ πῶς δεῖ εὑρίσκειν τὴν περιφέρειαν ἑκάστης ἡμέρας καὶ ὥρας ἰσημερινῆς (Γνῶθι τὸν Ἥλιον — τὴν ζητουμένην ἡμέραν).
Πῶς ὀφείλεις εὑρίσκειν τὸ μεσημβρινὸν ὕψωμα ἑκάστης ἡμέρας (Βλέπε τὴν ἐποχὴν τοῦ Ἡλίου — ζητουμένην ἡμέραν).

F. 85. Περὶ ἐκλείψεως Ἡλίου (Εἰ βούλει γνῶναι τὴν τοῦ Ἡλίου — οἱ διακεκρυμμένοι δάκτυλοι).

F. 86. Περὶ τῶν ὡρῶν τῆς ἐκλείψεως (Εἰ δὲ βούλῃ γνῶναι καὶ τὰς ὥρας — τὴν ἀνακάθαρσιν).
Περὶ τοῦ γνῶναι τὴν ἐποχὴν τοῦ Ἡλίου (Λαμβάνομεν τὰ ὁμαλὰ κινήματα — λέγομεν εἶναι τὸν Ἥλιον).

F. 86v. Sine titulo. [Fuit Περὶ τοῦ γνῶναι τὴν ἐποχὴν τῆς Σελήνης] (Λαμβάνομεν τὰ ὁμαλὰ — ἐν τῷ ζῳδιακῷ).
Περὶ <τῆς> τῶν ε' ἀστέρων κατὰ μῆκος ψηφοφορίας (Ἐπὶ μὲν τῶν τριῶν ἀστέρων — καλῶς ἐχρησάμεθα).

F. 87v. Περὶ <τῆς> τῶν ε' ἀστέρων ἑῴας ἀνατολῆς καὶ ἑσπερίας (Ἰδίως δὲ καθ' ἕκαστον — συνίστανται τὸν ὁρίζοντα).

F. 88. Περὶ τοῦ γνῶναι τὸν Ἥλιον ἐν ποίᾳ μοίρᾳ τοῦ ζῳδίου ἐστί (Ὁ Ἥλιος τὴν ἀπὸ ζῳδίου κίνησιν — λέγε τὴν τοῦ Ἡλίου μοῖραν).
Περί τῆς συγγενείας τῶν δων στοιχείων σχῆμα (Τὸ ὕδωρ μὲν ἕν ἐστι — στερέωμα). — Hic desinit opus Iuliani Laodicensis.

F. 88v. Sine titulo. Τέσσαρα βιβλία εἰσὶ· τῆς μαθηματικῆς... Sequitur diagramma de quatuor scientiis mathematicis; tum aliud de numeris qui vocantur ἀρτιάκις ἄρτιοι, περισσάρτιοι, etc.
Ἡρακλείτου τοῦ φιλοσόφου περὶ ἀρχῶν ἀστέρων (Ἐπεὶ δέ φασί τινες εἰς ἀρχὰς κεῖσθαι — ἐθέλῃ ὁ ποιήσας αὐτὸν). Opusculum christiani cuiusdam.

F. 89v. Figura orbis terrarum. Subicitur : Ἰστέον ὅτι ὁ μὲν ὠκεανὸς — θερμὰ ὕδατα ἀναδίδονται.

G. 80. On the epochs, centres, and lots of the seven wandering stars. Published in the appendix.

G. 82. On the prognostication of winds (That it is possible from the difficulties he delays).

F. 82 On the dodecatemoria (That of the stars impassioned or harmful).

On the twelve places of the astrological dispositions (This is recorded thus for every practical activity of life in the observation).

G. 83. Astronomical observation of Julian of Laodicea. On the signification of atmospheric phenomena of the Sun and Moon and the stars (They would be useful for such matters as these). G. 84. On clouds (Likewise also the clouds ... wind).

Γ. 84. On how one must find the arc of each day and equinoctial hour (Know the Sun on the sought day).

How you ought to find the meridian altitude of each day (Look at the epoch of the Sun – the sought day).

E. 85. On the eclipse of the Sun (If you wish to know the [eclipse] of the Sun — the hidden digits).

Γ. 86. On the hours of the eclipse (If you also wish to know the hours hours — the clearance).

On knowing the epoch of the Sun (We take the mean [values] movements we say the Sun is).

F. 86. Sine titulo. Was [On Knowing the Epoch of the Moon] (We take the mean — in the Zodiac).

On the Longitudinal Calculation of the 5 Planets (For the three planets — we have used well).

F. 87. On the Acronychal and Evening Rising of the 5 Planets (Specifically for each — they coincide with the horizon).

F. 88. On Knowing in Which Degree of the Zodiac the Sun Is (The Sun, the motion from the Zodiac — state the degree of the Sun).

On the Affinity of the Four Elements, a diagram (Water is one solid). — Here ends the work of Julian of Laodicea.

F. 88. Sine titulo. There are four books of mathematics... There follows a diagram on the four mathematical sciences; then another on numbers called even-times-even, odd-times-even, etc.

Heraclitus the Philosopher on the Principles of the Stars (Since some say that he who made it wishes to be set at the principles). A short work of a certain Christian.

F. 89. Figure of the globe of the earth. Appended: It should be known that the ocean — warm waters are given forth.

F. 90. Περὶ τῶν δ' σχημάτων τῶν ιβ' ζῳδίων. Figurae quattuor : σχῆμα τετράγωνον, σχῆμα τρίγωνον, σχῆμα ἑξάγωνον, σχῆμα διάμετρον.

F. 91. Sine titulo. Ἡ γῆ οἵα τις στιγμή — ἐξερχόμεναι.
Σχῆμα οὐρανῶν. Πρόκλου οὐρανοδρόμου (*sic*) (Τὸ μὲν ἄνωθεν τῆς γῆς ἡμισφαίριον...) Adicitur figura.

F. 91v. Ἰστέον ὅτι ἡμιφαὴς ὁ οὐρανὸς φαίνεται — δύσιν Ἡλίου.
Ἰστέον ὅτι ἡ πρώτη καὶ ἀνωτάτω ζώνη — δι' ἡμέρας κθ' καὶ τέταρτον.

F. 92. Ἰστέον ὅτι ὁ κύκλος τοῦ ἡλιακοῦ χρόνου — ἰδοὺ ἡμέρα μία.
Ὁ δὲ τῆς Σελήνης κύκλος — χρόνου.
Χρὴ δὲ γινώσκειν ὅτι ἀπὸ τὸν πρῶτον κύκλον (*sic*) τῆς Σελήνης — ὁ καὶ ἐμβόλιμος λέγεται.
Ἑτέρα μέθοδος περὶ τῶν τῆς Σελήνης προγνώσεων Μελάμπους (*sic*) τοῦ ἀστρολόγου. Editum in appendice.

F. 93v. Ἑτέρα ἐπίσκεψις τῶν ἑπτὰ πλανήτων. Editum in appendice.

F. 94. Πέρσου φιλοσόφου καὶ ἀστρολόγου τοῦ Μαζονατῆ ἐπίσκεψις παρατηρησιμός. Editum in appendice.

F. 94v. Περὶ τῶν ἀστέρων ποιούντων τάραξιν εἰς τὴν ὑπ' οὐρανὸν ἢ ὄμβρους ἢ ἀνέμους ἢ σημεῖά τινα· εἰσὶ γὰρ ἡμέραι ταῦτα γινόμεναι (Μηνὶ ἰαννουαρίῳ εἰς τὰς δ' κυριεύει ἀστὴρ ὀνόματα (*sic*) γαμπίνης καὶ ποιεῖ τάραξιν — τὰ πληθωρικὰ πάθη).

F. 95v. Ἱπποκράτους πρόγνωσις περὶ τῶν δ' ὡρῶν (Ἂν μὲν χειμὼν αὐχμηρὸς — καὶ μελαγχολίαι). — F. 96v sqq. vacua sunt.

12. Cod. 132 = III, D, 13. — Chartaceus, mill. 221 × 162, ff. 147, saec. XV. — Cf. Puntoni, *Indice*, p. 469.

F. 2. Φησὶν ὁ Διόδωρος ὁ Σικελιώτης ὅτι Αἰγύπτιος Ἑρμῆς ἐποίησε πρῶτος λύραν τετράχορδον. κ. τ. λ. Sequitur commentarium : Ἐπεὶ δὲ καὶ τὰς ἐπιγραφὰς τῶν μὴ σωζομένων κεφαλαίων ἀπαιτεῖς ἡμᾶς ἐξηγήσασθαι καὶ ἐκδοῦναι τίνα ἂν μάλιστα ὁ Πτολεμαῖος εἶπεν — δυνάμεις λέγομεν τοίνυν. — Δόξα σοι ὁ θεός.

F. 13. <Ammonii Hermiae filii?> Ἑτέρα ἐξήγησις περὶ τοῦ ἀστρολάβου (Εἰ βούλῃ γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον — πρότερον διεταξάμεθα). Eadem capita in cod. Magliab. 2, f. 161 ss. (*Studi ital.*, II, 1894, p. 546) inveniuntur.

F. 16v. Τοῦ Γρηγορᾶ κυροῦ Νικηφόρου τοῦ φιλοσόφου πόνημα περὶ κατασκευῆς καὶ γενέσεως ἀστρολάβου (Περὶ τῶν τοῦ ὀργάνου τυμπάνων — καταγεγραμμένον χειμερινὸν κύ<κλ>ον. Τέλος τοῦ λόγου τοῦ κυροῦ Γρηγορᾶ). Cf. cod. Mediol. 34 et 10, f. 29. Idem opusculum invenitur in cod. Magliab. ss., f. 163v.

F. 26. Ἰστέον δὲ καὶ τοῦτο ὡς ἡμεῖς πρὸς βορρᾶν... Cf. ibid., f. 169v.

F. 90. On the four figures of the twelve signs of the zodiac. Figurae quattuor: the square figure, the triangular figure, the hexagonal figure, the diametric figure.

F. 91. Without title. The earth is like a point going out.

Figure of the heavens. Of Proclus the sky-traveler (sic) (The hemisphere above the earth...) A figure is added.

F. 91. It should be known that the sky appears half-luminous — setting of the Sun.

It should be known that the first and highest zone in 29 days and the fourth.

F. 92. It should be known that the cycle of the solar year — behold, one day.

The cycle of the Moon - of the year.

One must know that from the first cycle (sic) of the Moon, which is also called intercalary.

Another method concerning the prognostications of the Moon by Melampous (sic) the astrologer. Edited in the appendix.

F. 93. Another examination of the seven planets. Edited in the appendix. The

F. 94. noteworthy examination of Persos the philosopher and astrologer of Mazonates. Edited in the appendix.

Γ. 94. On the stars that cause disturbance in the world below the heavens, whether rain or winds or certain signs; for there are days on which these things occur (In the month of January, on the 4th day, a star named Gambines holds sway and causes disturbance of the plethoric affections).

Γ. 95. Hippocrates' prognosis on the four seasons (If winter is dry – and melancholies). - F. 96 sqq. are blank.

12. Cod. 132 - III, D, 13. - Paper manuscript, 221 × 162 mm, f. 147, 15th century. Cf. Puntoni, Indice, p. 469.

F. 2. Diodorus of Sicily says that the Egyptian Hermes was the first to make a four-stringed lyre, etc. A commentary follows: Since you also require us to explain and set forth the headings of the chapters that have not been preserved, and what Ptolemy would most likely have said — we therefore speak of powers. - Glory be to you, O God.

F.13. <Ammonii Hermiae filii?> Another explanation concerning the astrolabe (If you wish to know the method of the astrolabe — which we set out before). The same chapters are found in cod. Magliab. 2, f. 161 ff. (Studi ital., II, 1894, p. 546).

F. 16. A work of the lord Nikephoros Gregoras the philosopher concerning the construction and making of the astrolabe (Concerning the winter circle inscribed on the tympana of the instrument. End of the discourse of the lord Gregoras). Cf. cod. Mediol. 34 and 10, f. 29. The same short work is found in cod. Magliab. ff., f. 163v. F. 26. One should also know this, that we toward the north... Cf. ibid., f. 169.

<Macarii Hieromonachi> (Ἐπεὶ δὲ τῷ λόγῳ τούτῳ τῆς — τῶν καθ' ἡμᾶς λογιωτέρων ἀνδρῶν). Cf. ibid., f. 169v.

F. 26v. Sine tit. (Ὅταν ἀπὸ τυμπάνου τοῦ τοῖς τρισὶ κύκλοις — καὶ τοῦτο μὲν τοιοῦτον). Cf. ibidem. — F. 27v-29v vacant.

F. 30. Τάδε ἔνεστιν ἐν τῷ α' βιβλίῳ Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσμάτων. Sequitur tabula. Incipit quadripartitum, f. 31. Desinit, f. 126. — F. 126v-127v vacua sunt.

F. 128. <Porphyrii> Περὶ τῶν λς' δεκανῶν καὶ τῶν παρανατελλόντων αὐτοῖς καὶ προσώπων. — Περὶ τῆς τῶν ἀπλανῶν λαμπρῶν ἀστέρων καὶ τῶν παρανατελλόντων δυνάμεως. — F. 128v. Περὶ τῶν ὁρίων κατ' Αἰγυπτίους καὶ Πτολεμαῖον καὶ λαμπρῶν καὶ σκιερῶν μοιρῶν. — F. 129v. Περὶ τριγώνων καὶ τετραγώνων καὶ διαμέτρων καὶ τῶν ἀσυνδέτων λόγον ἐχόντων πρὸς ἄλληλα ὡς ἐν τύπῳ διαμέτρων. — F. 130v. Περὶ χρόνων καὶ κέντρων καὶ ἐπαναφορῶν καὶ ἀποκλιμάτων. — F. 131. Ἐκ πόσων τρόπων γίνονται τὰ ἀποτελέσματα τῶν πλανήτων. — F. 132. Ἔκθεσις εἰς τὰς μαρτυρίας τῶν πλανήτων. Desinit f. 133. ... καὶ τὸ δύνον διαδείκνυται. Sunt capitula septem Porphyrii Introductionis (p. 199-204, edit. Basil. 1559), quae in opere suo repetiit Rhetorius. Cf. *Catal. Florent.*, p. 151.

F. 134. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός. Cf. cod. Flor. 3, f. 19v.

F. 142. Περὶ τῶν τῆς Σελήνης ἡμερινῶν παρόδων τίνα σημαίνει καθ' ἑκάστην αὐτῆς ἐν τοῖς τῶν ζῳδίων δεκανοῖς διάφορον πάροδον καὶ σημασίαν (Τῆς Σελήνης ἀπὸ α' μοίρας Κριοῦ μέχρι μοίρας ιβ' — γαμεῖν δὲ λυσιτελές, πλεῖν δὲ ἀσύμφορον, ὁ δεσμευθεὶς οὐ λυθήσεται).

13. Cod. 174 = II, F, 9. — Chartaceus, mill. 290 × 215, ff. 266, anno 1488 p. C. n. Scripsit totum Georgius Valla (p. 257 : Γεώργιος ὁ Βάλλας Πλακεντῖνος ἐξέγραψε ἐν Ἐνετίαις ἔτει ἀπὸ Θεογονίας ,αυπη', ποιανεψιῶνος (2 litt. eras.) δεκάτῃ ἱσταμένου). — Cf. Puntoni, *Indice*, p. 494.

F. 1-2, vacua; f. 2v, index latinus; f. 3, diagrammata astronomica; f. 3v, notulae mathematicae.

F. 4. Ptolemaei μηθηματικὴ σύνταξις sive Almagestus [non Quadripartitum, ut scripsit Puntoni]. Des. f. 257. — F. 257v-258 vacua sunt.

F. 259. Notulae geographicae.

F. 259v. Κλαυδίου Πτολεμαίου βιβλίον ὁ καρπός. Cf. supra cod. 12, f. 134.

F. 262. Ἐπιστολὴ Πετοσίρεως φιλοσόφου πρὸς Νεχεψὼ βασιλέα. Editum in appendice.

F. 263. Ἑτέρα ψῆφος περὶ διαγνώσεως ἀρρώστων εἰ ἀναστήσονται

<Of Macarius the Hieromonk> (Since by this account of — the more learned men among us). Cf. ibid., f. 169.

F. 26. Without title (When from the tympanum of the three circles — and this indeed is such. Cf. ibidem. — F. 27–29 are blank.

F. 30. The contents of the first book of Claudius Ptolemy's Apotelesmatica addressed to Syrus. A table follows. The Quadripartitum begins at f. 31. It ends at f. 126. F. 126–127v are blank. F. 128. <Porphyry's> On the 36 decans and the stars rising alongside them and their faces. On the power of the fixed bright stars and those rising alongside them. F. 128. On the terms according to the Egyptians and Ptolemy, and on bright and shadowy degrees. — F. 129. On trines and squares and oppositions and those having an unconnected relation to one another as in the type of oppositions. — F. 130. On times and angles and succedents and cadents. — F. 131. In how many ways the effects of the planets are produced. — F. 132. An exposition on the testimonies of the planets. It ends at f. 133. ... and the setting is shown. These are seven chapters of Porphyry's Introduction (pp. 199–204, Basil edition 1559), which Rhetorius repeated in his own work. Cf. Catal. Florent., p. 151. F. 134. Claudius Ptolemy's book called the Karpos. Cf. cod. Flor. 3, f. 19v.

Γ. 142. On the daily passages of the Moon and what each of its various passages and significations through the decans of the Zodiac signs indicates (The Moon from the 1st degree of Aries up to the 12th degree: marrying is advantageous, sailing is unfavorable, one who is bound will not be released).

13. Cod. 174 = II, F, 9. — Paper, 290 × 215 mm, ff. 266, year 1488 A.D. The entire manuscript was written by Georgius Valla (p. 257: Γεώργιος ὁ Βάλλας Πλακεντῖνος ἐξέγραψε ἐν Ἐνετίαις ἔτει ἀπὸ Θεογονίας αυτή, ποιανεψιώνος (2 litt. eras.) δεκάτη ἱσταμένου). — Cf. Puntoni, Indice, p. 494.

F. 1-2, blank; f. 2v, Latin index; f. 3, astronomical diagrams; f. 3, mathematical notes.

F. 4. Ptolemy's μηθηματική σύνταξις or Almagestus [not the Quadripartitum, as Puntoni wrote]. Ends at f. 257. — F. 257-258 are blank.

F. 259. Geographical notes.

Γ. 259. Claudius Ptolemy's book the Karpos. Cf. above cod. 12, f. 134.

Γ. 262. Letter of the philosopher Petosiris to King Nechepso. Published in the appendix.

Γ. 263. Another calculation concerning the diagnosis of the sick, whether they will recover

ἢ τεθνήξονται καὶ ποίαν ἡμέραν τελευτῶσιν οἱ εὑρισκόμενοι εἰς τὸν τοῦ θανάτου λαχμόν (Ἐὰν ἐν κυριακῇ ἢ τετράδι — ἡ τετάρτη ϛ, ἡ πέμπτη ζ').
Ψῆφος διαγνωστικὴ ζωῆς καὶ θανάτου (Μάθε πότε κατεκλίθη ὁ ἄρρωστος — ζωὴ σκότος ὑπὲρ γῆν).
Sequuntur f. 264, diagrammata astronomica (Τὸ ὑπὲρ γῆν (*sic*) ἡμισφαίριον — τὸ ὑπὸ γῆν ἡμισφαίριον). F. 265-266 vacua sunt.

14. Cod. 189 = III, F, 11. — Chartaceus, mill. 307 × 227; ff. 409, saec. XIV. F. 1-8 sunt alia manu exarata saec. XV. — Cf. Puntoni, *Indice*, p. 499.

Ante Porphyrii et Aristotelis philosophica scripta inveniuntur diagrammata astronomica et

F. 2v, versus : Κριὸς προηγός ἐστιν ἀρχὴ τοῦ χρόνου — οἱ δ' Ἰχθύες δήλωσις ἰχθύων γένους. Cf. Cougny, *Anthol. palat. append.*, III, 239 et infra cod. 15, f. 42.

15. Cod. 215 = III, G, 11. — Chartaceus, mill. 237 × 237, ff. 45, saec. XV. F. 1, nomen possessoris Alberti Pii. — Cf. Puntoni, *Indice*, p. 510.

F. 2. Cleomedis de motu circulari corporum caelestium cum Ioh. Pediasimi expositione. Cf. Dom. Bassi, *Rendiconti Istit. Lombardo*, ser. II, t. XXXI, 1893, p. 17.

F. 34. Sine titulo. (Iohannis Pediasimi?) (Δέον καὶ περὶ τῶν ἡμερῶν τῆς Σελήνης — ἕτερος γράφει δύο σημεῖα καὶ ταῦτα μὲν οὕτως).

F. 37v. Τοῦ αὐτοῦ ὑπάτου τῶν φιλοσόφων [sc. Pediasimi] (Τὸ δὲ τοὺς ἀστέρας τοὺς ἑπτὰ τοὺς πλάνητας — συνετῶς τὰ τοιαῦτα ἐρευνῶντες). Cf. Bassi, *ibid.*, p. 18.

F. 38v. Ἐπινενόηται καὶ τοῦτο τὸ σχῆμα καὶ ταυτὶ πρὸς δήλωσιν γέγραπται παρὰ κυροῦ Δημητρίου τοῦ Τρικλυνίου (Εἰδέναι χρὴ ὡς οἱ τῆς Σελήνης σχηματισμοὶ δύο καὶ δέκα — ἂν σχοίη συντιθεμένους, τέλος).

F. 42. Diagrammata astronomica quibus inscribitur : Σχῆμα τοῦ πρώτου λόγου. — Σχῆμα τοῦ δευτέρου λόγου, ἐπινόημα δὲ κυροῦ Νικολάου τοῦ Καβασιλᾶ. — Ἕτερον σχῆμα τοῦ εἰρημένου σαφέστερον. — Ἀπλανὴς σφαῖρα. — Δεῖ γινώσκειν ὅτι ὁ Ἥλιος ... ἐκείνῳ ἐστὶ ἡ Σελήνη τῷ ζῳδίῳ. — Κριὸς προηγός κ. τ. λ. (ut in cod. 14), etc.

F. 44. (Manu Georgii Valla). Ὁ μὲν Κρόνος ἐκληρώσατο ἀπὸ τῶν ζῴων δράκοντας καὶ ὄφεις — καὶ μέταξαν καὶ τὰ τοιαῦτα. Editum in appendice.

16. Cod. 239 = III. F. 16. — Chartaceus, cm. 30 × 21, ff. 160, saec. XV, madore pessumdatus ita ut tituli plerique et litterae rubro pigmento exarata nunc sint evanida.

or die, and on what day those who are found in the lot of death will pass away (If on a Sunday or Wednesday — fourth ξ, the fifth 4).

A diagnostic calculation of life and death (Learn when the sick person took to bed / Life, darkness above the earth).

Following f. 264, astronomical diagrams (Τὸ ὑπὲρ γῆν (sic) ἡμισφαίριον τὸ ὑπὸ γῆν ἡμισφαίριον). F. 265-266 are blank.

14. Cod. 189 = III, F, 11. — Paper, 307 × 227 mm; ff. 409, 14th century. F. 1-8 are written in another hand of the 15th century. — Cf. Puntoni, Indice, p. 499.

Before the philosophical writings of Porphyry and Aristotle there are found astronomical diagrams and

F. 2v, verses: Κριός προηγός ἐστιν ἀρχὴ τοῦ χρόνου· οἱ δ' Ἰχθύες δήλωσις ἰχθύων γένους. Cf. Cougny, Anthol. Palat. append., III, 239 and below cod. 15, f. 42.

15. Cod. 215 = III, G, 11. — Paper, 237 × 237 mm, ff. 45, 15th century. F. 1, name of owner Albertus Pius. — Cf. Puntoni, Indice, p. 510.

F. 2. Cleomedes on the circular motion of the celestial bodies with the commentary of Ioh. Pediasimus. Cf. Dom. Bassi, Rendiconti Istit. Lombardo, ser. II, t. XXXI, 1893, p. 17.

F. 34. Without title. (Of Ioannes Pediasimus?) (Δέον καὶ περὶ τῶν ἡμερῶν τῆς Σελήνης - ἕτερος γράφει δύο σημεῖα καὶ ταῦτα μὲν οὕτως).

F. 37. Of the same consul of philosophers [i.e. Pediasimus] (Τὸ δὲ the stars, the seven planets—wisely these researchers). Cf. Bassi, ibid., p. 18.

F. 38. This figure too has been devised and these notes have been written for the purpose of illustration by Lord Demetrios Triklinios (Εἰδέναι χρὴ ὡς οἱ τῆς Σελήνης σχηματισμοί δύο καὶ δέκα — ἂν σχοῖη συντιθεμένους, τέλος).

F. 42. Astronomical diagrams inscribed with: Figure of the first discourse. Figure of the second discourse, a conception of master Nicholas Cabasilas. — Another figure of the aforementioned, clearer. — The fixed sphere. — One must know that the Sun ... in that sign is the Moon. — Aries the leader etc. (as in cod. 14), etc.

F. 44. (In the hand of Giorgio Valla). Saturn obtained by lot from the Animals serpents and snakes and silk and such things. Edited in the appendix.

16. Cod. 239III. F. 16. Paper manuscript, cm. 30 × 21, ff. 160, 15th century, damaged by moisture such that most titles and letters written in red pigment are now faded.

F. 1. Anonymi commentarium in Ptolemaei tetrabiblum (Τὰ προοίμια ποιεῖται ὁ Πτολεμαῖος ...). Cf. supra cod. 9, f. 2. Opus anonymum desinit eadem nota (Ἐπειδὴ συμβαίνει — τῶν κέντρων) atque in codice ss.

F. 139. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν cum Demophili quae feruntur scholiis. Cf. supra cod. 9, f. 161.

F. 1. Anonymous commentary on Ptolemy's Tetrabiblos (Ptolemy begins with the prefaces ...). Cf. above cod. 9, l. 2. The anonymous work ends with the same passage (Since it happens — of the centres) as in the manuscript above.

F. 139. Introduction to the Apotelesmatica of Porphyry the philosopher with the scholia attributed to Demophilus. Cf. above cod. 9, f. 161.

CODICES BONONIENSES

BOLOGNESE MANUSCRIPTS

CODICES BONONIENSES

17. Bibliothecae universitatis, cod. 2280. — Chartac., mill. 330 × 232; ff. 318, saec. XVI, nempe ff. 1-253 + 305-318 scripsit Valerianus Albini annis 1528-1529, ff. 254-304 altera manus, quae amici eius Fulgenti Foroliviensis esse videtur; olim monasterii S. Salvatoris Bononiensis. — Cf. Olivieri, *Indice dei codici greci delle biblioteche di Bologna* in *Studi italiani di filol. class.*, III, 1895, p. 397.

F. 1. Cl. Ptolemaei geographiae libri VIII.

F. 168v. Nomina mensium apud Romanos, Graecos, Athenienses, Hebraeos, Aegyptios, Macedones, Bithynos, Cyprios, Cappadoces.

F. 169. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολεμαίου. Cf. supra, cod. 9, f. 2.

F. 253. Diagrammata : Θεμάτιον et imagines trigonicarum radiationum.

F. 254. Cl. Ptolemaei harmonicorum libri III.

F. 305. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου. Cf. supra, cod. 9, f. 161.

F. 311. Σχόλια ἐκ τῶν Δημοφίλου (immo Porphyrii). Cf. ibid., f. 172.

F. 317v. Diagramma astrologicum : Κανόνιον τοῦ ὅλου κύκλου τῶν ιβ' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς.

F. 318. Diagramma cui praemittitur adnotatio : Ζήτησον τὴν αὐτοῦ ἐξήγησιν ἐν κεφαλαίῳ ρη'.

18. Cod. 3632. — Chartac., mill. 296 × 219, ff. 475, saec. XV. Ff. 1-7 et 274-278 binis columnis aliisque manibus sunt exarata. Liber multis imaginibus pictis ornatus. — Cf. descriptionem Alexandri Olivieri, *Indice*, p. 442 ss.

Partem priorem huius libri obtinent excerpta multifaria, pleraque ex libris medicinalibus, quae ad astrologiam non pertinent. Alteram totam recensemus codicis mendosa scribendi ratione accurate servata.

F. 266v legitur rubrica : Βυβλίων ἀστρονομικῶν ἐκ μέρους ἀπὸ τοῦ προχύρου τηνὰ μερηκά· πασχάλ(ιον), σεληνοδρόμ(ιον), Πυθα-

BOLOGNESE MANUSCRIPTS

17. University Library, cod. 2280. Paper, 330 × 232 mm; ff. 318, 16th century, namely ff. 1–253 + 305–318 written by Valerianus Albini in the years 1528–1529, ff. 254–304 in another hand, which appears to be that of his friend Fulgentius of Forlì; formerly of the monastery of S. Salvatore in Bologna. Cf. Olivieri, Index of Greek codices of the libraries of Bologna in Studi italiani di filol. class., III, 1895, p. 397.

F. 1. Cl. Book VIII of Ptolemy's Geography.

F. 168. Names of the months among the Romans, Greeks, Athenians, Hebrews, Egyptians, Macedonians, Bithynians, Cypriots, Cappadocians.

F. 169. Anonymous commentator on the Tetrabiblos of Ptolemy. Cf. supra, cod. 9, f. 2.

F. 253. Diagrams: Themes and images of trigonal radiations.

F.254. Cl. Ptolemy's Harmonic Book III.

F. 305. Introduction of the philosopher Porphyry to the Apotelesmatica of Ptolemy. Cf. supra, cod. 9, f. 161.

F. 311. Scholia from the works of Demophilus (actually Porphyry). Cf. ibid., f. 172.

F. 317. Astrological diagram: A table of the entire cycle of the 12 zodiac signs and how it is divided into the configurations.

F. 318. A diagram preceded by the annotation: Seek its explanation in chapter 108.

18. Cod. 3632. Paper, 296 × 219 mm, ff. 475, 15th century. Ff. 1–7 and 274–278 are written in double columns by other hands. The book is decorated with many painted illustrations. Cf. the description by Alexander Olivieri, Index, p. 442 ff.

The earlier portion of this book contains miscellaneous excerpts, mostly from medical works, which do not pertain to astrology. We catalogue the entire second portion, with the manuscript's faulty orthography carefully preserved.

F. 266 (the rubric reads: Βιβλίων ἀστρονομικῶν ἐκ μέρους ἀπὸ τοῦ προχύρου τηνὰ μερικά πασχάλιον), σεληνοδρόμιον), Πυθα-

γωρικά, ἀποτελεσματικά, πατρονόμια, βροντολόγιον, σησμολόγ(ιον), ζῳδιακὴ κίνησις, σωφοῦ Λέοντος τέχ(νη), λαγκανομαντίαις (i. e. λεκανομαντίαι), ἐκ τοῦ Σωλομῶντος τηνὰ διάφορα, πράξης καὶ ἐνεργίες καὶ ἄλα τηνὰ καὶ λακμυτύρ(ιον) (i. e. λαξευτήριον) καὶ δεκάλογος τὸν ἁγίων ἀποστόλων καὶ ἐκ μέρους ἀπὸ τοῦ Ῥαμπλίου καὶ πάμπολα τηνὰ ὀφέλιμα καὶ δεδοκημασμένα.

F. 266v. Sine tit. Γνωστέον δὲ ὅτι ιβ' ἠσὴ ζῴδια — καὶ ἐναντίας et aliae notulae astronomicae.

F. 267. Diagramma astronomicum.

F. 267v. Figura caeli cum zodiaco picto. Subiungitur tabula mathematica cum annotatione : Αὕτη ἡ μέθοδος Πυθαγώρου φιλοσώφου κτλ.

F. 268-271v. Diagrammata et figurae astronomicae, mathematicae, chiromanticae, magicae; f. 270v legitur iterum nomen Pythagori philosophi.

F. 272. <Apomasaris [1]> Περὶ χρωνοκράτωρος (Εἴπερ τύχῃ ὁ Κρόνος χρωνοκράτωρ — πανταχοῦ εὐθηνία) = cod. Flor. 11, f. 9v.
Περὶ ἐκλήψεως Σελήνης (Ἐὰν γένηται ἔκλειψις — ἡ ἠχθύες[*sic*]) = ibid., f. 12v.
Περὶ τῆς μεθόδου τῶν Χειρανήτων ἤτοι ἐναλαγὴ τοῦ κοσμικοῦ ἔτους = ibid., f. 13v. Editum in appendice.
Περὴ τῆς τοῦ Κηνὸς ἐπιτολῆς καὶ τὸν ἐξ αὐτοῦ σημενομένων συμπτωμάτων = ibid., f. 14. Editum ibidem.
Περὶ ὑετόν (Ἴδε ὅτε ἠσέλθη — ψυχρά) = ibid. f. 14.

F. 272v. Περὶ ἀνέμον (Ἐν τῇ σιμασίᾳ — θερμούς) = ibidem.
Περὶ τῆς τοῦ παντὸς συστάσεως = ibid., f. 14v. Editum in appendice.
Περὶ καταρχῆς κτήσματος (Κτήσματος — ἀναβένουσαν).
Περὶ δανίου (Μὴ δανήσῃς — αὐτά).
Περὶ κλωπῆς (Ὅτε κλάπῃ — ἀπολάβῃς).
Περὴ ἀγωρᾶς (Ὅτε ἀγοράσῃ — εὐθηνός) = ibid., f. 25.

F. 273. Περὴ γραμάτων (Εἰ βούλει γράφειν γράμματα — ἀνεπιτίδιον).
Περὶ γάμου (Ἐὰν τήχῃ ἡ Σελήνη — ζῳδίῳ ἐστὶ ἀγαθόν).
Περὶ τοῦ γνῶναι πόσα τὰ κλαπέντα ηδ(η) [sic pro εἴδη] (Ἐὰν τήχῃ ὁ Ἥλιος — ἀνὰ ἑκατόν) = ibid., f. 21v.
Περὶ θυσαυρῶν (Εἴ της ἔχῃ κεκριμένων — ἐδιδάχθης).
Περὶ ποῦ ἔχῃ ἡ Σελήνη μεγάλην δύναμιν καὶ ποῦ ὁ ἥλιος καὶ

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[1] Capita quae ff. 272-273 et 280-281 obtinent, et quorum index f. 282 praebetur, ex Apomasaris, quae feruntur, collectaneis excerpta esse collato codice Florentino 11 apparet. Quae omnia ex codice Angelicano 29, anni 1388, quo Apomasaris opus exstat, fluxisse, ex fragmentis quae edemus veri fiet simile.

masculine, effective, patronymics, thunderbolts, sesmolo-ng(ion), Zodiac movements, wise Leo's art), laganomancy (i.e. lakanomantiai), from Solomon the various, npraxis and energies and all the and lakmytirion) (i. e. nlakseutirion) and decalog of the holy apostles and on behalf of the rabbi and pampola the beneficial and unproven.

F. 266. Without title. It should be known that the 12 signs of the zodiac — and opposite, and other astronomical notes.

F. 267. Astronomical diagram.

F. 267v. Figure of the heavens with the zodiac depicted. Appended is a mathematical table with the annotation: This is the method of Pythagoras the philosopher, etc.

F. 268-271. Astronomical, mathematical, chiromantic, and magical diagrams and figures; f. 270v the name of Pythagoras the philosopher appears again.

F. 272. <Apomasaris> On the Chronocrator (If Saturn happens to be chronocrator, prosperity everywhere) = cod. Flor. 11, f. 9. On the Eclipse of the Moon (If an eclipse occurs — the fishes [sic]) = ibid., f. 12.

On the Method of the Cheiranetes, that is, the Change of the Cosmic Year = ibid., f. 13. Edited in the appendix.

On the Rising of the Comet and the Symptoms Signified by It = ibid., f. 14. Edited ibid.

On Rain (See when it entered — cold) = ibid. f. 14.

G. 272. On Wind (In the signification [illegible] warm) = ibidem.[1]

On the Constitution of the Universe = ibid., f. 14. Published in the appendix.

On the Beginning of an Acquisition (Of an acquisition [illegible] ascending).

On a Loan (Do not lend [illegible] them).

On Theft (When something is stolen — you recover it).

On Purchase (When one buys — prosperous) - ibid., f. 25.

G. 273. On Letters (If you wish to write letters — without attachment).

On Marriage (If the Moon is in — Sign it is good).

On Knowing How Many Are the Stolen Kinds [sic for εἴδη] (If the Sun is in — by hundreds) = ibid., f. 21. On Treasures (If someone has hidden things; you were instructed).

On Where the Moon Has Great Power and Where the Sun and

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1 The chapters contained in ff. 272-273 and 280-281, whose index is provided at f. 282, appear to have been excerpted from the collections attributed to Apomasar, as is evident from comparison with Florentine codex 11. That all of these flowed from the Angelican codex 29, of the year 1388, in which the work of Apomasar is preserved, will be made probable by the fragments we shall publish.

ποταπὴ ἡ φήσ(ις) τοῦ Κρόνου (Ἡ Σελήνη μεγάλην — Κρόνον) = ibid., f. 59.

F. 273v. Περὶ τοῦ ὅτε ὁ γενηθὴς ἐν δισώμῳ ζῳδίῳ οὐ μὶ προκόψῃ (Ὅτε τύχῃ ὁροσκώπος — βασιλέως) = ibid., f. 59v.

Περὶ τοῦ ἔν τήσι τοῦ σώματος ἕκαστος τὸν ἀστέρων ἔχῃ ἐνέργειαν (Ἐνέργειαν ἔχει — πόδα) = ibidem.

Περὶ πεγνίου οἴων ζατρηκίου ἢ ταυλίου. Editum in appendice.

Περὶ ὑπομνηστικοῦ (Εἰ βούλει πεῦσε — τιουτότροπον) = ibid., f. 116v.

Περὶ σπορᾶς (Εἰ βούλει σπῦρε — κρίτων) = ibidem.

Περὶ φητίας δένδρων [Posterius adiectum] (Εἰ δένδρα βούλει — δεσπότου) = ibid., f. 117.

F. 274-8 [alia manu exarata]. Πυθαγόρου Ἰλιάδι χαίριν· Ψῆφος Πιθαγόρου (Πολλὰ παθὼν καὶ πολλὰ — ἐκεῖνος ἐστὶν ὁ κλέψας). Cf. supra, cod. 11, f. 77, et Laurent. 86, 14, f. 37 [v. infra]. — Sequuntur Πλινθίδες seu tabulae cabalisticae.

F. 275. Πρόλογος. Περὶ βροντῶν (Ποικίλη γε μὴν οὔσης — τὰ πρῶτα λαβεῖν).

Βροντολόγιον Δαβὶδ τοῦ προφήτου (Ἐὰν βροντήσει — δηλοῖ).

Ἑρμοῦ τοῦ τρισμεγίστου (Ἐὰν βροντήσει — ἀέρων εὐκρασία).

F. 277. Σεισμολόγιον τοῦ Ὀρφέως. Μὴν σεπτέμβριος (Τοῦ Ἄρεως ὄντος ἐν Παρθένῳ — κακὰ ἔσται ἐν τῇ πόλει ἐκείνῃ).

F. 278. Ἐκλογὴ δουλειῶν [i. e. negotiorum] ἀναγκαίων ἐν τῷ τὴν Σελήνην (*sic*) ὑπάρχειν συνάντημα τῶν δώδεκα ζῳδίων (Ἐν Κριῷ οὔσης — ἀπὸ πόλεως ἐξελθεῖν οὐχὶ).

F. 279. Curationes variae. Περὶ λιθιάσεως. Περίαπτα φυσικά. κτλ.

F. 280. <Apomasaris> Περὶ τοῦ πότε καλή ἐστι ἡ τῆς θαλάσσης ἀποδιμία (Μὴ της ἀποδίμῃ — ἡ ἀποδιμία ἀσταθής (?).

Περὶ ἀντιδίκου (Εἶπεν γὰρ ἐὰν — ἀντίδικος αὐτοῦ).

Περὶ ἐρωτικὸν (*sic*) ζῴων (Τὰ ζῴδια τὰ — ἐπιθιμιῶν).

Περὶ τῆς ἐνεργείας τῆς Σελήνης ἐὰν ἢ ἀγαθυνομένη ἢ κακουμένη ἢ κενοδρομοῦσα (Γίνωσκε ὅτι — ἀπραξία καὶ ἀργία) = cod. Flor. 11, f. 134v.

Περὶ τῆς βραδιτῖτος τὸν ἀργῶν ἀστέρων καὶ τῆς τὸν κακοπιὸν σημασίας (Ἰνὰ κοπή (?) — στερεῶν ζῳδίων) = ibidem.

Περὶ τῆς σημασίας τῶν στερεῶν ζῳδίων (Τὰ στερεὰ ζῴδια — βασιλεὺς ἀκοκτανθήσεται) = ibid., f. 134.

Περὴ τοῦ γνόναι διὰ πίας ἀρωστίας της ἀποθανῆται (Ὁ ἔχων τὸν — τελευτ(ήσει).

Περὶ τῆς τῶν ἀστέρων χαρᾶς (Ἡ Ἀφροδίτη — τῷ ς' τόπῳ).

Περὶ ὑετὸν (Εἰ βούλει γνόναι πότε ἔσται — ἀμφώτερα).

F. 280v. Περὶ χαρακτῆρος προσώπου ἀπὸ τὸν δεκανόν (Ὁ αος δεκανὸς

of what kind is the nature of Saturn (The Moon great - Kronos) ibid., f. 59.

F. 273. Concerning the fact that one born in a bicorporeal sign will not advance (When the horoscope falls — of a king) = ibid., f. 59v.

Concerning which of the stars has its influence in the parts of the body (It has influence over the foot) ibidem.

On the game of Zatrikion or Taulion. Editum in appendice.

On a memorandum (If you wish, ask in this manner) ibid., f. 116.

On sowing (If you wish to sow [illegible] critics) = ibid.

On the planting of trees [Later addition] (If you wish trees — [illegible] of the master) = ibid., f. 117.

F.274-8 [written in another hand]. Pythagoras greets the Iliad; The Calculation of Pythagoras (Having suffered much and having done much, that man is the thief). Cf. supra, cod. 11, f. 77, and Laurent. 86, 14, f. 37 [v. infra]. There follow Plinthides or cabalistic tables.

F. 275. Prologue. On Thunder (Though it is varied indeed — to receive the first things).

Brontologion of David the Prophet (If it thunders — it signifies).

Of Hermes Trismegistus (If it thunders — a temperate condition of the air).

F. 277. Seismologion of Orpheus. Month of September (When Mars is in Virgo — there will be evil in that city).

F. 278. A selection of necessary tasks [i. e. matters of business] when the Moon (sic) is present at the conjunction of the twelve signs of the zodiac (When in Aries — not to leave the city).

F. 279. Various cures. On lithiasis. Natural amulets. etc. F. 280. <Apomasaris> On when it is a good time for a sea voyage (Do not travel by sea — the voyage is unstable (?).

On the Adversary (For he said [illegible] — his adversary).

On the erotic (sic) Animals (The signs that [illegible] of desires).

On the Activity of the Moon, whether it is in a benefic, malefic, or void-of-course state (Know that ... inaction and idleness) = cod. Flor. 11, f. 134.

On the slowness of the lazy stars and the significance of the evil- 〔working〕 (if it labors (?) of the fixed Signs) ibidem.

On the significance of the fixed signs (The fixed signs [illegible] — a king will be slain) = ibid., f. 134.

On knowing from what illness one will die (He who has the [illegible] — will die).

On the joy of the stars (Venus — in the 6th place).

On rain (If you wish to know when there will be — both).

F. 280. On the character of a person's face from the decans (The 1st decan

τοῦ Κριοῦ — εἰς θάνατον). Cf. *Catal. Venet.*, p. 153 ss., Achmetis excerptum ab Apomasaris omnino differt.

F. 281. Περὶ τῆς ἐνεργείας τῆς Σελήνης ἐὰν ᾖ ἀγαθινομένη κτλ. Cf. supra, f. 280.

Περὶ γάμου (Ὅτε μέλλει γυνέκη συναφθῆνε — τῷ ♋) = cod. Flor. 11, f. 111v.

Περὶ χρίσματος (Ἄφαις τὸ χρῆσμα — μεσαζόντων) = cod. Flor. 10, f. 111.

Περὶ ἀφερέσαιος τρηχὸν (Μὴ ἀφέρεσαι — ἐν ♎) = ibidem.

Περὶ κόψεος ὀνήχων (Μὴ (ἐ)πηχύρῃς — ἢ τὸ Λέοντι) = ibid., f. 111v.

F. 281v. Περὴ σηνγκόπης καὶ ἐνδίσεως νέων ἱματίον (Μὴ κόψης ἱμάτιον — ζῳδίῳ) = ibidem.

Περὶ καθαρσίου (Οὐ χρὴ — ἡ Σελήνη) = ibidem.

Περὶ τοῦ ἐκβαλεῖν αἷμα (Εἰ βούλει ἐκβαλεῖν — τοῦ Ἑρμοῦ). = ibid., f. 112.

Περὶ ἰατρίας κεφαλῆς (Τὴν κεφαλὴν — ἀγαθοποιὸν ζῴδιον) = ibidem.

Περὶ δανίου (Μὴ δώτ (?) δανῖον — τοῦ δάνους) = ibidem.

Περὶ ἐτιὸν [i. e. αἰτιῶν] ἀρένον καὶ θυλέων ζῳδίων (Ὁμολογούμενος — ἐξῆς πίη οὕτως).

Περὶ εὐθηνήας ἢ κνηπίας (Εἰ βούλει περὶ εὐθηνίας — τῆς συνόδου) = ibid., f. 106.

Περὶ ἀποδιμίας διὰ πλόος (Πήησον τὸν ὡροσκόπον — ζῳδίοις) = cod. Flor. 11, f. 110v.

Deinde inveniuntur iterum capitula Περὶ γάμου. — Περὴ χρήσματος.— Περὶ κουρεύματος. — Περὶ ὀνίχων. — Περὶ ὑματίων σιγκόπης.— Περὶ καθαρσίου quae supra (f. 281-281v) recensuimus et repetuntur sicut in cod. Flor. 11, ff. 110v ss. et 135 ss. Deinde

Περὶ χυρουργίας (Μηδὲν χυρουργήσῃς τὴν α' — χυρουργῆς).

Περὴ ἐκβαλῆν αἷμαν (Εἰ βούλει ἐκβαλεῖν — φλεβοτομίας). Cf. supra f. 281v.

F. 282. Index in ff. 272-3, 289-281.

F. 282v. Notulae variae magicae.

F. 283. Circuli quibus inscribitur : Ὁ κύκλος τῆς θαλάσσης. — Ὁ κύκλος τῆς Σελήνης. — Ὁ κύκλος τῆς γῆς etc. In circulis notae leguntur : Ἄρχει ἀπὸ τὴν α' τοῦ Δεκεμβρίου κτλ.

F. 283v-284. Tabulae astronomicae de cursu lunae. Secunda inscribitur : Μέθοδος δι' οὗ εὑρήσκεται ἡ σύνοδος καὶ ὁ πανσέληνος...

F. 284v. Σόφου Λέοντος ἔργων (?) Θεσαλωνίκης (Ἐν ἡμέρᾳ Ἄρεως, Διὸς, Κρόνου — καὶ φόβου θεοῦ). Sequitur Πίναξ τοῦ λόγου

of Aries [redacted] unto death). Cf. Catal. Venet., p. 153 ss., Achmethis excerpt differs entirely from Apomasar.

Г. 281. Concerning the influence of the Moon when it is in a favorable position, etc. Cf. above, f. 280.

Concerning marriage ("When a woman is about to be united [redacted] Tu): [redacted] cod. Flor. 11, f. 111v.

Concerning oracles (Taking the oracle — of those in the middle position) [redacted] cod. Flor. 10, f. 111.

Concerning the removal of rough patches (Do not remove [redacted] — in [redacted]) = ibid.

Concerning the cutting of nails (Do not hasten — or in Leo) = ibid., f. 111.

Г. 281. Concerning the cutting and hemming of new garments (Do not cut a garment — zodiac sign) = ibidem.

On Purification (One must not - the Moon) [redacted] ibid.

On Bloodletting (If you wish to let blood — of Hermes). = [redacted] ibid., f. 112.

On the treatment of the head (The head — a benefic sign) - [redacted] ibidem.

On a loan (Do not give (?) a loan [redacted] of the loan) ibid[redacted]m. On the causes of male and female signs (Agreed · then drink thus). [redacted]

On abundance or scarcity (If you wish concerning abundance [redacted] of the of conjunction) = ibid., f. 106.

On travel by sea (Calculate the horoscope - signs) == cod. Flor. 11, f. 110v.

Then chapters On Marriage are found again. [redacted] On financial matters. — On haircut. — On nails. — On the cutting of garments. [redacted] On purification, which we listed above (f. 281-281) and are repeated just as in cod. Flor. 11, ff. 110v ff. and 135 ff. Then

On surgery (Do nothing surgical on the 1st [redacted] surgery).

On bloodletting (If you wish to let blood [redacted] phlebotomy).

Cf. above f. 281v.

F. 282. Index to ff. 272-3, 289-281.

F. 282. Various magical notes.

F. 283. Circles inscribed with: The circle of the sea. [redacted] 'O the circle of the Moon. [redacted] The circle of the earth, etc. In the circles the following notes are read: It begins from the 1st of December, etc.

F. 283–284. Astronomical tables on the course of the moon. The second is inscribed: Method by which the conjunction and the full moon are found...

F. 284. Works (?) of Leo the Wise of Thessalonica (On the day of Ares, – and the Jupiter, Saturn fear of God). There follows a Table of the discourse.

(... ιβ'. Πλεύσον ἀκίνδυνος). — F. 285. Πίναξ ἕτερος τῶν ὀνομάτων.

F. 285v. Imago viri sedentis cui superscribitur Λέων ὁ σοφώτατος.

F. 286. Sine titulo <Astrampsychi decades> : Δεκὰς α'. Ῥουβὶ θεωρόν (α' Οὐκ αἰχης (*sic*) ἐλπύδα πίστεως — [Δεκὰς ργ'] ... ι' ἀπαλλάγησε τῆς γυνεκὸς ἄρτι). Edidit Hercher, 1863.

F. 294v. Notulae : "Οταν θέλῃς νὰ πήσῃς ψηφοφωρίαν — τοῦ θεμελίου.

F. 295. Computationes astronomicae in annos ,ϛϑνϛ'-,ϛϑνη', ,ϛϑνδ,, ,ϛϑξ'-,ϛϑξη' et fortasse ,ϛϑνε', scilicet in annos 1448-1450, 1446, 1452-1460, 1447.

F. 296. Imago picta viri sedentis cum annotatione : Ὁ Πέρσης ὁ Ζανατῆς, ἄραψ ὁ Ἀλής.

F. 296v. Πύημα Πέρσου φιλοσόφου τοὔνομα Ζανατῆ μετέβλυθι δὲ εἰς ἡμὰς κατὰ τὸ ,ϛψοδ' (1266) ἔτος παρὰ Ἀρσενίου μοναχοῦ κελεύσῃ τῆς κυρίας (Χρὴ δὲ τὸν μετερχώμενον τήνδε τὴν τέχνην μὴ βέβυλον εἶναι...). — Opus geomantiae. Cf. supra, cod. 11, f. 94 et Krumbacher, *Gesch. Byz. Lit.* ², p. 631, n. 4.

F. 311. Imago hominis cum nominibus planetarum quibus unumquodque membrum eius subicitur. — F. 311v. Vacat.

F. 312. Acephala. Incipiunt a cap. ϛ' in marg. signato : (Γήνοσκαι (= γίνωσκε), ὦ ἄνθρωπε, ὅτι στρουθίον οὐκε ἐκπεπτωκότι εἰς παγήδαν [i. e. παγίδα] ἢ μὴ θελήματι θεοῦ — καὶ σώσον ἀπὸ παντὸς κακοῦ καὶ παρέχε τὰς ἐλπίδας αὐτοῦ).

F. 314. Imagines pictae : Ὁ Εὐδόξιος ὁ ἐγύπτιος ὁ ἀστρωνόμος et οἱ μαθηταί.

F. 314v. Πατρωνόμιον. Signum Arietis (Ὁ γενηθὴς νεότερος ἐν κερῷ (καιρῷ) τοῦ ζῳδίου τοῦ Κριοῦ — ἀπὸ ὑδάτων τελευτήσει).

F. 316v. Πατρονόμιον γυνεκῶν (Ἡ γενηθῆσα κόρη ἐν κερῷ ζῳδίου τοῦ Κριοῦ — νεύσῃ).

F. 317v. Ἔκ τῆς γεναθλικῆς βύβλου τῆς ἀποταλεσματικῆς τοῦ Πτολεμαίου μερικὰ περί τε ἀρένον καὶ θυλίων τέκνων (Ἐν ἑκάστο ζωδίῳ (ἔ)χι μύρας λ' — ταχῖαν γλόσσαν ἐξελάλην). Cf. Tetrabibl., III, 7.

Pergit f. 319. Σελήνης οὔσης τῷ Κριῷ ... Des. Σελήνης οὔσης ἐν Ἰχθύσι — τὰ σημβησώμενα.

F. 320v. Imago viri, ut supra f. 314; adscribitur : Πτολομαίου περὶ τῶν ιβ' ζῳδίων (Κριὸς ζῴδιον ἀρρενικόν κ. τ. λ.)

F. 321. <Theophili> Ἐκ τῆς ιβ' τρόπου Ὀρφέος : Περὶ καταρχόν. Περὶ τροπικῶν ζοδίων καὶ δισώμων καὶ στερεῶν (Τὸν τροπικὸν ζῳδίον ὡροσκοπούντων — ἐσήμανεν). Cf. cod. Vatic. 212, f. 106.

F. 321v. Formulae magicae cum notis cryptographicis.

(... 12. Sail without danger). F. 285. Another table of the names.

F. 285. Image of a seated man above whom is written Λέων ὁ σοφώτατος.

F. 286. Without title <Astrampsychi decades>: Decade 1. Rouvi theoron (1st: You do not have hope of faith [Decade 103] 10th: he was just now rid of his wife). Edited by Hercher, 1863.

F. 294. Notes: "When you wish to perform a calculation — of the foundation.

F. 295. Astronomical computations for the years 6956–6957, 6954, 6961–6968, and perhaps 6955, that is, for the years 1448–1450, 1446, 1452–1460, 1447.

F. 296. Painted image of a seated man with the annotation: The Persian Zanatēs, the Arab Halēs.

F. 296. Poem of a Persian philosopher named Zanatē, translated into our language in the year 6974 (1466) by the monk Arsenios at the command of the lady (For one who pursues this art must not be profane...). A work of geomancy. Cf. above, cod. 11, f. 94 and Krumbacher, Gesch. Byz. Lit.[3], p. 631, n. 4.

F. 311. Image of a man with the names of the planets to which each of his limbs is subject. — F. 311v. Blank.

F. 312. Acephala. They begin at chapter ς' marked in the margin: (Γήνοσκαι (= γίνωσκε), ὦ ἄνθρωπε, ὅτι στρουθίον ούκε ἐκπεπτωκότι εἰς παγήσαν [i. e. παγίδα; ἢ μὴ θελήματι θεοῦ καὶ σώσον ἀπὸ παντὸς κακοῦ καὶ παρέχε τὰς ἐλπίδας αὐτοῦ).

F. 314. Imagines pictae : Eudoxius the Egyptian the astronomer ethnoi disciples.

F. 314. Patronomion. Signum Arietis (The one born younger at the time of the Sign of Aries will die from waters).

F. 316. Patronomion of women (The girl born at the time of the sign of the Aries will incline).

F. 317. From the nativity book of the talismanic work of Ptolemy, particular matters concerning male and female children (In each Sign it has 30 parts; swift of tongue, outspoken). Cf. Tetra-bibl., III, 7.

Continues at f. 319. When the Moon is in Aries ... Des. When the Moon is in Pisces — the things that will come to pass.

F. 320v. Image of a man, as above at f. 314; inscribed: Ptolemy's concerning the 12 Signs (Aries, a masculine Sign, etc.)

F. 321. <Theophilus> From the 12th mode of Orpheus: Concerning Beginnings. Concerning tropical, bicorporeal, and fixed Signs (Of those whose horoscope falls in a tropical sign — it signified). Cf. cod. Vatic. 212, f. 106.

F. 321. Magic formulae with cryptographic notes.

F. 322v. Imagines pictae : Ὁ Πτωλομαίων ὁ ἐγύπτιος — ὁ Ἀκουτγούρης (?).

F. 323. Κατ' Εὐδόξιον καὶ κατὰ Πτολωμέων τὼν Ἐγύπτιον καὶ καθ' Ἕληνας σωφοὺς ἀστρωθεᾶμωνας (*sic*) ὀφυλη (= ὀφείλει) σκωπῆν τῇ κ' ἰουλλίου μηνός, δια(φ)ερούσης ἡμέρας ἐν πίῳ ζῳδίῳ εὑρέθη ἡ Σελήνη (Καὶ ἡ μὲν τῷ Κριῷ εὑρέθη ἡ Σελήνη ταῦτα ἀποβήσεται τῷ αὐτῷ κερῷ καὶ χρόνῳ — πάντα γενήσονται).

F. 325. Περὶ ποίο ζῳδίῳ περιπολεύοι τὸν χρώνον (Ἔτους Κριοῦ ἐστι ἀνοχὴ καὶ χυμῶνες — ὁ δὲ Διονισιακὸς καρπὸς πλῖον πάντων). Dodecaeteris chaldaïca, cf. Boll, *Catal. Venet.*, p. 139 s. et *Catal. Mediol.*, p. 30 s.

F. 327v. Ἀράβων λέξεις λέγοντες (*sic*) ἡ ἀστέρες ἡ μεγάλ(οι) (Κριὸς λέγετε Χαμάλ — Χούτ).
Brontologium et Σεισμολόγιον sine titulo. Editum in appendice.

F. 329. Notulae quaedam de planetis. — Καλαντωλόγιον (Τῇ κε' τοῦ Δικευρ(ίου) [*sic*] μηνὸς ἐστὶ ἡ κατὰ σάρκα γένησης — τὰ μέλοντα ἐν τούτο τὸ χρών(ῳ)).

F. 329v. Notulae astronomicae : Ὥρα τὰ ἀπὸ κτίσεως κόσμου ἔτη ... Ἡμέρα α' ὥρα α' Ἥλιος...

F. 330. Aliae notae : Ἐν ὥρᾳ Ἡλίου ἐστὶ ἀγαθοποιός... Αἱ ἡμέραι ἃς ἐφανέροσεν ὁ θεὸς Ἔσδραν τὸν ἱερέαν ... Ὁ Κριὸς πρᾶος, ταπεινός...

F. 330v. Tabula : Τὰ ζῳδια τὰ καθ' ἑκάστην ἡμέραν πλεοναζόντων κτλ.

F. 331. Imago picta zodiaci cum notulis adscriptis.

F. 331v. Τὰ φησικὰ ἀποτελέσματα αὐτὸν [sc. τῶν ζ' πλανήτων] (Ἡμέρα πρώτη Ἡλίου, αἱ ὥραι αὐτοῦ η' ιε' κβ' ὁ ἥλιος εὔκρατος — καὶ τὴν σχολεοτέραν αὐτοῦ περιπάτισην).

F. 333v. [Σεληνοδρόμιον τὸ καθ' ἑκάστην ἡμέραν ἀγαθὸν καὶ φαῦλον]. (Ἐν τῇ α' αὐτὴς ηον (*sic*) τῆς Σελήνης Ἀδὰμ ἐπλάσθη. Ἡμέρα καλὴ καὶ ἀγαθὴ — ἐστι χρίσημος). Cf. *Catal. Mediol.*, p. 32 ss.

F. 334v. Περὶ τὰ οὐράνια καὶ τὰ ἐπίγια ἔργα καὶ στιχῖα, λέγο δὲ τοῦ οὐρανοῦ καὶ γῆς καὶ ἀστέρων καὶ κωμυτῶν νεφελῶν θαλασσὸν ὑδάτων σησμῶν βροντῶν καὶ πλανήτων καὶ ζῳδίων, ἡλίου τε καὶ Σελήνης ἐκλύψεος αὐτὸν. Περὶ οὐρανοῦ (Ὁ οὐρανὸς — αὐτῆς). — F. 335v. Περὶ τὸ τῆς γῆς σχῆμα (Τὸ τῆς γῆς σχῆμα...). — F. 336v. Περὶ παραδίσου. — F. 337. Περὶ σησμοῦ. — F. 337v. Περὶ θαλασόν. — Περὶ ὠκεανοῦ. — F. 338. Περὶ νεφελῶν. — Περὶ βροντῶν ἢ ἀστραπῶν. — F. 338v. Περὶ κομυτῶν. — Πότε ἐξέρχεται καὶ εἰσέρχεται ὁ Ἥλιος εἰς τὸ ζῳδιον. — Δωδεκαπλασιασμὸς οὗτος.

F. 339. Notulae astronomicae.

F. 322. Painted images: Ptolemy the Egyptian - Acutagures (?).
F. 323.
According to Eudoxus and according to Ptolemy of Egypt and according to the wise Greek astrologers, one must observe on the 20th of the month of July, the differing day, in which zodiac sign the Moon was found (And if the Moon was found in Aries, these things shall come to pass in that same season and time, all shall occur).

Γ. 325. On which zodiac sign the time revolves (The year of Aries is a time of respite and winters — and the fruit of Dionysus surpasses all others).
Chaldaic Dodecaeters, cf. Boll, Catal. Venet., p. 139 s. etnCatal. Mediol., p. 30 s.
Γ. 327. Arabic words meaning (sic) the stars or the great ones (Aries is called Chamal – Chut).
Brontologium and Seismologion without title. Edited in the appendix.
F. 329. Certain notes on the planets. - Kalantologion (On the 25th of the month of Dikeuri(os) [sic] is the birth according to the flesh, the things to come in this time).
F. 329. Astronomical notes: "See the years from the creation of the world ... Day 1, hour 1, the Sun...
F. 330. Other notes: In the hour of the Sun it is auspicious... The days which God revealed to Ezra the priest ... Aries is gentle, humble ...
F. 330. Table: The zodiac signs prevailing on each day, etc. F. 331. A painted image of the zodiac with inscribed notes.
Γ. 331v. The natural effects of them (sc. of the 7 planets) (First day of the Sun, its hours 8, 15, 22 — the sun is temperate and in its more leisurely course).
Γ. 333. [Selenodromion of what is good and bad on each day]. (On the 1st of it, the 1st day (sic) of the Moon, Adam was formed. Day fair and good — is useful). Cf. Catal. Mediol., p. 32 ss. f.334v.
On the celestial and terrestrial works and elements, I mean those of the sky and earth and stars and comets, clouds, seas, waters, earthquakes, thunders, planets and zodiac signs, and the eclipse of the sun and moon itself. On the sky ('The sky itself). f. 335. On the shape of the earth (The shape of the earth ...). f. 336. On paradise. f. 337. On earthquakes. f. 337. On the seas. — On the ocean.
Γ. 338. On clouds. On thunder or lightning.
Γ. 338. On comets. When the
Sun enters and exits the Zodiac sign. - This is the twelvefold multiplication.
F. 339. Astronomical notes.

F. 339v. Imagines pictae : Ἀστρονόμος ὁ Ἡρακλῆς[1] — Μαθητής.

F. 340. Tabulae astronomicae de cursu lunae, ubi et eclipses notantur.

F. 344v. Tractatus divinationis per λακανομαντείαν, καθρεπτομαντείαν (i. e. κατοπτρομαντείαν?) etc. cum imaginibus multis appictis. Inter alios delineantur ὁ πέρσος ὁ λαγκανόμαντις τοὔνομα Ἀπολώνιος et ὁ Συμονήδης. — Insunt multae notae cryptographicae, cf. Olivieri, *l. c.*, p. 455.

F. 351v Alphabeta varia (Φραγκικά, βουλγαρικά, συριανικά, ἑβραικά, τουρκηκά, ἀρμενικά). Sunt nomina litterarum.

F. 352v. Χρωνογράφος μερηκῶν (Ἐπὶ ͵ϛωκγ' (1315) σεπτεμβρίου κθ' γέγονεν ὁ σησμὸς ὁ μεγάς — Ultimus annus est ͵ϛϡλα' (1423).

F. 353. Περὶ βωτανῶν που ἔχων τὴν ἐνέργειαν (Ἄμπελος — ὀφθαλμίας). — Sequuntur multa alia de plantis medicinalibus et remediis variis; magica nonnulla.

F. 357v. Περὶ τῆς καλῆς τῶν ὀρέων ἐν τῇ (πρώτῃ) Ἀυγούστου που ἤδης αὐτήν (Τῇ α' τοῦ Ἀυγούστου μηνὸς ...). Sequitur series nominum cum numeris.

F. 358. Brontologium. Μηνὶ Σεπτεμβρίῳ ἐὰν βροντήσῃ οὕτως εὐφορία ...

F. 358v. Computationes astronomicae in annos ͵ϛϡμθ'-͵ϛϡνε' (a. 1441-1447).

F. 359. Ἀριστοτέλους περὶ μαθιματικῶν· Ἑρμοὺς πρὸς Ἀλέξανδρον βασιλέα πιηθέντα καὶ διδαχθέντα (Ἔστι τοῦ ἡμετέρου χρωτου ἡμ" (?) τῶν ἡγεμονικῶν ἔχι οὗτος ...).

F. 360. Sequuntur multae figurae talismanicae et formulae magicae.

F. 363. Lexicon. Ἀχάληος, Ἀσκαλαβώτης, Ἀνεμώναι etc., cum transcriptione nominis cuiusque cryptographica.

F. 363v. Σκευασία τῆς διὰ Καστωρίου ἐμπλάστρον πρὸς ἰσχιατικοὺς τοὺς τὰ ἰσχία ἀγανακτοῦντας...

F. 369. Lexicon eorundem nominum quae supra enumerantur cum interpretatione vulgari. — Alia lexicographica.

F. 375. Chronographica quaedam (Βασιλεύοι α'ος Ἀσυρίον Βῶλος ...).

F. 377-434 obtinent notae medicinales. — F. 378v. Elenchus quorumdam mendicamentorum graecus, arabicus turcicus.— F. 379v. Περὶ ὕπνου ἀρώστου. — F. 380v. Ὀπταρίου (*sic*) περὶ ζῳον φθαρτικῶν et praesertim figurae pictae plantarum, animalium etc. Cf. Olivieri, l. c., p. 455.

F. 435v. Περὶ βοτανὸν τῶν ιβ' ζῳδίων Ἑρμοῦ τοῦ Τρισμεγίστου καὶ περὶ βοτανῶν τὸν ζ' πλανήτων. Edidit Pitra, *Anal. sacra*, V, 2, p. 282 ss.; cf. cod. Venet. 7, f. 324.

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[1] De Hercule astronomo, cf. Bouché-Leclercq, *Astrologie grecque*, p. 576.

F. 339. Painted images: "The astronomer Heracles" Student.

F. 340. Astronomical tables on the course of the moon, where eclipses are also noted.

F. 344. A treatise on divination by λακανομαντείαν, καθρεπτομαντείαν (i.e. κατοπτρομαντείαν?) etc. with many painted images. Among others depicted are ὁ πέρσος ὁ λαγκανόμαντις by the name Apollonius and ὁ Συμονήδης. -- Many cryptographic notes are included, cf. Olivieri, l. c., p. 455.

F. 351v Various alphabets (Frankish, Bulgarian, Syriac, Hebrew, Turkish, Armenian). These are the names of the letters.

F. 352. A partial chronograph (On the 29th of September of the year 6823 (1315) there occurred the great earthquake – The last year is 3[illegible] (1423).

F. 353. On plants that have their effect (Vine eye- of one). There follow many other items on medicinal plants and various remedies; some magical texts.

F. 357. On the fair of the mountains on the (first) of August, whoever has seen it (On the 1st of the month of August ...). There follows a series of names with numbers.

F. 358. Brontologium. In the month of September, if it thunders, thus abundance . ..

F. 358. Astronomical computations for the years ϛμθ' - ϛονε , (a. 1441-1447).

F. 359. Aristotle's On Mathematics; Hermes to King Alexander, composed and taught ("There is of our complexion our (?) of the ruling principles, he has thus ...").

F. 360. There follow many talismanic figures and magical formulae.

F. 363. Lexicon. Achaleos, Askalabotes, Anemones, etc., with a cryptographic transcription of each name.

F. 363. Preparation of the plaster made with castoreum for those suffering from sciatica, those afflicted in the hips...

F. 369. Lexicon of the same names enumerated above, with vernacular interpretation. — Other lexicographical material.

F. 375. Certain chronographical matters (The first king of the Assyrians was Bylus ...). F. 377–434 contain medical notes. — F. 378. A list of certain medicines in Greek, Arabic, and Turkish. — F. 379. On the sleep of the sick. F. 380. Optarius (sic) on destructive animals, and especially painted figures of plants, animals, etc. Cf. Olivieri, l. c., p. 455.

F. 435. On the plants of the twelve Zodiac signs of Hermes Trismegistus and on the plants of the seven planets. Edited by Pitra, Anal. sacra, V, 2, p. 282 ff.; cf. cod. Venet. 7, f. 324.

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1 On Hercules as an astronomer, cf. Bouché-Leclercq, Astrologie grecque, p. 576.

F. 436v. Διαθήκη τοῦ σοφωτάτου Σολωμῶντος υἱοῦ Δαβίδ κτλ. Insunt figurae decanorum. Cf. Migne, *P.G.*, 122, p. 1315 ss.; Conybeare, *Jewish Quarterly Review*, 1898, p. 34. Edidit Istrin, Odessa, 1899.

F. 442. Index in ff. 444-466v.

Exinde incipiunt opera varia de somniorum interpretatione:

(F. 443) Συρὶμ τοῦ ὀνειροκριτικοῦ, (f. 467) Ῥαμβουλίου (cf. cod. Flor. LXXXVI, 14, f. 1 [v. infra]) et alia de lapidibus (f. 468) et περὶ φλεβοτομίας (f. 469v). — Desinit haec tertia pars f. 475.

F. 436. Testament of the most wise Solomon, son of David, etc. It contains figures of the decans. Cf. Migne, P.G., 122, p. 1315 ff.; Conybeare, Jewish Quarterly Review, 1898, p. 34. Edited by Istrin, Odessa, 1899.

F. 442. Index in ff. 444-466v.

Then begin various works on the interpretation of dreams: (F. 443) Syrim of the dream interpreter, (f. 467) Ramboulios (cf. cod. Flor. LXXXVI, 14, f. 1 [v. infra]) and other works on stones (f. 468) and on phlebotomy

phlebotomy

(f. 469). - This third part ends at f. 475.

CODICES NEAPOLITANI

NEAPOLITAN CODICES

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19. (II. C. 33, olim 34). — Chartac., cm. 21,2 × 14,8, saec. XV (a. 1495), ff. iv + 530 (non 616 neque 551, ut perperam in cod. legitur) + iv. — Constat ex diversis codicibus in unum collectis, quos partim (an omnes?) scripsit Iohannes quidam sacerdos et tabularius, cuius nomen pluribus locis (cf. inferius etiam ad ff. 42 et 48 comparet. Passim non modo schemata et diagrammata, quae scriptiones illustrant, verum etiam imagunculae (nonnullas indicabimus), quibus initium et finis opusculorum notatur. F. 476ᵛ leguntur versiculi qui sequuntur uno tenore exarati :

<'I>ω<άννη>ς ὁ χθαμαλὸς τουπίκλην Ξηροκάλιτ ος> (l. Ξηροκάλτος)
καὶ θεηπόλος οἴκτιστος καὶ ἀλλιτρὸς (*sic*) καὶ μύστης
ταύτην τὴν βίβλον ἔγραψα μετὰ πολλοῦ τοῦ μόχθου
ἐρανισάμενος αὐτὴν ἀπὸ πολλῶν βιβλίων,
ἔχων ἐντὸς συγγράμματα εὔχριστα (*sic*) ψυχοτρόφα
παμποίκιλα ποιήματα πλάσματα καὶ συνθέσεις
ἀνδρῶν ἐντίμων εὐγενῶν, ἀρίστων συγγραφέων,
κλεινῶν ἐνδόξων ποιητῶν καὶ μεγαλορρημόνων.
ἔγω γε τούτων ἐρασθείς, ὡς μέλιττες ἀνθέων,
ἔρανον ποιησάμενος μελιειδῶν ἀώττων (*sic*)
ἐντεῦθεν ἀνοικοδομῶν παιδείας τοὺς οἰκεισήους (*sic*)
σῦμβλον (*sic*) ἐσθλὸν τῆς γνώσεως κηροπλαστῶν ἐκ λόγων
ἀσμένως ἐκδειμάμενος ταύτην κἀγὼ σὺν πόθῳ
πρὸς τέρψιν καὶ πρὸς χαρμονὴν ψυχῆς τε καὶ καρδίας
παραμυθίας ἕνεκεν καὶ κουφισμῶν τῶν πόνων
καὶ συμφορῶν παντοδαπῶν τοῦ πολυστόνου βίου.
τοίνυν ὑμᾶς, πανέντιμοι, πάντας καθικετεύω
τοὺς ἐντυγχάνοντας καλῇ [1 m. καλῶς ex καλλῶς ut vid.] πυκτίδι τῇ
εὔχεσθαι δὴ ὑπὲρ ἐμοῦ θ<ε>ῷ τῷ φιλανθ<ρώπ>ῳ, [παρούσῃ
ὅπως παρίδῃ τὴν ἐμὴν πληθὺν ἁμαρτημάτων,
καὶ τάξει με τῇ δεξιᾷ μοίρᾳ τῶν σωζομένων·
ἀμὴν ἀμὴν καὶ γένοιτο χ<ριστ>έ μου γένοιτό μοι †

Tum inferius : Ἐγὼ ἰω<άννη>ς ἱερε<ὺς> καὶ ταμβουλ<ά>ρι<ος> τὴν παροῦσαν βίβλον ἔγραψα καὶ ὑπ<έ>γρα<ψα> ἐν ἔτει τῆς ἐνσάρκ<ου> οἰκονομίας τοῦ κ<υρίο>υ ἡμῶν ἰ<ησο>ῦ χ<ριστο>ῦ, ,α'υ'ϟ'ε'· ἐν μηνὶ ἰουν<ίῳ> εἰς τ<ὴν> κγ' τέλος Propter codicis praestantiam nonnulla indicabimus, quae stricto iure ad astrologiam iudiciariam non spectant. — Cf. Cyrillus, *Codd. Graeci mss. R. Biblioth. Borbonicae*, II, 7 sqq.

NEAPOLITAN CODICES

19. (II. C. 33, formerly 34). Paper, cm. 21.2 × 14.8, 15th century (a. 1495), ff. I + 530 (not 616 nor 551, as is erroneously read in the codex) + 1v. It consists of various codices collected into one, which were written partly (or all?) by a certain priest and notary named Johannes, whose name appears in several places (cf. also below at ff. 42 and 48). Throughout, not only diagrams and schemata illustrating the texts, but also small images (some of which we will point out), marking the beginning and end of the short works, are found. F. 476v contains the following verses written continuously:

<J>o<hann>es, called by the surname Xerokalitos (I. Xerokáltos)
and most wretched servant of God, a sinner and an initiate,
wrote this book with much toil,
having compiled it from many books,
containing within it writings useful and nourishing to the soul,
poems of all kinds, compositions and syntheses
of honorable, noble men, of the finest authors,
of renowned and celebrated poets and great orators.
I, having fallen in love with these, as bees with flowers,
having made a collection of honey-like flowers
from here building up the proper dwellings of learning,
fashioning a noble symbol of knowledge out of words like wax
having gladly constructed this myself with longing
for the delight and joy of soul and heart,
for the sake of consolation and relief from toils
and from the manifold misfortunes of this much-lamented life.
Therefore I beseech you all, most honored ones,
those who come upon this fair [1st hand: fairly, corrected from καλλῶς as it appears] little book,
to pray indeed on my behalf to God who loves mankind, [present
that he may look past the multitude of my sins,
and place me in the right portion of those who are saved
amen, amen, and may it be so, O my Christ, may it be so for me

Then below: Εγώ ἰω<άννης Ιερεύς καί ταβουλάριος> τὴν παροῦσαν βίβλον ἔγραψα καὶ ὑπέγραψα ἐν ἔτει τῆς ἐνσάρκου οἰκονο- μίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, α'υ' Γ' ε'· ἐν μηνὶ Ιουν<ίῳ> εἰς τὴν> κγ' τέλος On account of the excellence of the codex, we shall note certain things which, strictly speaking, do not pertain to judicial astrology. Cf. Cyrillus, Codd. Graeci mss. R. Biblioth. Borbonicae, II, 7 sqq.

Post opuscula et excerpta varia inveniuntur :

F. 13. Περὶ τῶν ιβ' ζῳδ<ίων> τοῦ οὐ<ρα>νοῦ. Περὶ ζῳδίων (Ἐπάνωθεν δὲ τοῦ Ζ' οὐρανοῦ ἔστιν ὁ ζῳδιακὸς κῦκλ<ος> — ὁ Ἥλιος ἐν αὐτοῖς).

Περὶ τῆς ἐκβολ<ῆς> τοῦ Ἡλ<ίου> ἐν τοῖς ζῳδ<ίοις> (Ἐπὶ δὴ [*sic*] τὰ ιβ' ζῴδια — ἑρμηνεύεται).

F. 13ᵛ. Περὶ ἐκβολῆς καὶ ἐκκλί<σεω>ς τῆς ☾ (Ἰδοὺ διεχαράξαμεν καὶ ἐφανερώσαμεν — ἡμέραις β' καὶ ὕμησιν [*sic*, an (leg. η' μησίν?]).

F. 14. Π<ε>ρὶ ἀγαθῶν ζῳδ<ίων> καὶ πονηρῶν καὶ μέσων (Τὰ ἀγαθὰ Κριὸς Δίδυμ<οι> Παρθ<έ>ν<ος> — εἰς καλὸν ἐκβαίνουσιν). Cf. cod. Mediol. 7, f. 43ᵛ.

Πε<ρ>ὶ κομήτων (*sic*) τῶν πιπτόντων ἐξ ὕψους οὕτω καὶ λέγουσιν τινὲς εἶνε (*sic*) ἀστ<έ>ρ<ες> (Οἱ κομῆται οὐκ εἰσὶν ἀστ<έ>ρ<ες> — πν<εύματ>α πον<η>ρ<ά>).

Πῶς λα<μβά>ν<ει> ☾ τὸ φῶς καὶ αὖ[θις] καὶ λίγει (*sic*) [Titulus partim recisus] (Ὁ μὲν ἐν τῷ δ' οὐρανῷ ἔνι — καὶ ☾ πρὸς ἀνατ<ο>λ<ὴν> καὶ βλέπει [verbum quod sequitur non intellegimus]).

F. 14ᵛ. Πε<ρ>ὶ πῶς πιάνεται ☾ καὶ οὐ φωτίζ<εται> (Ἐπεὶ δὴ ὡς προείπαμεν — οὐ πιάνεται ἡ ☾. τέλος).

F. 15. Πε<ρ>ὶ τοῦ πῶς πιάνεται ὁ Ἥλ<ιος> καὶ σκοτοῦται (Ὁ Ἥλιος ἔστιν ἐν τῷ δ' οὐρανῷ — καὶ οὐ κ<α>τ<ὰ> φύσιν τάξεως).

<Sine titulo> (Ἐν τῷ δ' οὐρανῷ ἔνθα ὁ Ἥλ<ιος> ἔνει, εἰσὶν καμάραις (*sic*) γ' — καὶ τὸν χειμῶν [*sic*]).

Περὶ τοῦ ὑδ<ατώδους ?> ζ[ῳδίου [Titulus partim recisus] (Δεῖ γινώσκειν — καὶ Ἰχθύς).

Περὶ τοῦ ἐνάτου [οὐρανοῦ ?] λεγομένου ἀνάστ<ρου> [Titulus partim recisus] (Ἔστιν δὲ καὶ ἔνατος οὐ<ρα>νὸς λεγόμενος ἄναστρος — τῶν πραγμάτων τῶν μελόντων προγνώσεως).

F. 15ᵛ. Πε<ρ>ὶ θανάτ<ου> βασ<ι>λ<έως> (Γνωστὸν ἔστω σ<οι> καὶ τοῦτ<ο> — καὶ θάνατον βασ<ι>λ<έως> προμηνύουσι καὶ οὕτως ἐστίν).

Περὶ] ὁλλοχρον<ι>κ<οῦ> ὄμβρου καὶ ἀνομβρίας [Titulus partim recisus] (Διεγραψάμεθα ὅτι δ' ζῴδια εἰσὶν — καὶ οὕτως ἐστὶν [verbum quod sequitur non intellegimus]).

Πε<ρ>ὶ πῶς δεῖ εὑρίσκ<ειν> τὸν βασιλεύοντα ἀστέρ<α> ἐκ τῶν ζῳδ<ίων> κατὰ ἐνιαυτόν (Ἔστε [*sic*] δῆλ<ον> ὅτι τὰ ιβ' ζῴδ<ια> ὥσπερ τάξιν τινὰν κρατοῦσιν — εἰ ἐρευνᾷ τοῖς [*sic*] τῶν ζῳδ<ίων> βασιλ<εύει>). Cf. supra, cod. Taurin. 5, f. 83ᵛ.

F. 16. Πε<ρ>ὶ ζῳ[δίων ... [reliqua cum margine recisa desiderantur] (Δεῖ γινώσκειν ὅτι τὰ ζῴδ<ια> μόνα — μετὰ πάντων τῶν πλανήτων [*sic*]).

After various short works and excerpts, the following are found:

F. 13. Περὶ τῶν ιβ' Ζῳδ<ίων> τοῦ οὐρανοῦ. Περὶ Ζωδίων (Ἐπάνωθεν δὲ τοῦ Ζ' οὐρανοῦ ἔστιν ὁ Ζῳδιακός κύκλος» [illegible]

Ἥλιος ἐν αὐτοῖς). On the 12 Signs of the Heaven. On the Signs of the Zodiac (Above the 7th heaven is the Zodiacal circle — the Sun an

Περὶ τῆς ἐκβολ<ῆς> τοῦ Ἡλαίου> ἐν τοῖς ζῳδαίοις> (Ἐπὶ

δὴ [sic] τὰ ιβ' Ζῴδια — ἑρμηνεύεται). On the passage of the Sun through the signs of the zodiac (Since indeed the 12 Signs — is interp

G. 13. On the casting and declension of the t (Behold, we have inscribed and we have made manifest [illegible] in 2 days and hymēsin [sic, or (read η' months ?]).

F. 14. On good Signs and evil and middle (The good ones Aries, Gemini, Virgo > [illegible] turn out to good).
Cf. code Medium 7, f. 43.

On comets (sic) that fall from on high, thus also some say they are stars (sic) (The comets are not stars — but>evil spirits).
How it receives "the light and again] and wanes (sic) (Title partly cut off] (The one in the 4th heaven is — and [turns] towards the east and>looks [the word that follows we do not understand]).

F. 14. On how it is seized ("and is not illuminated") (Since indeed, as we said before, the (is not seized. end).

F. 15. On how the Sun is seized and darkened (The Sun is in the 4th heaven and [illegible]not according to the natural order).
<Without title> (In the 4th heaven where the Sun is, there are 3 vaults (sic) — and the winter [sic]).
On the watery [sign ?] [zodiac sign [Title partly cut off] (One must to know [illegible] and Pisces).
On the ninth [heaven ?] called star-less [Title partly cut off] (There is also a ninth heaven called starless - of the foreknowledge of future events).

F. 15. On the death of the king (Let it be known to the observer and this also — and they portend the death of the>king and thus it is).
Concerning] perennial rain and drought [Title partly cut off] (We have noted that there are 4 Signs and [illegible]us it is [the word that follows we do not understand]).
Conc>erning how one must find> the ruling star from the Zodiacal signs by year (It is [sic] evident that the 12 Zodiac signs> hold a certain order — if one investigates [sic] the [signs] of the Zodiacal> signs, it rules>). Cf. above, cod. Taurin. 5, f. 83. F. 16.

Con<c>erning the Zo[diac signs [the rest is lost with the trimmed margin are needed] (One must know that the zodiac signs > only [illegible] together with all the of all the planets [sic]).

Πε<ρ>ὶ ὁ[μοίων?] πλαν[ητῶν (Εἰσὶν τινὰ ζῴδ<ια> ἅπερ εἰσὶν κ<α>τ<ὰ> τὴν πιότ<η>τ<α> [*sic*] καὶ κράσι<ν> καὶ ἀπαράλακτον [*sic*] φύσι<ν> — πέφυκεν εἶναι καὶ οὕτως ἐστίν).
Πε<ρ>ὶ πῶς δ[εῖ στρα]τεύεσθαι (Τῆς ☾ οὔσης ἐν τῷ Λέοντι — οὐ νικεθ·· πόποται [*sic* ut videtur; scriptum enim est per compendium]).
Πε<ρ>ὶ τοῦ πῶς δεῖ εὑρεῖν ἑνὸς ἑκάστου ζ[ῴδιον (Λά]μβανε τὰ στοιχεῖα τοῦ ὀνόματος — καὶ νοεῖς ἑνὸς ἑκάστ<ου> ἀν<θρώπ>ου ζῴδ<ιον>).

F. 16ᵛ. Περὶ] ἀστραπῆς καὶ κεραυνοῦ (Καὶ ἀργὰ ἀκούομεν — οὐκ ἔστι βλεπτικὴ ἀλλὰ παρ' εὐθύς).
<Sine titulo> (Δεῖ δὲ γενομένου τοῦ σιγκρούσματος [*sic*] — κτύπον καὶ πῦρ γεννῶσιν καὶ οὕτως ἐστίν).
Περὶ τῆς συλ<λήψ>εως τοῦ ἀν<θρώπ>ου τῆς κατασκευῆς γενέσεως τοῦ θανάτου καὶ τῆς αὐτοῦ προσκυνήσεως ἐν τῷ τοῦ θ<εο>ῦ θρόνῳ (Συνουσιαζομένου τοῦ ἀνδρὸς — διὰ τοῦτο καὶ ἐν τῇ γ' καὶ θ' καὶ μ' ἡμέρᾳ ποιοῦμεν μνημόσυνα). Cf. Krumbacher, *Gesch. d. Byz. Litt.*², p. 620, n. 7.

F. 17. <Sortes variae> Ἐὰν θέλ<ῃς> νὰ εἴδεις ἄν<θρωπ>ον ὃν ἐπιθυμεῖς. — Ψῆφος (*sic*) πε<ρ>ὶ κρίσεως ἢ ἀνίσταται ἢ οὔ. — Ἕτερος ψῆφος ὁμοίως. Sequitur series dierum fastorum et nefastorum, quibus apponuntur verba Ζωή θάνατος. — Περὶ τοῦ γνῶν<αι> τὸν νικῶντα ἐν μάχ<η> καὶ τὸν νικόμενον etc. — Πε<ρ>ὶ τοῦ γνῶναι τὸν κλέψαντα. Tum alia eiusdem generis, quae passim ob chartae condicionem vix leguntur, cum schemasin nonnullis. — Cf. supra, cod. Taurin. 5, f. 39ᵇⁱˢ, cod. Mutin. 11, f. 78.

Sequuntur (ff. 18-31) interrogationes, excerpta ex Patribus etc.

F. 31. Βίβλος πέφυκε φιλοσοφίας ὥδε τῶν βουλομένων σὺν θεῷ ἁγίῳ γνῶναι τι. Ποίημα Πέρσου φιλοσόφου τοῦ Μαζουνατ<ῆ>· αὐτὸς γὰρ ἐτεχνεύσατο καὶ κατασοφίσατο τήνδ<ε> τὴν τέχνην διὰ ψάμμου πρὸς μετὰ βολὰς (*sic*) τε καὶ ποιότ<η>τας τῶν ἀστέρων τοῖς βουλομένοις λ<έ>γ<ειν> τὰ συμβησόμενα ἀγαθά τε καὶ φαῦλα καθῶς μ<ε>τ<ὰ> μικρὸν καθόλως δηλωθήσεται. Ὑπομνήσ<ω> δὲ ἀρτίως ὅπως καὶ πότ<ε> μετεστοιχειώθη ἀπὸ στοιχείων καὶ γλώσσης Περσίδ<ος> εἰς τὴν τῶν Ῥωμαίων γρα<φ>ὴν <?> καὶ διάλεκτον παρὰ Ἀρσενίου μοναχοῦ. Ἐν γὰρ τῷ ,ζ'ψ'ο'δ' [sed ζ' correctum ex ς'] ἔτει ἀπὸ κτίσεως κόσμου (= 1266 p. C.) ἐξ ἐπιτροπῆς τῆς εὐσεβεστ<ά>τ<ης> κυρ<ίας> Θεωδ<ώ>ρας (*sic*) ἡ βίβλος αὕτη τοῖς Ῥωμαίοις ἐγένετο (Χρὴ γινώσκειν ὅτι οἱ προσάλληλοι τῶν ἀστέρων σχηματισμοί — αὐτῷ σὺν παρομαρτυρούντων [*sic*]). Vide

Concerning simi[lar?] planets (There are certain zodiac s<igns> which are of good quality [sic] and temperament and of an unvarying [sic] nature [redacted] it is by nature and thus it is).

Concerning how one must wage war (Of the [moon] "being in Leo — it is never conquered [sic as it appears; for it is written in abbreviated form]).

Concerning how one must find the zodiac sign of each individual (Take the letters of the name and [redacted] understand for each individual per<son plou zodion>).

G. 16. On] lightning and thunder (And we hear slowly [redacted] is not visual but immediately).

<Sine titulo> (But when the collision [sic] has occurred [redacted] they produce a crash and fire and thus it is).

On the conc>eption of man, the formation of birth, death, and his veneration before the throne of G<o>d (When the man has intercourse — therefore also on the 3rd and 9th and 40th day we hold commemorations). Cf. Krumbacher, Gesch. d. Byz. Litt.2, p. 620, n. 7.

F. 17. <Sortes variae> If you wish to see a person whom you desire. — A reckoning (sic) concerning a judgment, whether it will arise or [redacted] not. Another reckoning likewise. Sequitur series dierum fastorum et nefastorum, quibus apponuntur verba ζωή θάνατος. - Concerning knowing the victor in battle and the vanquished etc. — Concerning knowing the thief. Tum alia eiusdem generis, quae passim ob chartae condicionem vix leguntur, cum sche- masin nonnullis. Cf. supra [redacted] cod. Taurin. 5, f. 39 bis, cod.

Mutiny 11, f. 78.

nFollowing (fr. 18-31) questions, excerpts from the Fathers etc.nF.

31. This book is one of philosophy for those who wish, with the holy God, to know something. A work of the Persian philosopher Mazounates, for he himself devised and wisely crafted this art by means of sand, concerning the changes and qualities of the stars, for those who wish to tell of things to come, both good and bad, as will be explained in full shortly thereafter. As a reminder of how and when it was translated from the elements and language of the Persians into the writing and dialect of the Romans, by the monk Arsenios. For in the six thousand seven hundred and seventy-fourth year from the creation of the world (= 1266 A.D.), by the command of the most pious lady Theodora (sic), this book was made available to the Romans (One must know that the mutual configurations of the stars accompanying it [sic]). Vide

[redacted]

supra, cod. Bonon. 18, f. 296v; cf. etiam cod. Mediol. 11, f. 18 sqq. Capitula sunt haecce:

F. 34v. <Κ>ρίσις τῶν σχισμάτων [immo σχημάτων] ὧδε (*sic*) ἡμέρ<ας> ε' (α'. Ὀφίτης ὁ καὶ λεχνεία· γνώρισον ὅτι τὸ προκείμενον σχῆμ<α> — καὶ εἰς γυναῖκας).
Κρίσις καταστροφ<ῆς?> σχήματος ἡμέρ<ας> ζ' (β'. Ὁ κλαγγύς· ἔστι δὲ τὸ παρὸν σχῆμ<α> φαῦλ<ον> — ψογόφθαλμος ὁμοίως καὶ εἰς γυναῖκας).

F. 35. Κρίσις σχήματος χοβροῦ <?> (γ'. Τούτ<ο> [*sic*] τὸ σχῆμ<α> φαῦλον ἐστὶ — ἔχει ἐν τῷ προσώπ<ῳ> σημεῖον βδελυρόν).

F. 35v. <Sine titulo> (δ'. Τοῦτ<ο> τὸ σχῆμ<α> ἀγαθὸν — ὁμοίως καὶ γυναικῶν).
Κρίσις νόστρα τουλχαρίτζη (ε'. Τούτ<ο> τὸ σχῆμ<α> ἀγαθὸν ἐστὶ — ταῦτα τὰ σημεῖα καὶ εἰς γυναῖκα).
Κρίσις νόστρ<α> τουλταχήλ (ς'. Τούτ<ο> τὸ σχῆμα εἰσοδ<ι>κ<ὸν> ἐστὶ — καὶ εἰς γυναῖκα).

F. 36. Κρίσις σχήμ<α>τ<ος> θαπίθς' καὶ ἀντιπαλχαρίτζη (ζ'. Τούτ<ο> τὸ σχῆμ<α> ἐξοδικ<ὸ>ν καὶ φαῦλον ἐστὶν — ὁμοίως καὶ εἰς γυναῖκ<α>).
<Κ>ρίσις σχήμ<α>τ<ος> χαιμὰ καὶ ἀντιπὰλ ἡ τάχηλ (η'. Τούτ<ο> τὸ σχῆμα ἀγαθὸν καὶ εἰσοδ<ι>κ<ὸν> ἐστὶ — ἐν τῷ σφονδύλ<ῳ>).

F. 36v. Κρίσις ταρὰχ τζόταλαι (θ'. Τούτ<ο> τὸ σχῆμ<α> ἀγαθὸν ἐξοδ<ι>κ<ὸν> ἐστὶ — ἔχων ἐν τῷ προσ<ώ>π<ῳ> ἐλαίαν ἐρωτικό<ν?>).
Κρίσις σχήματος ναγκαλχάτ (ι'. Τούτ<ο> τὸ σχῆμα φαῦλ<ον> εἰσοδ<ι>κ<ὸν> ἐστὶ — νοθογέννητος ἀσελγεῖς).
<Σ>χημα (*sic*) κατδιουτάχηλ. (ια'. Τούτ<ο> τὸ σχῆμ<α> ἀγαθὸν εἰσοδ<ι>κ<ὸν> ἐστὶν — ταῦτα δὲ εἰς γυναῖκας).

F. 37. Κρίσις σχήματ<ος> καπὸθαχαριτζη (ιβ'. Τούτ<ο> τὸ σχῆμα φαῦλον ἐξοδ<ι>κ<ὸν> ἐστὶ — τὸ αὐτὸ καὶ εἰς γύναια).
Κρίσ<ις> σχήματ<ος> τζιάματ (ιγ'. Τοῦτ<ο> τὸ σχῆμ<α> συγκεκραμένον ἐστὶν ἅπασιν τοῖς σχήμασι — καὶ ἐν τῷ σφονδύλῳ ἕξει σημεῖον).
Κρίσις σχήματος ὀκλᾶ (ιδ'. Ὅταν ἐν τῷ πρώτῳ οἴκῳ — τὰ αὐτὰ καὶ εἰς γύναια).

F. 37v. Κρίσ<ις> σχήματος ἡτζιματί (*sic*) (ιε'. Τούτ<ο> τὸ σχῆμα ἔνδειξιν ποιεῖ — ἰδιοτρόπως μαγκίπων ἔσται).
Κρίσ<ις> σχήματ<ος> τρίβου (ις'. Ἔστι δὲ συγκεκραμένη — ἐν τοῖς μύλοις σημεῖα). Cum schemasin in marg. Subiciuntur tabulae ad easdem XVI κρίσεις spectantes cum (f. 41v) schemate ad epist. Pythagorae, de qua cf. infra ad f. 44, et signis astrologicis. Sub schemate Pythagoreo haec leguntur: Δεῖ

supra, cod. Bonon. 18, f. 296"; cf. etiam cod. Mediol. 11, f. 18 sqq. The chapters are as follows:

F. 34. <J>udgment of the figures [recte figures] here (sic) for the day of 5 (1st. The Ophites and also the lekheia: know that the present figure — and for women).

Judgment of the figure of catastrophe <?> for the day of 30 (2nd. The harsh one; and the present figure is bad — evil-eyed, likewise also for women).

F. 35. Judgment of the figure of khobrós <?> (3rd. This figure is bad — has a foul mark on the face).

F. 35. <Without title> (4th. This figure is good — likewise also for women).

Judgment of nostra toulkharítzi (5th. This figure is good is these signs also for a woman).

Judgment of nostr<a> toulakhél (6th. This figure is introductory and also for a woman).

F. 36. Judgment of the figure of thapíths' and antipalkharítzi (7th. This figure is outgoing and bad — likewise also for a woman).

<K>risis of the figure 〔chaima and antipál〕 ē táchill (8th). This figure is good and entry-related — in the vertebra 〔sphondylaps〕).

1. 56. Crisis of 〔tarach tzótalai〕 (9th). This figure is good, exit-related, having in the pro 〔s〕 p 〔 〕 an olive tree, erotic 〔?).

Crisis of the figure nagkalkhat (10th). This figure is bad, entry-related — bastard-born, licentious).

«Schema (sic) katdioutachel. (11. This schema is good and auspicious for entering — and these apply to women).

F.37. Judgment of the schema kapothacharidzē (12. This schema is bad and inauspicious for departing — the same also applies to women).

Judgment of the schema dziámat (13. This schema is mixed with all the schemas — and on the vertebra it will have a sign).

Judgment of the schema okla (14. When in the first house — the same ta also applies to women).

F. 37. Judgment of the schema ēdzimatí (sic) (15. This schema produces an indication — it will belong peculiarly to bakers).

Judgment of the schema tribou (16. It is mixed with the signs in the millstones). With the schemata in the margin, there are appended tables pertaining to the same XVI judgments, along with (f. 41) the schema relating to the epistle of Pythagoras, concerning which cf. below at f. 44, and astrological signs. Beneath the Pythagorean schema the following is read: Deī

σ<ε> γινώσκ<ειν> ὅτι διὰ τὴν σπανίαν τῶν χαρτίων διεχάραξα ὧδ<ε> τὸν Πυθαγόραν. — F. 42 ad signa astrol. apponitur notula, quae inc. Γνώρισον καὶ τὴν ἐν τῷ πόλῳ τῶν ζ' πλανήτων καθήδρυσιν (*sic*) etc. Infra rubro colore : ἰω<άννης?> σοφία πόσα δύνασαι πρόσχες ἄνω τῆς τέχνης τὴν ἀκριβιαν (*sic*).

F. 42v. Ἀκριβῆς (*sic*) φιλοσοφία τῶν Χαλδαίων. Editum in appendice (cf. ad. cod. Mutin. 11, f. 93).

F. 43. Ἱστορία τῶν ζ' πλανητῶν τοῦ οὐρανοῦ [quo titulo notula iteratur quam nuper f. 42 indicavimus] (Γνώρισον — ἐν τῷ ζ').

<De XVI schemasin, quae ex simplicibus elementis (α' γ' ζ' θ' ι' λ' ν' ο' ρ' τ' φ' ψ') aut ex duplicibus (β' δ' η' κ' μ' ξ' π' σ' υ' χ' ω') constant> (Τούτ<ο> τὸ σχῆμ<α> ἐστι τοιοῦτον· ἤτοι ἀπὸ δ' μονῶν (*sic*) γραμμάτων — π<ᾶ>σ<α> ἡ ἐρώτ<η>σ<ις> ἐναντία ὑπάρχει † τέλος). In margg. schemata apponuntur.

F. 44. Περὶ τῶν ζ' πλανήτων τῆς ἡμέρας (Ἡμέρᾳ αη' ☉ — καὶ ἅπαν τὸ γινόμενον ἐν αὐτῇ. τέλος).

<Epistula Pythagorae ad Telaugem> (Πολλὰ παθῶν — καὶ ὁ νεότερος). Cf. Iriarte, *codd. Matrit.* p. 337. Tum post lemma rubricatum, cuius initium enucleare non potuimus, haec notula : συνεπόμενος τῆς Πυθαγορικῆς ἀλφαβήτου ἀκριβῆς ψήφιζε τὸν φιλοσοφώτ<α>τ<ον> Πυθαγόρα (*sic*) τοῦ ἐνοεῖν (*sic*) καὶ στοχάζεσθαι τοῦ μέλοντος (*sic*) τὶ πράγματ<ος>. Cf. supra, cod. Mutin. 11, f. 77; cod. Bonon. 18, f. 274.

F. 45. Ὅρα δὲ καὶ κατάστασιν καὶ παρατήρ<η>σιν τῶν ζῳδ<ίων> πρὸ<ς> τὸν δρόμον τῆς ☾ (Τῆς ☾ οὔσης ἐν Κριῷ καλὸν ὑπάρχει ὁδεύειν — τὸ γινόμενον τῇ α' ἡμέρ<ᾳ> παράβουλον· τῇ β' τρόφημα).

F. 46. Ἔτ<έ>ρα ἑρμην<εία> εἰς τ<ὰ> ζῳδ<ια> πρὸς τὴν ☾ ὅμοι τῆς [fort. leg. πρὸς τὴν τῆς Σελήνης δρόμον ὁμοίως] (Ὅσα πρὸς ἀσκημοσύνην (*sic*) κτάσθαι — καὶ κοινωνίαν ἄρχεσθαι).

F. 46v. <Astronomica quaedam et physica> (Γηρίζει ὁ οὐ<ρα>νὸς γήρισμα ἓν — ἀκούωμεν καὶ ὀσφραινόμεθα).

<Formulae magicae complures etc.> (Ἐν ὀνόματι τοῦ π<ατ>ρ<ὸ>ς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πν<εύματο>ς· Ἀλέξανδρ<ος> ἐγενήθη εἰς Μακεδόν<ας> καὶ ὑπήντησεν αὐτῷ ὁ ἀρχιστρατ<η>γ<ὸς> Μιχ<αὴλ> καὶ ἰδὸν [*sic*] αὐτὸν εἶπεν· ποῦ τρέχ<εις> Ἀλλέξανδρ<ε> etc.). Sequuntur figurae duae et notulae astrologicae (Εἰς [*sic*] θέλεις εὑρεῖν τὸν ☉ ἐν ποίῳ ζῳδ<ίῳ> καὶ μοίρᾳ ἐστὶ etc.). Tum (f. 48) τέλος σὺν θ<ε>ῷ ἀμήν et inferius eadem manu monocondylion : Ἰωάννης νοτάριος ταῦτα γράφη (*sic*). Denique eadem manu tabula astro-

se ginóskein hoti dia tēn spanían tōn chartiōn diecháraxa hōde ton Pythagóran. F. 42: beside the astrological signs is appended a note which begins: Recognize also the arrangement of the 7 planets in the pole (sic), etc. Below in red ink: Iō[annēs?] Sophia, how much can you achieve — attend to the precision of the art above (sic).

F. 42. Precise (sic) philosophy of the Chaldeans. Published in the appendix (cf. cod. Mutin. 11, f. 93).

Γ. 43. History of the 7 Planets of Heaven [under which title the note is repeated that we recently indicated at f. 42] (Γνώρισον ἐν τῷ Ζ΄).

<On the 16 schemas, which consist of simple elements (α' γ' ζ' θ' ι λ' ν' ο' ρ' τ' φ' ψ') or of double ones (β' δ' η' κ' μ' ξ' π' σ' υ' χ' ω')> (This schema is as follows: that is, from 4 single (sic) letters — the reverse of the question is contrary † end). The schemas are added in the margins. On the 7 planets of the day (The day from Θ and everything that comes to pass in it . end).

C. 44. ñF.

<Epistle of Pythagoras to Telauges> (Having suffered many things, the younger one). Cf. Iriarte, codd. Matrit. p. 337. Then after the rubricated lemma, the beginning of which we were unable to elucidate, the following note: "following the Pythagorean alphabet, accurately calculate the most philosophical Pythagoras (sic) for understanding (sic) and aiming at what future (sic) matter." Cf. above, cod. Mutin. 11, f. 77; cod. Bonon. 18, f. 274. F. 45. See also the condition and observation of the Zodiac signs in relation to the course of the Earth: "when she is in Aries it is good to travel — what comes to pass on the 1st day is inadvisable; on the 2nd, nourishment).

F. 46. Another interpretation of the zodiac signs in relation to the (similarly of the [perhaps read: in relation to the course of the Moon, likewise] (Whatever pertaining to indecency (sic) to acquire — and to begin a partnership).

F. 46. <Astronomica quaedam et physica> (The heavens grow older - we hear and smell).

<Formulae magicae complures etc.> (In the name of the all-powerful and of the Son and of the Holy Spirit; Alex-<ander> was born among the Macedonians and the arch-strat<e>g<os> Mich<ael> met him and seeing [sic] him said: where are you running, Alexander etc.). There follow two figures and astrological notes (If [sic] you wish to find the Sun in which Sign and degree it is etc.). Then (f. 48) end with God's will, amen and below in the same hand a monocondylion: John the notary wrote these (sic). Finally, in the same hand, an astro-

nomica, quam sequitur notula alia perbrevis (Κῦ<κ>λ<ος> τῆς ☾ etc.).

F. 49. Ταύτη ἐστὶν ἡ ἑρμηνία τοῦ φεγγαρίου κατὰ πο' ἡπάγει ἡ ταῦλα τοῦ Σολομῶν· πάντοτες ἐνθυμοῦ καὶ ,αυιγ'· τρέχει τὸ γράμμα τὸ λεγόμεμον ἄλφα· καὶ πάγει εἴ τις ὁμπρο' πᾶς χρόν<ος?>· ἕναν ὀπίσ<ω> τοῦ ἄλλου· ἕως τὸ τ'· καὶ ἀπὸ ἐκεῖ παγένει πάλι<ν> εἷς τ<ὸ> ἄλφα· καὶ εἰ πάγει ἤτις ἀλλάσονται τὸ γράμμα καθαχρόνον, ἕναν ὀπίσω τοῦ ἀλλοῦ· καὶ ἀρχίζει ἀπὸ Ἡλίου ἀνατείλαντος· καὶ βαστάζει ἕως ἄλης ἡμέρ<ας> Ἡλίου ἀνατείλαντος καὶ ἔστιν ὁ πίνακάς του οὗτος· ἀρχήζωντα ἀπὸ τὸν ἰαννουάριον μήν<α> ἀποῦ ἔνε ἡ ἀρχὴ τοῦ κόσμ<ου>. Sequuntur tabulae VI, quarum singulis inde a II expositiones perbreves subnectuntur.

F. 52. <Scriptiuncula de computationibus astronomicis> (Ὅταν θέλ<εις> εὑρεῖν τὸ θεμέλ<ιον> τῆς ☾ κράτη [*sic*] τὸν κῦκλ<ον> τῆς Σελήνης — τῶν ἁγίων ἀποστόλων ἡ σαρακοστή).

Sequuntur (ff. 53-232) scripta varia omnia fere ecclesiastica et vitae sanctorum.

F. 232v. Φυλακτ<ή>ρ<ιον> (Ὁ Χ<ριστὸ>ς ἐτάφη — τοῦ βοηθεῖν τοῦ δούλ<ου> τοῦ θ<εο>ῦ ὀδ<ί>). Tum crux cum formula quadam adscripta.
Διάγνωσ<ις> τῶν ζῳδ<ίων> (Ὁ Κριὸς ὀφελεῖ διὰ νὰ βαλ<εῖν?> χάρτην — Ὁ Τοξότης ὀφελεῖ εἰς τ<ὸ> ποιῆσαι χωράφια καρποθῆναι ... μὴ φοβεῖ τίνα).

F. 233. Ἀρχ<ὴ> τῆς λεκανομαντίας. Editum in appendice. Tum (f. 233v) <formula quaedam magica> (Καλυσπέρα σου αον' ἄστρον — ἐπεὶ βάλε εἰς πῦρ). Cf. supra, cod. Bonon. 18, f. 344v.

F. 233v. <Precationes et formulae exorcisticae cum schemasin et characteribus arcanis, ut> Εὐχῆ (*sic*) εἰς τ<ὴν> ἐπιληψίαν· ἤγουν εἰς τ<ὴν> γλυκήν (*sic*). — Εἰς νύπ<ιον> ὅτ<ε> κλέει (*sic*) γρά<φ>ε ταύτας τὰς χαρακτήρας καὶ κρέμασον εἰς τὸν τράχηλον αὐτοῦ ὅταν ὑπνῇ, καὶ εἰρηνεύῃ. — Εἰς γυνὴν (*sic*) ἣν οὐ δύναται τεκ<εῖν>· λέγ<ε> εἰς τ<ὸ> δεξιὸν αὐτῆς ὠτίον. — Εἰ δὲ τὸ κοιτάριον οὐ πεσεῖται λέγ<ε> οὕτως· ὁ χ<ριστὸ>ς etc.

F. 235v. Ἑρμην<εία> τῶν τοιούτων σημείων [sc. non modo signorum caelestium et arcanorum, verum etiam compendiorum quibus saepissime librarius utitur]. Sequuntur quaedam arcanis litteris exarata.

F. 237. <Ἰσοψηφία>(Τὸ μὲν τοῦ σ<ω>τ<ῆ>ρ<ο>ς ὄνομα ἀριθμεῖτ<αι> ασοα'· τοσαῦτα ἔτει [*sic*] — ἀμαυρωθήσεται).

nomical table, which is followed by another very brief note (Cy<c>l<e> of the (etc.).

F. 49. This is the interpretation of the moon according to where the table of Solomon goes; always keep in mind and ever: the letter called alpha runs; and it goes forward each year, one behind the other, up to the letter tau; and from there it goes back again to the letter alpha; and as it goes the letters change year by year, one behind the other; and it begins from sunrise; and it lasts until the next day's sunrise; and its table is this, beginning from the month of January, which is the beginning of the world. There follow six tables, to each of which from the second onward very brief expositions are appended.

F. 52. A short text on astronomical computations ("When you wish to find the foundation of [the dominion, the cycle of the Moon, of the holy apostles, the Lent]).

There follow (ff. 53–232) various writings, nearly all ecclesiastical, and lives of saints.

F. 232. Amulet ("Christ was buried to aid the servant of God on the road"). Then a cross with a certain formula inscribed beside it.

Diagnosis of the Zodiac Signs ("Aries is useful for placing a document; Sagittarius is useful for making fields bear fruit . . .. fears no one").

F. 233. Beginning of lecanomancy. Published in the appendix. Then (f. 233) a certain magical formula ("Good evening to you, star; then cast into fire"). Cf. above, cod. Bonon. 18, f. 344v.

F. 233. Prayers and exorcistic formulae with diagrams and secret characters, such as: A prayer for epilepsy, or rather for the "sweet" [disease]. For a sleeper when he locks [himself]: write these characters and hang them on his neck while he sleeps, and he will be at peace. For a woman who cannot give birth: speak into her right ear. — But if the little bed will not fall, say thus: Christ, etc.

F. 235. Interpretation of such signs [i.e., not only of celestial and secret signs, but also of the abbreviations which the scribe very frequently employs]. There follow certain things written in secret letters.

F. 237. "Isopsephia" (The name of the Savior is numbered / ασοα'; so many years [sic] — it will be obscured).

<Sortes quaedam, ut> Ψίφος πε<ρ>ὶ μάχης. Πε<ρ>ὶ παραμονῆς. Πε<ρ>ὶ ὁδοιπορούντων. Πε<ρ>ὶ ἀποδημίας οὕτως [sed titulus tantum]. Πε<ρ>ὶ ἀπολίας (*sic*) οὕτως [titulus tantum]. Πε<ρ>ὶ ἐλευθερίας οὕτως [imperf., ut videtur]. Πε<ρ>ὶ γάμου. Πε<ρ>ὶ κλέπτ<ου?> etc. Cum imaginibus et delineationibus in marg. Succedunt quaedam arcanis item litteris partim scripta; tum (f. 237v) Πε<ρ>ὶ πῶς δεῖ εὑρίσκειν τὴν ἀπόκρεα.

F. 237v. Ὀνηροκριτικ<ὸν> τῆς ☾ (Τὴν αην' ἡμέραν ὅπερ ἂν ἴδεις, εἰς χαρὰν μεταβήσεται — Τῇ κ' ὅπερ ἐὰν ἴδεις, ἀληθὲς ἐστὶν καὶ χαρὰν γενέσθαι). Inserta est ab initio figura muliebris.

Sequuntur (ff. 238v-277v) vita s. Nicolai et opus grammaticum.

F. 278. Βασιλεῖ μεγάλ<ῳ> Πτωλεμαΐῳ (*sic*) Ἀστράψυχος (*sic*) ἱερε<ὺς> καὶ βίβλων ἐπιγραφεὺς ἰδίῳ δεσπ<ό>τ<η> (Ὅτι μηδὲν [*sic*] ὄφειλέν σε τῶν καλῶν — γενομένην τε καὶ ἐπιγινομένην πρόνοιαν. ἔρρω<σο>. Ταύτῃ τῇ γνώσ<ει> καὶ Ἀλέξανδρος — ἐκράτησεν· ἔγραψε δὲ καὶ ἴδιον αὐτ<ῷ> βιβλίον — ἔχει. Ὁ σκεπτόμενος ἀναγινωσκέτω τὰς σκέψεις — καὶ εὑρήσεις περὶ οὗ θέλῃς μαθεῖν. Ὁ δὲ παραδιδοὺς, οὕτως παραδώσει· ἐν ἀρχ<ῇ> βουλόμενος μαθεῖν· λαγχάνεις — καὶ ἐπιθυμεῖς τοῦ ἀκοῦσαι. Καὶ ἑτεροτρόπως δὲ εἰ βούλει μανθάνειν — οἷον περὶ ἀπωλείας. Εὐχὴ πρὸς τὸν θ<εό>ν. Παντοκράτωρ κ<ύρι>ε θεὲ ἀἰώνιε — ἐπιζητουμένην βεβαίωσιν. Ταύτην τὴν εὐχὴν λέγε πρὶν λάχῃς — ἥτις ἐστὶν αὕτη : αὗται αἱ ἡμέραι τῆς ☾ ἐν αἷς μέλ<λεις> ἐπερωτ<ᾶν>. Τῇ α' ἡμέ<ρᾳ> πρωὶ ἐπερώτα· Τῇ β' δήλις [*sic*] — τῇ λ' δήλ<ης>). — F. 280v. <Ζητήματα> ab initio ad ρβ' <ε>ὶ ἀπαλλάσσομαι τοῖς φίλοις. — F. 282. Χρισμοὶ καὶ σημεῖα. — F. 283. Ἀρχὴ τῶν δεκάδων [quae singulae nomina prophetarum ut lemmata rubro colore praefixa habent et usque ad ριγ' pergunt]). Cf. *Astrampsychi Oraculorum decades CIII* ed. R. Hercher (Berolini 1863), a cuius editione codex valde discrepat praecipue ab initio; et cod. Mediol. 1, f. 64v sqq.

F. 307v. Πετοσίρεος (*sic*) φιλοσόφου (Περὶ ἑνὸς ἑκάστου τῶν ὑπ' ἐμοῦ — ταχέως τελευτήσει). Cf. cod. Mutin. 13, f. 262 et infra, cod. Flor. suppl. 29, f. 96. Quae subsequuntur usque ad f. 310, eiusdem opusculi capita videntur esse.

F. 308. Ἄλλος ψῆφος (Ἐὰν τῆς Σελήνης ὁ ἀριθμὸς εὑρεθῇ ἐν τῷ ὑπεργείῳ — τελευτᾷ).

F. 308v. Ὑπόδειγμα ἀριφραδές (Ἔστω εἶναι τὴν Σελήνην ἡμερῶν ιζ' καὶ ἔχει τὸν παρακείμενον ἀριθμὸν ωϟγ' — μικρὸς θάνατος). Subiciuntur tabella quattuor column. cum titulo : Σελήν<ης> ἡμέ<ραι> καὶ ἀριθμοί, diagramma quod inscribitur Ὄργανον,

<Sortes quaedam, ut> Oracle concerning battle. Concerning staying. Concerning travelers. Concerning travel abroad thus [but title only]. Concerning loss (sic) thus [title only]. Concerning freedom thus [imperf., as it seems]. Concerning marriage. Concerning a thief? etc. With images and drawings in the margin. There follow certain things written partly in secret characters; then (f. 237) Concerning how one must find the Apokrea. F. 237. Dream interpretation of the "On the 1st day, whatever you see shall turn to joy; on the 20th, whatever you see is true and shall become joy). A female figure is inserted at the beginning.

There follow (ff. 238–277) the Life of St. Nicholas and a grammatical work. F. 278. To the great King Ptolemy (sic), Astrampsychus (sic), priest and inscriber of books, to his own master ("That nothing of the good things that have come to be and are yet to come should be owed to you in terms of providence. Farewell. By this knowledge Alexander also gained power; and he wrote for him his own book which he has. Let the one who examines read the examinations and you will find concerning what you wish to learn. And the one who transmits it shall transmit it thus: at the beginning wishing to learn: you obtain by lot — and you desire to hear. And if you wish to learn in another way — for instance concerning loss. A prayer to God. Almighty Lord, eternal God, grant the confirmation that is sought. Recite this prayer before you draw your lot, which is this: these are the days of the < in which you are about to> inquire. On the 1st day, inquire in the morning; on the 2nd in the afternoon [sic], on the 30th in the afternoon [sic]). — F. 280. Questions from the beginning up to no. 82: whether I shall be rid of my friends. — F. 282. Oracles and signs. — F. 283. Beginning of the decades [each of which has the names of prophets prefixed as lemmata in red and they continue up to no. 113]. Cf. Astrampsychus's Oracular Decades CIII, ed. R.Hercher (Berlin, 1863), from whose edition the codex differs greatly, especially from the beginning; and cod. Mediol. 1, f. 64 sqq.

F. 307. Petosiris (sic) the philosopher (Concerning each one of those by me — will quickly die). Cf. cod. Mutin. 13, f. 262 and below, cod. Flor. suppl. 29, f. 96. What follows up to f. 310 appears to be chapters of the same short work.

F. 308. Another calculation (If the number of the Moon is found in the upper region — he dies).

F. 308. A clear example (Let the Moon be 17 days old and has the adjacent number, as 3 = minor death). Below are appended a table of four columns with the title: Days of the Moon and numbers, a diagram inscribed Instrument,

et tabella altera in quattuor item columnas distincta cum titulo praefixo : Ψῆφος τοῦ ὑφελεῖν ἐπὶ τῶν κθ' [1].

F. 310. Ἕτερος ψῆφος (Λάβε τὸν ποσὸν τῆς ☾ ἐκ τῆς ἡμέ<ρας> ἧς κατεκλίθη ὁ ἀσθενῶν — καὶ εὑρήσεις τὸ λεγόμενον). In fine numeri dierum vitae et mortis et tertia tabella, cui praeponitur lemma : Ὁ ὑφειλιμὸς ἔνει ἐπὶ τῶν τριάκοντα.

F. 311. Ἑτέρα μέθοδος, Αἰγυπτιακῇ (*sic*) περὶ ζωῆς καὶ θανάτου (Ψήφιζε ἀπὸ τας [*sic*] κε' τοῦ κατ' Αἰγυπτίων μη<ν>ὸς τοῦ κατὰ Ἀλεξανδρέων πανέμου — καὶ εὑρήσεις τὴν ἀπόβασιν τοῦ νοσοῦντος). Subnectuntur tabellae duae, quarum altera inscribitur: Οὗτοι οἱ στίχοι τῆς εὑρέσεως, altera : Ψήφος (*sic*) τοῦ ὑφελεῖς (*sic*) ἐπὶ τῶν λς'. Cf. supra, f. 17, nec non cod. Taurin. 5, f. 39*bis* et cod. Mutin. 11, f. 78.

F. 312ᵛ. Σημασία τῶν πλανητῶν ἤτοι σκέψ<ις> τοῦ γινώσκ<ειν> ἐκ θεωρίας τὸν ἄν<θρωπ>ον εἰς ποῖον ἀστέρ<α> κεῖται (Κρόνου σημεῖον σημαίνει ἄνδρας μελαχροὺς, σκυθρωποὺς — καὶ καθ' οἷον ἀνάκεινται ἀστέρ<α>). Cum signis planetarum in margine.

F. 313ᵛ. Ὅσαι ὥραι ἀγαθὲ (*sic*) τῆς ἡμέ<ρας> καὶ τῆς νυκτὸς καὶ ὅσαι φαύλαι (*sic*) εἰς τὸ πράττειν ἃ βούλεται τίς· ἄρχομαι ἀπὸ κυριακῆς ἕως σα<ββάτ>ου κατὰ τὴν τῶν ζ' πλανητῶν ἀστέρων θέσ<ιν> (Ἡμέρ<α> κυ<ρια>κ<ῇ> ὥρα α' ἐξουσιάζει ὁ Ἥλιος καὶ ἔστιν ἀγαθὴ εἰς πᾶσ<αν> πράξιν — πᾶ<σαι> αἱ ὥραι τῆς ὅλης εὐδομάδ<ος> [*sic*]). Mox tabula, ubi indicantur planetae, qui singulis horis et dici et noctis praevalent.

F. 315. Εὐχὴ λεγομένη εἰς κλέπτην (Δέσποτα κ<ύρι>ε ἰ<ησο>ῦ χ<ριστ>ὲ ὁ θ<εὸ>ς ἡμῶν ὁ καταπέμψας τὸν ἅγιόν σου ἄγγελον — μετὰ φόβου. Πρὸ τῆς εὐχ<ῆς> λαμβάν<ει> ὁ ἱερε<ὺς> ὅνπερ ἐφύλαξεν ἄρτον — πνίγον αὐτὸν. Τέλος). Tum versiculi uno tenore scripti, qui eduntur in appendice. Denique (f. 315ᵛ) in spatio, quod vacuum reliquerat, idem librarius inscripsit Γράμματα ἱερογλυφικὰ· ἅπερ ἐν τείχοις (*sic*) καὶ ἐν πέτραις ἔγρα<φ>ον Ἕλληνες. Vacat f. 316.

F. 317. Michaelis Pselli capp. ρξγ' de omnifaria doctrina cum sex aliis " ex alio " περὶ σεισμοῦ, περὶ θερμῶν ὑδάτων, περὶ ἐπιγείων καὶ ἐπουρανίων, περὶ τῶν δ' στοιχείων, περὶ νεφελῶν, περὶ βροντῶν καὶ ἀστραπῶν. Cf. supra, cod. Bonon. 18, f. 337 sq.

F. 375. Ἕτερα κεφάλαια ἐκβληθέντα ἐκ τῆς ἀστρονομικῆς τέχνης· α' [sine titulo] (Τὸ οὐράνιον σῶμα τινὲς κρύσταλον πεπηγμένον εἶπον — ἐκ τῶν δ' στοιχείων εἰσίν).

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[1] " Ergo in *Catal. Flor.*, p. 61 (cod. 12, f. 23-23ᵛ) pro nomine astrologi Ὑφίλαι legendum est verbum ὑφεῖλαι. " Kroll.

and another table likewise divided into four columns with the title prefixed: Calculation for subtracting from the 29 1.

F. 310. Another calculation (Take the quantity of the day on which the sick person took to bed and you will find what is called). At the end numbers of days of life and death and a third table, to which is prefixed the heading: The subtraction proceeds on the basis of thirty.

F. 311. Another method, Egyptian (sic) concerning life and death (count from the 25th of the Egyptian month, that of the Alexandrians called Panemos — and you will find the outcome for the sick person). Appended are two tables, one of which is inscribed: These are the lines of the finding, the other: Calculation (sic) for subtracting (sic) from the 36. Cf. above, f. 17, as well as cod. Taurin. 5, f. 39 bis and cod. Mutin. 11, f. 78.

F. 312. Signification of the planets, or a method of knowing from observation under which star a person falls: the sign of Saturn signifies dark-complexioned, gloomy men — and according to which star they are placed). With the signs of the planets in the margin.

F. 313. Which hours of the day and night are favorable and which are unfavorable for carrying out whatever one wishes; I begin from Sunday until Saturday according to the position of the 7 planetary stars (Sunday, at the 1st hour, the Sun holds power and it is good for every action — all the hours of the entire week [sic]). Then a table, in which the planets that prevail in each hour of both day and night are indicated.

F. 315. A prayer said against a thief (Lord Jesus Christ our God, who sent down your holy angel — with fear. Before the prayer, the priest takes the bread he had kept, choking it. End). Then verses written in a single continuous sequence, which are published in the appendix. Finally (f. 315*) in the space that had been left blank, the same scribe wrote: Sacred letters, which the Greeks used to write on walls and on rocks. F. 316 is blank.

F. 317. Michael Psellus's 163 chapters on universal knowledge, together with six others from another work: on earthquakes, on hot springs, on of terrestrial and celestial things, concerning the four elements, concerning clouds, concerning thunder and lightning. Cf. supra, cod. Bonon. 18, f. 337 sq. G. 375. Other chapters extracted from the astronomical art: α' [sine titulo] (Some said that the heavenly body is crystal solidified from the four elements).

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1 * Therefore in Catal. Flor., p. 61 (cod. 12, f. 23-23') in place of the name of the astrologer "Yıllaı" one should read the word ύφεῖλαι. η Kroll.

F. 376. β'. Σχῆμα τῆς οὐρανοῦ σφαίρας τοῦ ὑπεργείου καὶ τοῦ ὑπογείου ἡμικυκλίου Πρόκλου οὐ<ρα>νοδρόμου (Τὸ μὲν οὖν ἄνωθεν τῆς γῆς ἡμισφαίριον μοίρας ἡλιακὰς ἔχει ρπ' — τὴν δὲ νύκτα μεγάλην). Cf. supra, cod. Mutin. 11, f. 91 et infra, f. 384.

γ'. Περὶ οὐρανοῦ (Ὁ οὐρανὸς μὲν καταφύσιν [*sic*] εἷς ἐστὶ — διὰ τὰς ιβ' μοίρας τοῦ κόσμου).

F. 376v. δ'. Διὰ τί πλανήτας ἐκάλεσαν τοὺς ζ' ἀστέρας (Πλανήτ<ας> ἐκάλεσαν τοὺς ζ' ἀστέρας — καὶ ἀναλογεῖ τῷ ♄ τῷ ψυχρῷ μέχρι τέλους).

F. 378v. ε'. Περὶ τοῦ Ἡλίου πῶς πιάνεται (Ὁ Ἥλιος μέγας ὢν οὐ δύναται ὁ ἀστὴρ ἐκεῖνος — τὰς δας ὥρας ὅνπερ ποιεῖ).

F. 379. ς'. Κανόνιον τῶν κδ' βαθμῶν καὶ τῶν δ' ἀνέμων· Ἀντιόχου (Ἐπεὶ γὰρ ἑκάστου ἀνέμου ἐστὶ τέταρτον μόριον — τὸ ἀνάπαλιν συνοείσθω). Praefigitur diagramma.

F. 379v. ζ'. Παύλ<ου> Ἀλεξανδρ<έως> [immo Iuliani Laodicensis] ἐπίσκεψις ἀστρονομικῆ (*sic*) περὶ τῶν ιβ' ζῳδ<ίων>. Editum in appendice. Sequitur <ἀνακεφαλαίωσις> cum lemmate: Καταμέρ<ος> (*sic*) μὲν οὕτως εἴπωμεν (*sic*)· συλλήβδην δὲ οὕτως ἐροῦμεν (Τροπικὰ· ♈ ♋ ♎ ♑ — ἐν ὥρ<α> β' γ' ε' μέχρ<ι> λη' γ'). Cf. supra, cod. Mutin. 11, f. 79.

F. 382. η'. Περὶ τοῦ Ἡλ<ίου> πότε δέχονται αὐτ<ὸν> τὰ ζῴδια (Ὁ ♈ δέχεται τὸν Ἥλ<ιον> — Οἱ ♐ ἐν φε<βρουα>ρ<ίῳ> εἰς τ<ὴν> κ' ὥρ<αν> νυκτὸς ι').

F. 382v. θ'. Κλίμα πρῶτον ἀναφορὰ τοῦ διὰ Μερόης (Τὸ πρῶτον κλίμα ὁ καλεῖται διὰ Μερόης — τὸ δὲ διάστημα μιλίων ρπε').

F. 383. <ι'>. Σχῆμα σφαιροειδὲς τοῦ ὁρατοῦ κόσμ<ου> (Φασὶ δέ τινες ὅτι τὸ μάκρος τῆς γῆς εἶναι — θερμὰ ὕδατα ἀναδίδονται). Inseritur diagramma. Cf. supra, cod. Mutin. 11, f. 89v.

F. 383v. ια'. Πε<ρ>ὶ τὴν φύ<σιν>· καὶ οἰκείω<σιν> τῶν ιβ' ζῳδ<ίων> καὶ τῶν στοιχείων (Τὸ πῦρ θερμὸν καὶ ξηρὸν — ἀπὸ τῶν δ' στοιχείων ἐγγινομένη). Inseritur diagramma.

F. 384. ιβ'. Σχόλ<ιον> Πρόκλ<ου> οὐρανοδρόμου π<ε>ρὶ ἀνατολῶν καὶ δύσ<εων> ἄστρων (Περὶ ἀνατολῶν καὶ δύσεων ἄστρων εἰπεῖν ἀστρολογικῶς ὁρμημένῳ μοι — διὰ τοῦ ἀρκτικοῦ κόλπου). Cum diagrammate margin. Cf. supra, f. 376.

F. 386v. ιγ'. Κλαυδίου <Ptolemaei> περὶ ἀγαθῶν καὶ κακοποιῶν ἄστρων (Τούτων οὕτως ἐχόντων ἐπὶ δὲ τῶν τεσσάρων σωμάτων — προσγίγνωνται) = Tetrabibl. ed. Camerarii (Norimbergae 1535) f. 5v, l. 5-16.

F. 387. ιδ'. Κλαυδ<ίου> <Ptolemaei> περὶ ἐνεργ<είας> τῶν ζ' πλανητ<ῶν> ἀλλήλοις κοινωνησάντων (Ὁ μὲν οὖν ♄ καὶ ὁ ♃ ἐπελθόντες τοὺς ἀλλήλων τόπους — τὰ τέλη ἀποτελεῖ). Con-

G. 376. β'. Figure of the sphere of heaven, of the upper and lower hemisphere, by Proclus the heaven-traveler (The hemisphere above the earth has solar degrees of 180 [illegible] the great night). Cf. supra, cod. Mutin. 11, f. 91 and infra, f. 384.

γ'. Concerning heaven (Heaven by nature [sic] is one on account [illegible] of the 12 parts of the world).

G. 376. δ'. Why they called the 7 stars planets (They called the 7 stars planets – and it corresponds to the cold to the end).

G. 378. ε'. Concerning how the Sun is caught (The Sun, being large, that star cannot during those hours which it makes).

G. 379. ς'. A small table of the 24 degrees and the 4 winds; of Antiochus (For since each wind has a fourth part — let the opposite be understood together). A diagram is prefixed.

Γ. 379. Ζ'. Paul of Alexandria [rather Julian of Laodicea],] astronomical examination (sic) concerning the 12 Zodiac Signs. Edited in the appendix. Followed by a "recapitulation" with the lemma: "Let us speak thus in detail; and in summary we will say thus" (Tropica = % - in hour β' γ' ε' ♑ ♋ hour up to λη' γ'). Cf. above, cod. Mutin. 11, f. 79.

Γ. 382. 8. On the Sun: when the zodiac signs receive it (The [sign] receives the Sun; the 20th [day] in February at the 10th hour of the night). 20th hour of the night, 10th).

Γ. 382. 9. First climate: the rising of the [parallel] through Meroë (The first climate, which is called the [parallel] through Meroë — the distance being 185 miles).

C. 383. 1. The spherical shape of the visible world (But some say that the length of the earth is [illegible] warm waters rise up). A diagram is inserted. Cf. above, cod. Mutin. 11, f. 89.

Γ. 383. 11. On the nature and affinity of the 12 zodiac signs and the elements (Fire is hot and dry; arising from the 4 elements). A diagram is inserted.

Γ. 384. 12. Scholion of Proclus the sky-traveler on the risings and settings of the stars (Having set out to speak astrologically about the risings and settings of the stars — through the arctic gulf). With a marginal diagram. Cf. above, f. 376.

Γ. 386. 13. Claudius [Ptolemy] on benefic and malefic stars (These things being so, with regard to the four bodies — they are added). they are [illegible]ded) ‖ Tetrabibl. ed. Chamberlains (Norimbergae 1535) f. 5ᵛ, l. 5-16.

C.387. no. Claudius> <Ptolemaei> about the actions of the planets and other communicants (Ο ὅν ὖν 5 and ἀν πνπελθόντος [illegible] the fees are). Con-

stat locis nonnullis ex capp. περὶ φίλων καὶ ἐχθρῶν (ibid. f. 50, l. 26 sqq.) et περὶ ποιότητος θανάτου (ibid. f. 51ᵛ, l. 18 sqq.). Cf. supra, cod. Mutin. 11, f. 30.

F. 387ᵛ. ιε'. Τοῦ αὐτ<οῦ> περὶ τῶν ιβ' ζῳδίων καὶ τῶν πλανητῶν καὶ τῶν συνεργουσῶν βοτανῶν αὐτοῖς (Ὁ ζῳδιακὸς κύκλος μεμορφομένος [*sic*] — καὶ κοιλία). Cf. ibid. f. 31ᵛ.
Sequitur pars altera cum lemmate: Εἰσὶ δὲ καὶ αἱ τούτων βότανες αἳ συνεργοῦσ<ι> κατὰ τὴν ἰδίαν αὐτῶν φύσιν. Editum in appendice.

F. 388ᵛ. ις'. <Rhetorii> Περὶ τῶν ἀσυνδέτων ἀστέρων πρὸς τὰ φῶτα (Ἡὰν [*sic*] μὲν ἡ ☾ ἀσύνδετος τυχοῦσα ☉ — καὶ μᾶλλον ἀνοήτους). Cf. cod. Flor. 12, f. 93 et Append., p. 163, l. 24-164, l. 6.

F. 389. Ἰουλιανοῦ Λαοδικαίως (*sic*). Cf. infra, f. 417ᵛ.
ιζ'. Ἡλιοδόρου (*sic*) ἐπίσκεψις τῶν πλανητῶν, πῶς κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑβδομάδ<ος> καὶ τὰς ιβ' ὥρ<ας>. Editum in appendice.

F. 390ᵛ. ιη'. Πε<ρ>ὶ τῶν ἐνεργειῶν τῶν πλανήτων (*sic*) ἐν ταῖς ὥραις κυριευόντων. Editum in appendice. Sequitur Σχηματογραφία [i. e. imagines signorum zodiaci, planetarum etc. cum enucleatione]; tum Ἀληγορία (*sic*) τῶν ιβ' μηνῶν vel potius nomina mensium apud Athenienses, Aegyptios, Macedonas, Graecos.

F. 392. ιθ'. Περὶ πόθεν λαμβάν<ει> ἡ ☾ τὸ φῶς (Τὸ φῶς ἡ ☾ ἐκ τοῦ Ἡλίου λαμβάν<ει>· λαμβάνεται δὲ οὕτως — καὶ ἐλατοῦται [*sic*] ἡ ☾ ὡς ἔφημεν).

F. 392ᵛ. κ'. Πε<ρ>ὶ τῆς ☾ ἐκλήψ<εως> (Γίνωσκ<ε> οὖν ὅτι ἐπάνωθεν τῆς ☾ — καὶ τὸν ἴδιον δρόμον πορεύεται). Subicitur schema.

F. 393. κα'. Περὶ τῶν τῆς ☾ παρατηρίσεων (*sic*) Πέρσου φιλοσόφου τοῦ Μαζουνατ<ῆ>. Editum in appendice. Tum <notula de diebus utilibus sec. Hesiodum> (Ἡσίοδος λέγει — αὗται εἰσὶν μέγ<α> ὤφελος [*sic*]). Cum schemate subiecto.

F. 396. κβ'. Ἑτέρα ἐπίσκεψις τῆς ☾ καὶ πε<ρ>ὶ τῶν σχηματισμῶν αὐτῆς καὶ τῶν ὀνομασιῶν. Editum in appendice.

F. 398. κγ'. Περὶ ἀστέρων ποιούντων [sed in cod. ποιοῦντα] τάραξιν καὶ κίνδυνον εἰς τ<ὸν> ὑπου<ρα>νὸν ἢ ὄμβρους ἢ ἀνέμους ἢ πυρκαιὰς ἢ σημεῖα τινὰ etc. Πέρσου φιλοσόφου τοῦ Μαζουνατ<ῆ>. Editum in appendice.

F. 399. κδ'. Ἑτ<έ>ρ<α> ἐπίσκεψις σελινιακ<ὴ> (*sic*) περὶ προγνώσεων Μελάμπο<δο>ς ἀστρολόγου (Ἐν τῷ μεσουρανήματι ἡ ☾ — φθορὰν κτηνῶν δηλοῖ). Cf. supra, cod. Mutin. 11, f. 92.

F. 400. κε'. Χρήσμα (*sic*) τεχν<ω>θὲν παρὰ τοῦ Οὐάλεντος. Editum in appendice. Subiciuntur tabellae duae astrologicae et in fine adnotatio perbrevis.

stat locis nonnullis ex capp. περὶ φίλων καὶ ἐχθρῶν (ibid. f. 50, l. 26 sqq.) et περί ποιότητος θανάτου (ibid. f. 51, l. 18 sqq.). Cf. supra, cod. Mutin. 11, f. 30.

Γ.387. xv. <Of the same> On the 12 zodiac signs and the planets and the herbs that work in conjunction with them (The Zodiac circle having been shaped [sic] — and the belly). Cf. ibid. f. 31.

The second part follows with the lemma: There are also the herbs of these that work in conjunction with them > according to their own nature. Published in the appendix.

Γ.388. xvi. <Of Rhetorius> On the stars unconnected to the luminaries (If [sic] indeed the "unconnected one happening upon Saturn and more senseless). Cf. cod. Flor. 12, f. 93 and Append., p. 163, l. 24-164, l. 6.

1.389. Of Julian of Laodicea (sic). Cf. infra, f. 417.

xvii. Heliodorus's (sic) examination of the planets, how they govern the 7 days of the week> and the 12 hours.

Published in the appendix.

Γ.390. xviii. On the activities of the planets (sic) governing in the hours. Published in the appendix. There follows a Schematography [i.e. images of the signs of the zodiac, of the planets, etc. with explanation]; then an Allegory (sic) of the 12 months, or rather the names of the months among the Athenians, Egyptians, Macedonians, Greeks. F.392. xix. On whence the Moon receives its light (The Moon receives its light from the Sun; and it is received and diminished [sic] as we said).

F.392. xx. On the eclipse (Know therefore that above the Moon it also travels its own course). A diagram is appended.

F.393. xxi. On the lunar observations of the Persian philosopher Persus of Mazounates. Published in the appendix. Then <a note on favorable days according to Hesiod> (Hesiod says these are of great benefit [sic]). With a diagram appended.

μ'. 396. xxii. Another examination of the Moon and concerning its configurations and names. Editum in appendice.

Γ. 398. xxiii. Concerning stars causing (but in the codex: causing [accusative]) disturbance and danger to the sublunar realm, or rains, or winds, or fires, or certain signs etc. Of Perses the philosopher of Mazounat. Editum in appendice.

Γ. 399. xxiv. Another lunar examination (sic) concerning the prognostications of Melampus the astrologer (In the midheaven the Moon indicates destruction of livestock). Cf. above, cod. Mutin. 11, f. 92.

Γ. 400. xxv. An oracle (sic) crafted by Valens. Editum in appendice. Two astrological tables are appended and at the end a very brief note.

Horum XXV capp. quae praecedunt non secus atque capp. Pselli indiculus exstat f. 477-480v.

F. 403. Μερικὰ ἀποτελέσματα ἐκ διαφόρων ἀποτελεσματικῶν Οὐάλεντος, Μασάλη, Ῥητορίου, Μαξίμου, Ὑφαιστίνου [leg. Ἡφαιστίωνος], Προταγόρου (*sic*) καὶ ἑτέρων (Ἰ<ησο>ῦ καὶ ταῖς πρεσβείαις τῆς παναμώμου καὶ παναχράντου ὑπερευ<λογημένης> θ<εοτό>κου καὶ πάντων τῶν ἁγίων γέγονεν ἡ εὐλογημένη (?) καὶ εὐτυχ<ὴς> ἐρώτ<ησις> καθολικ<ὴ> τοῦ θεοφιλάκτου (*sic*) Ἰω<άνν>ου τοῦ Συναδινοῦ (*sic*) τοῦ παρόντος φε<βρουα>ρ<ίου> μηνὸς· τῆς πα [hic lacuna trium vel quattuor vocabulorum] αμε' τοῦ ,ϛχξα' (= 1153) ἔτους ἀπὸ κτίσεως κόσμ<ου> etc. — F. 404, l. 17. Ταῦτα μὲν ἔγραψα ἀπὸ παλαιοῦ θέματ<ος>· ἵνα ἔστιν εἰς παράδειγμα τῶν νέων τῶν θελόντων μανθάν<ειν> τὰ θέματα καὶ τὰς κρίσεις αὐτῶν· τὰ διὰ μέσου τῆς ζωῆς καὶ τοῦ θανάτ<ου> δηλοῦσιν οἱ ιβ' τόποι· ἄκουσον λοιπὸν καὶ περὶ τοῦ ἑνὸς τόπου τοῦ ὡροσκόπου). Post alia quaedam (quae ab extremis f. 404 lineis ad f. 405 pergunt) habes lemmata primum rubrica, deinde atramento scripta, quibus op. capita videntur indicari. Haec sunt :

F. 405. Πε<ρ>ὶ τοῦ πότ<ε> γίνεται (Θεώρησον τὸν οἰκοδεσπότην — χρεὼν λέγ<ειν>).

Εἰ γίνεται τὸ πράγμα ἢ οὔ (Ἴδε τὴν ☾ ἐν στερεῷ ζῳδίῳ — τὸ πραγμα) = cod. Venet. 6, f. 149. Cf. supra, cod. Taurin. 4, f. 44v.

Περὶ αἰτήσεως χάριτος καὶ δωρεῶν (Ἐὰν παρά τινος αἰτῆσαι θέλ<εις> — καὶ πρὸς τέρψεις).

F. 405v. Περὶ αἰτήσεως γενεθλίον (*sic*) (Ἐὰν τινὸς γένεσιν θεάσαι — μέρη κζ').

Περὶ νοσούντ<ων> (Ἐπὶ νοσοῦντος — τὰ οἰκεῖα).

F. 406. Πε<ρ>ὶ πράσεως καὶ ἀγορᾶς (Τοῖς βουλομένοις ἀγοράζειν — πάντως). — Ἄλλως (Σκέπτου εἶναι τὸν ὡροσκόπον τὸν ἀγοράζοντα — τετράποδα).

Περὶ ἀγορᾶς κτηνῶν (Ζῷα δὲ ἐὰν θέλ<εις> ἀγοράσ<αι> — τὰ ὀπίσ<ω>).

F. 406v. Περὶ ὁδοιπορίας (Βλέπε τὸν ὡροσκόπον — τάχιον).

Περὶ θησαυρῶν (Εἰ ἐρωτηθεὶς [*sic*] περὶ τόπου — ὁ Μασάλης).

Οὐάλεντος περὶ γάμου (Τὸν μὲν ἄνδρα ἀπὸ τοῦ Ἡλίου — παρακολουθ<εῖ>) = Hephaest. III, 9. Cf. cod. Flor. 7, f. 167.

F. 407. Περὶ κρίματος ἢ δίκης (Εἰ ἐρωτηθεὶς [*sic*] περὶ μάχης — σωθήσεται). In marg. leonis imaguncula.

F. 407v. <Περὶ ἀρρωστιῶν> (Αἱ δὲ ἀρρωστίαι παρὰ τὴν φύσ<ιν> τῶν ζῳδ<ίων> — καὶ τὰ τῶν ἀστραγάλων). Cum signis zodiaci in margine.

An index of these XXV preceding chapters, no differently than the chapters of Psellus, exists at f. 477–480v.

C. 403. Particular outcomes drawn from various astrological works of Valens, Māshā'allāh, Rhetorius, Maximus, Hephaestion (read: Hephaestion), Protagoras (sic) and others (By Jesus and through the intercessions of the all-blameless and all-pure and most blessed Mother of God and of all the saints, the blessed (?) and fortunate general inquiry of the God-beloved (sic) John Synadinos (sic) was made in the present month of February; of the pa [here a lacuna of three or four words] in the year 6661 (= 1153 AD) from the creation of the world, etc. — F. 404, l. 17. These things I wrote from an old horoscope, so that it may serve as an example for young people who wish to learn the horoscopes and their judgments; the twelve places indicate what lies between life and death; hear then also about the one place of the horoscope). After certain other things (which continue from the last lines of f. 404 to f. 405) you find lemmas written first in red ink, then in black ink, by which the chapters of the work appear to be indicated. These are:

F. 405. On when it happens (Consider the lord of the house it is necessary to say).

Whether the matter will come to pass or not (Look at the « in a fixed sign the matter) = cod. Venet. 6, f. 149. Cf. above, cod. Taurin. 4, f. 44v.

On the request for favor and gifts (If from someone you wish to ask — and for pleasures).

F. 405. On the request for a nativity (sic) (If you wish to examine someone's birth 27 parts).

On the sick (In the case of a sick person his own affairs).

F. 406. On selling and buying (For those who wish to buy by all means). *Otherwise (Consider that the horoscope is the one who is buying four-footed animals).

On the purchase of livestock (Animals, if you wish to buy ta — behind).

F. 406. On journeying (Look at the horoscope — more quickly).

On treasures (If asked [sic] about a place — Masales).

Valens on marriage (The man from the Sun follows) Hephaest. III, 9. Cf. cod. Flor. 7, f. 167.

F. 407. On judgment or trial (If asked [sic] about a dispute saved — it will be). In the margin, a small image of a lion.

F. 407. <On Illnesses> (The illnesses according to the nature of the zodiac signs - and those of the knucklebones). With zodiac signs in the margin.

F. 408. <Quibus planetis singulae corporis partes subiectae sint> (Ἡ μὲν κοιλία καὶ σπλὴν τῷ ♄ — περὶ ἐκεῖνο τὸ μόριον). Cf. supra, cod. Bonon. 18, f. 311.

F. 408ᵛ. Περὶ τῶν κλιμάτων (Τινὲς δὲ λαβόντες πρόφασι [*sic*] ἐκ τῶν προειρημένων καθολικῶν ὑποδειγμάτων — διὰ τῆς ὑπερβολῆς τῆς ἀγνοίας καὶ ὄκνου καὶ καταργημένου φθόνου). Mox ante lemma, quod sequitur, haec leguntur : Χ<ριστὸ>ς ὅπου βούλεται νικᾶται φύσεως τάξις (*sic*).

F. 409ᵛ. Περὶ ἐρωτήσεων (Ὅτι πά<ση>ς ἐρωτήσεως τὸν ἐρωτῶντα — δηλωτικὸν τοῦ σκοποῦ).

F. 410. Περὶ τοῦ εἰ ἔστι τινὶ ἀγαθὸν ἢ κακὸν καὶ πότε (Εἶπεν ὁ Μασάλης· εἰ βούλει γνῶναι — ἡ ♀ ἀνὰ η').

F. 410ᵛ. Περὶ τοῦ πότε γίνεται ἡ ζητουμένη ὑπόθεσις (Ἐὰν ἐρωτηθεῖς [*sic*] πότε γίνεται — ἐν τῷ μεσουρανήματι). Cf. cod. Venet. 6, f. 148ᵛ. — Ἄλλως (Ἴδε τὴν ☾ εἰ ἐν τῷ στερεῷ ζῳδίῳ — τὸ πράγμα).

Περὶ ἀποδήμ<ου> ὑποστρέψει ἢ οὔ· ζῇ ἢ ἐτελεύτησεν (Σκόπει τὸν ὡροσκόπον. ἐὰν ἐπιθεωρῆτ<αι> ὑπὸ καλοποιῶν — ἐν τῇ αὐτοῦ ἀποδημίᾳ).

F. 411. Περὶ ἀφροδισίων ἔρωτος (Τῆς ☾ οὔσης μετὰ ♀ — ♑ ♒). Monstri cuiusdam alati imaguncula in marg.

F. 411ᵛ. Περὶ τοῦ ἐχθροῖς ἐπιτιθέν<αι> (Δέον ἐχθροῖς ἐπιτίθεσθαι καὶ δολοποιεῖν — ἅμα καὶ ἁλιεύειν).

F. 412. Περὶ δραπέτου Νικαέως Προταγόρου (*sic*). Editum in appendice. Aquilae coronatae imaguncula in marg. Cf. cod. Paris. 2506, f. 36.

F. 412ᵛ. Μαξίμου περὶ δραπετῶν (☾ ἐν ♈ ὁ φυγὼν ταχέως εὑρεθήσεται — ἐπανήξει δεσπότ<ην>. — Ἵνα δὲ βεβαιότ<ε>ρ<ον> δυνόμεθ<α> περὶ τούτων καταστοχάζεσθαι δεῖ καὶ τὰς τῶν ζῳδίων φύσεις ὁρᾶν οὕτως. ☾ ἐν ♈ ἱμάτι<α> νομίσματα — ἀπώλοντο). — Ἄλλως (Ὥρᾳ ♄ τὰ κλαπέντα ἱμάτια — καὶ εὑρεθήσ<ε>ται). Cf. cod. Venet. 6, f. 53.

F. 413ᵛ. Περὶ ἀποκρυβῆς εἰ φυλαχθῇ τί [tum fenestra unius vel duorum verborum] ἢ ἐν τόπ<ῳ> καὶ ἐρωτήθ<η> (*sic*) τί ἔστι (Γνώθ<ι> τὴν οὐσίαν τοῦ φυλαχθέντος — ἀπὸ τοῦ διέποντος). Subicitur schema cum lemmate marginali : Οὕτως γί<νεται> τὸ θέμ<α> τῶν ιβ' τόπων.

F. 414. Περὶ στηριγμῶν τῶν ἀστέρων (Ὁ ♄ στηρίζων ἐν τῷ ὡροσκόπῳ κυριεύων — θάνατον δηλοῖ).

F. 414ᵛ. Περὶ δωρυφορίας (Δωρυφορία ἐστὶν ὅταν ἡ ☾ εἰς τ<ὸ> ἔμπροσθεν μέρος — ἢ βιοθανάτους ποιήσει).

F. 414ᵛ. <De XII locis> (Δεῖ πρῶτον ἐπιβλέπ<ειν> τὰς διαφορᾶς [*sic*] ἐπιγενέσεως [*sic*] etc. Ὁ πρῶτος τόπ<ος> ὡροσκόπος — καὶ ἐπὶ τῶν λοιπῶν ὁμοίως).

F. 408. <Which parts of the body are subject to each planet> (The belly and spleen to K, concerning that part). Cf. above, cod. Bonon. 18, f. 311.

F. 408. On the Climates (But some, having taken a pretext [sic] from the aforementioned general examples through excess of ignorance and sloth and inveterate envy). Soon before the lemma that follows, these words are read: Where Christ wills, the order of nature is overcome (sic).

F. 409. On Questions (That of every question the one asking —indicative of the purpose).

F. 410. On Whether There Is Good or Evil for Someone and When (Masalles said: if you wish to know — or to whom, 8 each).

F. 410. On When the Sought Matter Comes to Pass (If you are asked [sic] when it comes to pass, in the midheaven). Cf. cod. Venet. 6, f. 148. — Otherwise: (Look at the T, whether in the fixed sign the matter).

On Whether an Absent Person Will Return or Not; Whether He Lives or Has Died (Consider the horoscope; if it is aspected by benefics — during his absence).

F. 411. On Erotic Love (Of Venus being with — A small image of some winged monster in the margin. ♀ From m).

F. 411v. On Attacking Enemies (It is necessary to attack enemies and to act treacherously — and also to fish).

F. 412. On the runaway slave, by Nicaean Protagoras (sic). Published in the appendix. A small image of a crowned eagle in the margin. Cf. cod. Paris. 2506, f. 36.

F. 412. Maximus on runaways (in which the fugitive will be found quickly and will return to his master. — But in order that we may conjecture more reliably about these matters, we must also observe the natures of the Zodiac signs as follows. "In the case where garments and coins were lost"). — Another method ("At hour 5, the stolen garments and they will be found"). Cf. cod. Venet. 6, f. 53.

F. 413. On hiding, if something is guarded [tum fenestra unius vel duo- rum verborum) or in a place and it was asked (sic) what it is (Know the nature of the thing guarded — from the one governing). There follows a diagram with a marginal lemma: Thus is produced the figure of the 12 places.

F. 414. On the stations of the stars (Saturn stationing in the horoscope, dominating, signifies death).

F. 414. On spear-bearing (Spear-bearing is when the Moon in the forward part or will cause violent deaths).

F. 414. <On the XII places> (One must first look at the differences [sic] of the nativity [sic] etc. The first place is the horoscope and likewise for the remaining ones).

F. 417v. Ἰουλιανοῦ Λαοδικέως. Cf. supra, f. 389. Editum in appendice. Τοῦ αὐτοῦ. Editum in appendice.

F. 418. Διαφορὰ ζῳδ<ίων> μερική. Editum in appendice.

F. 418v. Περὶ καταρχῶν πρὸς τὰ ὅρια τῶν ἀστέρων (Ὡροσκοπῶν ᵝ ἐν ἰδίοις ὁρίοις χαλεπὸν — καὶ ὠφέλιμον ποιεῖ τὴν καταρχ<ήν>).

F. 422. Περὶ τῶν τεταρτημορίων <ἐκ τοῦ Παύλου> (Τὸ τεταρτημόριον ἀρσενικόν ἐστι — ἕως τῆς τοῦ θανάτου τελευτῆς). Cf. supra, cod. Taurin. 4, f. 66v.

F. 422v. <Sine titulo> (Συμβάλεται δὲ τὰ ἀκούοντα καὶ βλέποντα — τῶν εἰς τοῦτο τὸ μέρος ἐξεταζομένων).
Περὶ ἀποκλιμάτων (Τεσσάρων κέντρων ὄντων καὶ δ' ἐπαναφορῶν — εἴτε ἀστέρι). Protinus cum lemmate marginali: Ὑποδείγματος χάρ<ιν> (Φέρε εἰπεῖν τὸν τοῦ ℤ' — χωρεῖν δυναμένας). Cf. cod. Flor. 8, f. 198.

F. 423v. Ἐκ τοῦ Ὑφαιστίνου [sc. Hephaestionis] ἀπὸ τοῦ γ' βιβλίου κε<φάλαιον> δ' (Τὰ μὲν τροπικὰ τῶν ζῳδ<ίων> ῥαδίως τὰς μεταβολὰς — πάσ<η?> καταρχῇ).

F. 424. Περὶ ζῳδ<ίων> κράσεως ἑτέρου (Τῶν ζῳδ<ίων> τὰ μὲν εἰσὶν ἀρρενικὰ — καὶ περὶ μὲν οὖν ἑκάστου ἐρώτησις).

F. 424v. Περὶ ἡμερινῶν καὶ νυκτερινῶν ζῳδ<ίων> καὶ πλαγ<ίων> καὶ ὀρθῶν καὶ τροπικῶν καὶ ποταπῶν τελ<όντων?> ἀποτελέσματ<α> (Ἡμερινὰ ζῴδ<ια> εἰσὶν — πράσσειν).

F. 425. Περὶ τοῦ πῶς γνωσόμεθ<α> τὸν τὸ κύρος <ἔχοντα> ἐπὶ πάσης ἐκζητήσεως (Πρὸ πάντων δὲ [fort. leg. δεῖ] ζητεῖν τὸν δεσπότ<ην> τοῦ ὡροσκόπου — ἡμῖν ἐστίν).

F. 426. Περὶ τῶν ιβ' μορίων τῶν ζῳδ<ίων> τί ση<μαίνου>σιν (Ἐπετήρησαν δὲ ἀκριβῶς εἰς πρόγνωσιν οἱ παλαιοὶ — περὶ ἀποβολῆς δραπέτου ἢ τῶν ὁμοίων). Cf. supra, cod. Taurin. 4, f. 62v.

F. 429v. Περὶ τῶν ιβ' μορί<ων> (Τὸ ιβ' μόριον τῶν ἀστέρων — ἢ σεσηνομένους καθίστησι). Cf. supra, cod. Mutin. 11, f. 82v.

F. 430. Εἰς τ<ὸ> ποιεῖν κανόνι<ον> κατὰ τὸν Ἀλίμ (Ἐπὶ τῶν ὁμαλῶν κινημάτων τοῦ Ἡλίου — κατὰ δὲ ε' ἔτη ιβ'· ιε'· ις'· κδ').

F. 430v. Ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας περὶ δεκανῶν ζῳδ<ί>ων. Editum in appendice.

F. 432. Περὶ ὑψωμάτων καὶ ταπεινωμάτων· Ἀντιόχου. Editum in *Catal. Flor.*, p. 147-148.

F. 433. Περὶ αἱρέσεως τῶν ἄστρων· Ἀντιόχου. Editum ibidem, p. 146.
Παύλου Ἀλεξανδρέως (Ὅτι οἱ δεκανοὶ τῶν ζῳδ<ίων> πρόσωπα λέγονται — ὁ γ' ⊖). Cf. Paul. Alexandr. B, 4v.

F. 433v. Περὶ τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτοῦ συμβαινόντων· Ἀντίοχου. Editum in appendice. Avis cuiusdam imago in margine. Cf. supra, cod. Mutin. 11, f. 74v.

F. 417. Of Julian of Laodicea. Cf. above, f. 389. Published in the appendix. Of the same author. Published in the appendix.

F. 418. Partial difference of the zodiacal signs. Published in the appendix.

F. 418. On inceptions according to the terms of the stars (The horoscope in its own terms is difficult — and makes the inception beneficial). F. 422. On the quadrants <from Paul> (The quadrant is masculine until the end of death). Cf. above, code. Taurine. 4, page 60.

F. 422. Without title (The things heard and seen among those examined for this part also contribute).

On the Declining Houses (There being four angles and four succedent houses, whether with a star). Immediately followed by a marginal lemma: For the sake of an example (Say, for instance, that of those able to proceed). Cf. cod. Flor. 8, f. 198.

F. 423. From the work of Hephaestion [sc. Hephaestionis], from the 3rd book, chapter 4 (The tropical signs of the Zodiac readily undergo changes — in every inception).

F. 424. On the mixture of zodiacal signs, by another author (Of the zodiacal signs, some are masculine — and concerning each question).

F. 424v. On diurnal and nocturnal zodiacal signs, and on oblique and direct and tropical signs, and on the effects they produce (The diurnal signs are — to act).

F. 425. On how we shall know the one having authority in every inquiry (Before all things one must seek the lord of the horoscope — is ours).

F. 426. On the 12 parts of the zodiacal signs and what they signify. (The ancients carefully observed for the purpose of prognostication concerning the recovery of a runaway slave or similar matters). Cf. supra, cod. Taurin. 4, f. 62. F. 429. On the 12 parts (The 12th part of the stars — or renders them signified). Cf. supra, cod. Mutin. 11, f. 825. F. 430. On making a table according to Alim (On the mean motions of the Sun — and according to 5 years: 12, 15, 16, 24).

F. 430. From the astronomical teaching of Heliodorus on the decans of the zodiacal signs. Published in the appendix.

F. 432. On exaltations and dejections; by Antiochus. Published in Catal. Flor., pp. 147–148.

F. 433. On the sect of the stars, p. 146. Of Antiochus. Published ibid.,

Of Paul of Alexandria ("That the decans of the Zodi<ac signs> are called faces - δ γ' Θ). Cf. Paul. Alexandr. B, 44°'..

F. 433. On the rising of the Dog Star and the prognosis of events arising from it; of Antiochus. Published in the appendix. An image of a certain bird in the margin. Cf. above, cod. Mutin. 11, f. 74.

F. 434. Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου Σελήνης καὶ ἀστέρων Ἰουλιανοῦ (Χρήσιμοι δ' ἂν εἴεν πρὸς τὰς τῶν καταμέρος ἐπισημασίας προγνώσεις — καὶ βροντῶν καὶ τῶν τοιούτων). Monstri alati imago in marg. Cf. ibidem, f. 83v.

F. 435v. Πε<ρ>ὶ νεφῶν (Ὡσαύτως δὲ καὶ τὰ νέφη τόποις ὁρίων ὄντα παραπλήσια — ἀκολουθείας ἐκθήσωμεν). Cf. ibidem, f. 84.

F. 436. Περὶ νεφελῶν ἐπίσκεψις Ἰουλιανοῦ Λαοδικέως (Αἱ νεφέλαι ἀερωδης [*sic*] πετώμεναι — καὶ ζέφυρον ἄνεμον). Cf. ibidem. Tum notula : Ἔστι δὲ καὶ ἀπὸ ἐπισκέψεως παλαιῶν ἐμπειρικῶν ἀνδρῶν· ὅτι ἑνὸς ἑκάστου μηνὸς εὕρων (*sic*) ἡμέ<ρας> β' εὐχρησταις (*sic*) εἰς πᾶν καταρχὴν (*sic*) καὶ ἄλλας β' ἐναντίας εἰς τὸ αὐτὸ· εἰσὶ δὲ ἀπὸ ἐπισκέψεως αὗται. Subicitur tabula dierum fastorum et nefastorum secundum menses. Avis fig. partim recisa in marg.

F. 437. Tabella cum lemmate : Ὡρωσκόπιον τῶν ιβ' μηνῶν σημειούμενον διὰ τοῦ ἡλιακοῦ φωτὸς καὶ τῆς κείρας (= χειρὸς) ἑνὸς ἑκάστου καὶ διὰ τῶν πελμάτων εὑρισκομένον.

F. 437v. Ἀρχὴ τῆς ψηφοφορίας (Δεῖ πρὸ μηνὸς σεπτεμβρίου — ἐλέχθω).

F. 439v. Περὶ ἐκλεί<ψε>ως (Περὶ δὲ τῶν ἐκκλεί<ψε>ων ἴνεπιτόμω [*sic*] — τὴν κίνησιν).

F. 440v. Πε<ρ>ὶ τῶν ἐκλειπτικῶν συνδέσμων (Ἐπὶ τούτοις δεῖ ζητεῖν περὶ τῶν ἐκλειπτικῶν συνδέσμων — ἡ ἔκλειψις).
Εὕρεσις συνδέσμων (Εὑρίσκονται δὲ οἱ σύνδεσμοι — ταῦτα περὶ τῶν β' φωστήρων).

F. 441. Πε<ρ>ὶ τῶν ε' πλανήτων (Ἐπὶ δὲ τῶν ε' πλανομένων [*sic*] τριχῶς — ἐν ἐπιτόμῳ εἰρείσθω). Sequitur haec notula : Περὶ δὲ σχημάτων καὶ ὑψωμάτων καὶ οἴκων ζήτ<ει> ὄπισθεν.

F. 442v. Περὶ τῶν ζ' κλιμάτων (Κλίματα εἰσὶν ζ'· ἐν οἷς κλίμασι — μιλίων ρπε'). Cf. supra, cod. Taurin. 3, f. 15v.

F. 443v. Ἐπιστολὴ Πέτρ<ου> φιλοσόφου εἰς τ<ὸν> π<ατ>ριάρχ<ην> κῦρ. Λουκ<ᾶν>. Edita in appendice.

F. 446. Τοῦ αὐτοῦ Πέτρ<ου> φιλοσόφου ἔκθεσις περὶ ἀστρονομίας. <Prooemium> (Πάντα φθαρτὰ καὶ τρεπτὰ τὰ κτιστὰ λέγειν — καὶ τῆς ἀληθοῦς γνώσεως τῶν ὄντων ἀπολαβόντες· χάριτι τοῦ κ<υρίο>υ etc.) sequuntur capita, quae non omnia titulis distinguuntur, sc. (f. 447) <Περὶ οὐρανοῦ> (f. 448) Περὶ τοῦ Ἡλίου (f. 449) <Περὶ τῶν ιβ' πύργων ἤτοι οἴκων> (f. 451) Περὶ τῶν γ' ἀνατολῶν καὶ δύσεων Ἡλίου (f. 452) <Περὶ τῶν δ' στοιχείων> (f. 453) <Διὰ ποίαν αἰτίαν καθ' ἕκαστον ἔτος παραλαμβάνει ἡ ☾ τὸν Ἥλιον ἑνδεκατέταρτον ἡμέρας> (f. 454) <De magnitudine Solis. De VII zonis> (f. 454v) <Caput alterum de codem argumento> (f. 455v) <Περὶ συνανατολῶν

F. 434. On the signs of meteorological phenomena of the Sun, Moon, and stars, of Julianus (They would be useful for the daily prognostications of signs, thunders, and such things). An image of a winged monster in the margin. Cf. ibid., f. 83.

F. 435. On clouds (In the same way we shall also set forth the sequence of clouds situated in the regions of the terms. Cf. ibid., f. 84.

F. 436. An examination of clouds by Julianus of Laodicea (The clouds, flying in an airy manner, and the west wind. Cf. ibid.) Then a note: There is also from the observation of ancient experienced men: that in each individual month one finds 2 days favorable for every beginning, and another 2 contrary to the same; and these are from observation. A table of auspicious and inauspicious days according to the months is appended. A figure of a bird, partially cut off, in the margin.

F. 437. A table with the heading: A horoscope of the 12 months, indicated by means of the light of the sun and the hand of each individual, and found by means of the soles of the feet.

G. 4377. Beginning of the calculation (It is necessary before the month of September - let it be stated).

G. 439. On eclipse (Concerning the eclipses, in order to summarize [sic] the motion).

G. 440. On the ecliptic conjunctions (After these it is necessary to seek concerning the ecliptic conjunctions - the eclipse).

Finding of conjunctions (The conjunctions are found these things concerning the 2 luminaries).

G. 441. On the 5 planets (Concerning the wandering [sic] ones, let it be stated in three ways in summary). The following note follows: Concerning figures and exaltations and houses, seek further back.

G. 442. On the 7 climatic zones (The climatic zones are 7; in which zones - of 185 miles). Cf. above, cod. Taurin. 3, f. 15.

G. 4439. Letter of Peter the Philosopher to the Patriarch lord Luke. Published in the appendix.

G. 446. Exposition on astronomy by the same Peter the Philosopher. Prooemium (All created things are said to be perishable and mutable – and having received the benefit of true knowledge of existing things; by the grace of the Lord etc.) there follow chapters, not all of which are distinguished by titles, namely (f. 447) On Heaven (f. 448) On the Sun (f. 449) On the 12 towers or houses (f. 451) On the 3 risings and settings of the Sun (f. 452) On the 4 elements (f. 45) For what reason each year the [Moon] receives the Sun for eleven-fourteenth of a day (f. 454) On the magnitude of the Sun. On the VII zones (f. 454) Another chapter on the same subject (f. 455) On co-risings

καὶ συγκαταδύσεων> (f. 456ᵛ) Περὶ μη<ν>ὸς ἔτι δὲ περὶ ☾ (f. 457ᵛ) Σχήματα ☾ ἅπερ καλεῖται φάσ<εις>.

F. 458. Capita alia astronomica, quae non videntur spectare ad idem opus : Περὶ τῆς ☾, πῶς δεῖ εὑρίσκειν τὸ θεμέλ<ιον> αὐτ<ῆς>. — F. 458ᵛ. Περὶ τῶν λε<πτῶν> καὶ τῶν ὡρῶν οὕτως ἐστίν. — F. 459. Περὶ τοῦ γνῶναι ἐν ποίᾳ ἡμέ<ρ>ᾳ καὶ ὥρᾳ καὶ στιγμὴ (*sic*) γίν<εται> ἡ ☾ <capita varia>. — F. 461. Περὶ τοῦ γνῶναι τὸν Ἥλιον ἐν ποίῳ ζῳδ<ίῳ> ἐστίν. — F. 461ᵛ. Αἱ ἐννεακαιδεκατηρίδες ☾ ἐπακταί.

F. 461ᵛ. Τοῦ ἁγίου Μαξίμου μέθοδ<δος> τῆς ιδ' [= ἰνδικτιῶνος?] ἐν συντόμῳ (Πάντοτε ὁ πρῶτος κύκλος — ἀντὶ τῶν τριῶν πρόστιθε τέσσαρα). Mox capita alia : F. 462ᵛ. Περὶ τῆς νηστ<είας> τῶν ἁγ<ίων> ἀποστόλων cum tabella. Πε<ρ>ὶ τῶν περισσῶν ἡμερῶν. Accedunt tabulae tres supputationum singulae singulas pagellas complectentes. — F. 465. Πε<ρ>ὶ τῆς ☾ θεμ<ε>λ<ίου> etc. Cf. Petavii *Doctr. temp.*, t. III, 1703, p. 170 sqq.

F. 466. Ἥρωνος μὲν εἰγωγὴ (*sic*) τῶν γεωμετρουμένων. — F. 469ᵛ-470ʳ vacant. — F. 470ᵛ. De inventoribus artium. De mathematica.

F. 471. Περὶ παρατηρήσεων τῶν φλεβοτομούντων ἐν τε τὰς (*sic*) τοῦ μη<νὸς> ἡμέ<ραις> καὶ τῆς ☾ (Ἀπὸ τῆς ας ἡμέ<ρας> ἕως τῆς ε' πρόσεχε σεαυτὸν — καὶ ποιεῖ πλυνθορικὰ πάθη). — F. 472-475. Tabulae supputationum et schema astronomicum. — F. 475ᵛ-476ʳ vacant. Tum index de quo supra, ad f. 400.

F. 481. <Precatiunculae et formulae exorcisticae> (Γράψον ταύτ<ην> εἰς χαρτ<ὶ ?> ἀγέννητ<ον> μετὰ κιναβάρεως etc. Ἰστερὸν εἴτε ἀστηρὸν ὅλον οὗ ἅγιον καὶ ρυσεφὶ etc. — Ἄλλως ιϛ'|χϛ' φ|χ τ|κ / ν|κ φ|π π|γ Ἡ ἐλπίς μου ὁ θ<εὸ>ς καταφυγή μου ὁ χ<ριστὸ>ς etc. — Ποίησον καὶ κασιτήριον πλάκ<α> etc.). In fine litterae et signa quaedam arcana.

F. 483. Photii epistulae cum aliis nonnullis aliorum.

F. 518ᵛ. Ἐπεὶ δὴ μὲν ἡ παροῦσα βίβλος ὕπαρχει ὅλλη (*sic*) μελικέλαδος καὶ ἄνθεσιν ἀναμιγνυμένη καὶ τὰ ἄδηλα εἰς φῶς φέροντα· πρέπον δέ ἐστιν ἵνα μὴ λίπ<ῃ> αὐτ<ῇ> τί : λοιπὸν ἄρχομαι ὧδε τῶν ζῳδίων ἑνὸς ἑκάστου ἀν<θρώπ>ου· ἀνδρῶν τε καὶ γυναικῶν· ιβ' ὑπάρχουσ<ιν> ὁλα· πρῶτ<ον> δὲ ἄρχομαι ἀ (*sic*) ἀπὸ τοῦ ♈. Cf. supra, cod. Bonon. 18, f. 314ᵛ sqq. Editum in appendice.

In fine (f. 528ᵛ) brevis quaedam tabella. Ψήφα καλῶς καὶ ὁ ἔχων γράμματ<α> ι' ἢ ια' ἢ ιβ' ἢ ιγ' ἔχει ζῳδ<ιον> ♈ — ὁ ἔχων κδ' τὸν ♑). Infra monocondylion : Τέλος τῶν ζῳδίων.

and co-settings> (f. 456) Concerning the month, and further concerning «
(f. 457) Figures (which are called phaseis>.

F. 458. Other astronomical chapters, which do not appear to belong to
the same work: Concerning the «, how one must find the foundation>
of it>. - F. 458. Concerning the minutes and the hours, thus
it is. F. 459. Concerning knowing on which day and hour
and moment (sic) the ζ is produced <various chapters>. - F. 461. Concerning
knowing in which Sign the Sun is. - F. 461. The
nineteen-year cycles (epaktai).

F. 461v. Of Saint Maximus, the method of the 14th [= indiction?] in
summary (Always the first cycle instead of the three
add four). Then other chapters: F. 462. Concerning the
fast of the holy apostles, with a table. Concerning
the odd days. Three tables of computations are added,
each occupying a single page. - F. 465. Concerning
the foundation, etc. Cf. Petavii Doctr. temp., t. III, 1703,
p. 170 sqq.

F. 466. Heron's Introduction to Geometry (sic). F. 469v-
470r are blank. F. 470. On the inventors of the arts. On mathe-
matics.

F. 471. Concerning observations for those performing bloodletting on the
days of the month and of the ζ (From the 1st day until
the 5th, take heed of yourself - and it produces plethoric affections).
F. 472-475. Tables of computations and an astronomical
diagram. - F. 475-476r are blank. Then the index mentioned above, at f. 400.

F. 481. <Short prayers and exorcistic formulae> (Write this>
on paper<?> unborn, with cinnabar, etc. Ιστερὸν εἴτε
ἀστηρὸν ὅλον οὗ ἅγιον καὶ ρυσεφὶ etc. - - - Ἄλλως ιςχςνικ ν κ ' φχ ο φππ πιττι κ
ιςχς' φχ τι κ
My hope is God, my refuge is Christ, etc. — Make also a
tin tablet, etc.). At the end, certain letters and secret
signs.

F. 483. Letters of Photius along with certain other works by others.

Γ. 518. Since indeed the present book is another (sic) melodious
and mingled with flowers and bringing hidden things to light;
and it is fitting that nothing be lacking in it: therefore I begin
here with each of the Zodiac signs of the individual person — of men and
women; there are 12 in all; and I begin first (sic)
from the. Cf. above, cod. Bonon. 18, f. 314v sqq. Published in
the appendix.

At the end (f. 528) a certain brief table. Count well, and he who has
10 or 11 or 12 or 13 letters has the zodiac sign; he who has 24 has the 3).
Below, a monocondylion: End of the Zodiac signs.

20. (II. C. 34, olim 35). — Chartac., cm. 21 × 14, 6, saec. XVI, ff. III + 161 + III. — Cf. Cyrillus, II, 20 sqq.

Inter varia variorum scripta ut plurimum ecclesiastica invenitur:

F. 100. <Tractatus astronomicus> Περὶ τοῦ χρόνου ὅλου μετρούμενος (*sic*) μηνῶν καὶ ἑβδομάδων ἡμέραι ὥραι τε καὶ στιγμαί (Ὁ ἐνιαυτὸς ἔχει μῆνας ιβ' — ὑδρία ϛς' ι'). — F. 100v. † Ψῆφος τῶν κύκλων διαφόρων στοιχείων καὶ τοῦ πάσχα (Πενταπλασίασον τὸν κυκλον [*sic*] — διὰ τὰ ια' λεπτά). — F. 101. † Ψῆφος τοῦ φέγγους δι' οὗ εὑρήσεις καὶ τὸν θεμελίων (Ὁ κύκλος τοῦ φέγγους — τοῦ ἁγίου Βασιλείου α'). — F. 102. Ψῆφος δι' οὗ εὑρίσκεις τὸν κύκλον τοῦ φέγγους οἷος καὶ ἐστίν (Ἀναβαίνουσιν οἱ κύκλοι — κύκλος ιγ'). — Ψῆφος δι' οὗ εὑρήσεις ποία ἴνδυκτος (*sic*) ὑπάρχει (Κράτησον ἐν τῇ χειρί σου — ἴνδς' θς'). — Ψῆφος δι' οὗ εὑρήσεις τὸν κύκλον τοῦ βισέξτου (Ὁ κύκλος τοῦ βισέξτου — ἴνδς' θς'). — F. 102v. Ἡ ἑρμηνεία τοῦ βισέξτου (Πῶς ἐγένετο τὸ βίσεξτον — τοῦ ἁγίου πάσχα). — F. 103v. Ψῆφος δι' οὗ εὑρήσεις τὸν κύκλον τῆς Σελήνης (Ὁ τοῦ [*sic*] ☾ κύκλος — κύκλος τοῦ [*sic*] ☾ ιγ'). — Ψῆφος δι' οὗ εὑρήσεις τὸν κύκλον τοῦ Ἡλίου (Ὁ μὲν κύκλος τοῦ Ἡλίου — ἴνδος' θ'). — Ψῆφος δι' οὗ εὑρήσεις τὸν κύκλον τῆς θαλάσσης (Ὁ τῆς θαλάσσης κύκλος — ἴνδικτος ἔννατος). — F. 104. Ψῆφος δι' οὗ εὑρήσεις τὸν κύκλον τῆς γῆς (Ὁ τῆς γῆς κύκλος — ἴνδος' θ'). — Μέθοδος δι' ἧς ἐστὶν εὑρεῖν πῶς καὶ πόθεν ὑπεισέρχονται αἱ ὧραι ἑκάστῳ χρόνῳ καὶ ἱστώσι (*sic*) τὴν ἡμέραν τοῦ βισέξτου (Ὁ ἐνιαυτὸς — οὐκ ἔστιν). — F. 104v. Ἄλλως· ὁ ποιμενικὸς κύκλος οὕτως (Δεῖ ἀριθμεῖν — ψηφίζεις). — F. 105. Ἑρμηνεία τοῦ Ἡλίου (Ἥλιος καθαρὸς ἀνατέλλων εὐδίαν ἐπαγγέλλεται — χειμῶνας δηλοῦσιν). — F. 105v. Ἑρμηνεία τῆς Σελήνης (Τριταία οὖσα ἡ Σελήνη — χειμῶνα σημαίνει). — F. 106. Μέθοδος τοῦ γνῶναι πόσας ὥρας λάμπει ἡ Σελήνη κατὰ νύκτα (Ἀπὸ πρώτης ἡμέρας — λάμπει ἡ Σελήνη). — F. 106v. † Περὶ τῶν τεσσάρων καιρῶν (Τὸ ἔαρ — δεκ<εμβρ>ίου). Des. ibidem.

F. 123v. Ἡ ἑρμηνεία τοῦ σεισμολογίου διὰ τῶν ιβ' ζῳδίων. Editum in appendice.

F. 125v. † Ἑρμηνεία τοῦ βροντολογίου τὸ μηναῖον. Des. in f. 127. Editum in appendice.

21. (II. F. 21). — Chartac., cm. 21,9 × 14,8, saec. XV ex. et (inde a f. 88) saec. XVI, ff. V + 130 + III. Non unius manus. — Cf. Cyrillus, II, 166 sqq.

F. 1. Pindari Olympia.

F. 88. Κλαυδίου Πτολεμαίου βιβλίον ὁ Καρπὸς ἐν κεφαλαίοις ρ'. Des. ἐγχώριος ἔσται ὁ ἐχθρός. = Ed. Camerarii (Norim-

20. (II. C. 34, formerly 35). Paper, cm. 21 × 14.6, 16th century, f. m + 161 + 111. Cf. Cyril, II, 20 sqq.

Among various writings of various authors, mostly ecclesiastical, the following is found:

F. 100. <Astronomical treatise> On the whole time measured by months and weeks, days, hours and moments (The year has 12 months — hydria Γς' ι'). F. 100. + Calculation of the cycles of the various elements and of Easter (Multiply fivefold the cycle [sic] — on account of the 11 minutes). — F. 101. + Calculation of the moon's light, by which you will also find the foundation (The cycle of the moon's light — of Saint Basil, 1st). — F. 102. Calculation by which you find what the cycle of the moon's light is (The cycles ascend — cycle 13). — Calculation by which you will find what cycle 13). — Calculation by which you will find what indiction (sic) it is (Hold in your hand — inos' 9th). — Calculation by which you will find the cycle of the bissextile (The cycle of the bissextile — indiction 9th). — F. 102. The explanation of the bissextile (How the bissextile came about — of holy Easter). F. 103. Calculation by which you will find the cycle of the Moon (The [sic] The cycle — cycle of [sic] 13). — Calculation by which you will find the cycle of the Sun (The cycle of the Sun — indiction 9th). Calculation by which you will find the cycle of the sea (The cycle of the sea — ninth indiction). — F. 104. Calculation by which you will find the cycle of the earth (The cycle of the earth — indiction 9th). Method by which it is possible to find how and whence Method by which it is possible to find how and whence the hours enter into each year and establish (sic) the day of the bissextile (The year is not). F. 104v. Otherwise: the pastoral cycle thus (One must count by reckoning). — F. 105. Interpretation of the Sun (The sun rising clear announces fair weather; they indicate winter storms). F. 105. Interpretation of the Moon (The Moon being in its third day signifies storm). F. 106. Method for knowing how many hours the Moon shines each night (From the first day the Moon shines). — F. 106. † On the four seasons (Spring in December). Des. ibidem.

Γ. 123. The interpretation of the seismology through the 12 Zodiac signs. Editum in the appendix.

Γ. 125. † Interpretation of the brontology, the monthly one. Des. in f. 127. published in the appendix.

21. (II. F. 21). Chartac., cm. 21.9 × 14.8, late 15th century and (from f. 8S) 16th century, ff. v | 130 + 111. Not by a single hand. Cf. Cyrillus, II, 166 sqq.

F. 1. Pindar's Olympia.

Γ. 88. Claudius Ptolemy's book, the Karpos in 100 chapters. Des. ἐγχώριος ἔσται ὁ ἐχθρός. Ed. Camerarii (Norim-

bergae 1535), f. 55v-59v. Sequitur notula eadem m. : Ὁ περιβόητος ἐν σοφίᾳ Πτολεμαῖος — ἅπαξ δὲ τῶν ς'.

F. 122. <Pseudo->Herodoti vita Homeri.

22. (III. A A. 7, olim III [perperam Cyrillus IV] A. 7). — Chartac., cm. 32,8 × 23,7, saec. XV ex., ff. I + 53 + x. — Cf. Cyrillus, II, 202 sqq.

F. 1. Sub titulo Ἐκ τῶν ἐφημέρων τοῦ Κλαυδίου Τούσκου excerpta ex Ioh. Laur. Lydi libro de mensibus (Βροντὴ γίνεται εἰληθέντος πνεύματος — ὁ δημιουργικὸς ἀριθμὸς ὀνομάζεται).

F. 34. Ἐφήμερος τοῦ παντὸς ἐνιαυτοῦ σημείωσις ἐπὶ ἀνατολῶν τε καὶ δυσμῶν τῶν ἐν οὐρανῷ φαινομένων ἐκ τῶν Κλαυδίου τοῦ Θούσκου καθ' ἑρμηνείαν πρὸς λέξιν (Ἰαννουάριος. α' Ὁ Ἥλιος ὑψοῦται — Ἰούλιος. ... γ' Ταραχαὶ τοῦ ἀέρος ἐκ τοῦ νότου). Vacant f. 38v et 39. Clodii Calendarium in Lydi de ostentis ed. Wachsmuth, p. 114-135, l. 23.

F. 40. Zoroastris oracula cum Plethonis expositione. Vacat f. 46.

F. 47. Plethonis de fato et Epinomis.

23. (III. C. 13). — Membran., cm. 33 × 23, saec. XVI (a. 1558, ut legitur f. 64), II (chart.) + 346 + III (chart.). — Cf. Cyrillus, II, 357 sqq.

F. 1. Theonis et aliorum prolegomena in Ptolemaei magnam Syntaxin = cod. Laur. LXXXIX, 48, f. 7. Cf. Bandini, *Catal.*, III, 413.

F. 24. Κατασκευὴ καὶ χρῆσις κυκλικοῦ ἀστρολάβου (Λαβόντες κύκλους τρεῖς — τῶν προδιοπτευθέντων πλανωμένων ἢ μή). In fine (f. 28v) Τέλος τοῦ Βαρλαὰμ [*sic*, sine distinctione inter Τέλος et nomen auctoris operis, cuius titulus sequitur] πῶς δεῖ ἐκ τῆς μαθηματικῆς τοῦ Πτολεμαίου συντάξεως ἀκριβέστερον ἐπιλογίζεσθαι ἡλιακὴν ἔκλειψιν. Huius tractatus, qui exstat etiam in cod. Laur. cit., f. 1, capp. indicavit Bandinius, ibid., 412 sq. Post Barlaami opusculum cit. (f. 33) eiusdem logistica, (f. 65) Ptolemaei magna Syntaxis et (f. 266) Adrasti Harmonicorum libri.

24. (III. C. 20). — Membran., cm. 29 × 21, saec. XIV (immo ut putamus XV in.), ff. III (chart.) + 243 + III (chart.). — Cf. Cyrillus, II, 366 sqq.

F. 1. Κλαυδίου Πτολεμαίου τῶν πρὸς Σύρον ἀποτελεσματικῶν βιβλίον <I-IV>. Cum diagrammatis. In fine Τέλος Κλαυδίου Πτολεμαίου ἀποτελεσματικῶν τέταρτον. Edidit Camerarius a. 1535. Cf. cod. Flor. 3, f. 58.

F. 77. Ἐξήγησις εἰς τὴν τετράβιβλον Πτολεμαίου· ἀνώνυμος. Des. τὸν χρόνον τῆς κολλήσεως. Edid. Hieron. Wolff a. 1559. Cf. cod. cit., f. 115.

bergae 1535), f. 55-59. There follows a note in the same hand: The most famous in wisdom Ptolemy [illegible]nce of the six.

F. 122. <Pseudo->Herodotus' Life of Homer.

22. (II. A. A. 7, formerly III [wrongly Cyrillus IV] A. 7). - Chartac., cm. 32.8 × 23.7, late 15th century, ff. 1+53+x. [illegible]f. Cyrillus, II, 202 sqq.

F. 1. Under the title Ἐκ τῶν ἐφημέρων τοῦ Κλαυδίου Τούσκου excerpts from John Laurentius Lydus's book On the Months (Βροντή γίνεται εἰληθέντος πνεύματος ὁ δημιουργικός ἀριθμός ὀνομάζεται).

Γ.34. Ἐφήμερος τοῦ παντὸς ἐνιαυτοῦ σημείωσις ἐπὶ ἀνατολῶν τε καὶ δυσμῶν τῶν ἐν οὐρανῷ φαινομένων ἐκ τῶν Κλαυδίου τοῦ Θούσκου καθ᾽ ἑρμηνείαν προς λέξιν (Ιαννουάριος. α' Ο Ηλιος ὑψοῦται Ἰούλιος. ... γ' Ταραχαί τοῦ ἀέρος ἐκ τοῦ νότου). Folios 38v and 39 are blank. Clodius's Calendar in Lydus's On Portents, ed. Wachsmuth, pp. 114–135, l. 23.

F. 40. Oracles of Zoroaster with the exposition of Plethon. F. 46 is blank.

F. 47. Plethon's work on fate and the Epinomis.

23. (III. C. 13). [illegible] Parchment, cm. 33 × 23, 16th century (year 1558, as read on f. 64), II 11 (paper) + 346 + 111 (paper). - Cf. Cyrillus, II, 357 sqq.

F. 1. Prolegomena of Theon and others to Ptolemy's great Syntaxis = cod. Laur. LXXXIX, 48, f. 7. Cf. Bandini, Catal., III, 413.

F. 24. Construction and use of a circular astrolabe (Taking three circles — of the previously observed wandering or non-wandering bodies). At the end (f. 28) End of Barlaam [sic, without distinction between End and the name of the author of the work, whose title follows] on how one must more precisely calculate a solar eclipse from the mathematical Syntaxis of Ptolemy. The chapters of this treatise, which also exists in cod. Laur. cit., f. 1, were indicated by Bandini, ibid., 412 sq. After the cited opuscule of Barlaam (f. 33) his logistic, (f. 65) Ptolemy's great Syntaxis and (f. 266) Adrastus's books of Harmonics.

24. (III. C. 20). — Parchment, cm. 29 × 21, 14th century (or rather, as we believe, early 15th), ff. III (paper) + 243 + II (paper). - Cf. Cyrillus, II, 366 sqq.

F. 1. Claudius Ptolemy's Tetrabiblos addressed to Syrus, books I–IV. With diagrams. At the end: End of the fourth book of Claudius Ptolemy's Tetrabiblos. Edited by Camerarius in the year 1535. Cf. cod. Flor. 3, f. 58.

Γ. 77. Commentary on the Tetrabiblos of Ptolemy; anonymous. Des. τὸν χρόνον τῆς κολλήσεως. Edited by Hieron. Wolf, 1559. Cf. cod. cit., f. 115.

F. 186. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς ἀποτελεσματικὴν Πτολεμαίου. Des. τῆς ♀ καὶ τοῦ ☿ ιδ' ἔμπροσθεν ζ' καὶ ὄπισθεν ζ', p. 204, l. 25 edit. Wolffii. Cum diagrammatis. Cf. cod. cit., f. 1.

F. 202. Ἕτερα εἰς τὰ ἀποτελεσματικὰ συμβαλλόμενα ἐν δυσὶ βιβλίοις ἀνεπίγραφα (Ὁ μὲν οὖν παντεπόπτης — ἅτινά ἐστιν ἐπὰν τῶν προκειμένων τόπων <nec plura>). Cf. cod. cit., f. 258. Sunt Vetti Valentis excerpta; cf. *Catal. Venet.*, f. 83-121 et infra, cod. Flor. suppl. 31, f. 1. Nonnulla in appendice edentur.

25. (III. E. 19). — Chartac., cm. 19,6 × 14,3, saec. XV, ff. I + 2 (sine num.) + 278 + II (s. num.) + I. — Cf. Cyrillus, II, 452 sqq.

Post Plethonis, Aristotelis, Gregorae, aliorum opp. varia invenimus :

F. 168. Ἰωάννου Ἀλεξανδρέως γραμματικοῦ περὶ τῆς τοῦ ἀστρολάβου χρήσεως γεγραμμένων ἕκαστον τί σημαίνει. Des. νοτιώτερός ἐστιν ἢ βορειότερος = ed. Hase, *Rhein. Mus.*, VI (1839), pp. 129-156, l. 3 a f. Cf. et cod. Mediol. 25, f. 147ᵛ.

F. 182. Ἑτέρα ἐξήγησις περὶ τοῦ ἀστρολάβου (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον — πρὸς τὸ κέντρον τοῦ μεσονυκτίου) = <Pseudo->Aegypti interpr. de usu astrolabii ed. ab Hase, *Rhein. Mus.*, t. cit., pp. 158-160.

F. 183. Γίνωσκε δὲ τοῦτο ὡς οἱ ἀστρονόμοι ὀνομάζουσι τινὰς δώδεκα οἰκοδεσποτίας ἃς διέρχονται — εἰς τοὺς οἰκείους τόπους καθῶς πρότερον διεταξάμεθα. Cf. cod. Mediol. cit., f. 159ᵛ.

F. 185. <Selenodromium perbreve> (<Τῆς> ☾ οὔσης ἐν ♈ συμφέρει φυτεύειν — ἐν δὲ ♉ ♊ ♋ ♌ ♍ ♎ οὐδόλως ποιεῖν δεῖ). Sequitur tabella signa zodiaci exhibens cum singulorum interpretatione.

Sequuntur (inde a f. 186) alia quaedam philosophica.

26. (III. E. 27). — Chartac., cm. 21 × 15,6, saec. XV, ff. I + 218 + I. — Cf. Cyrillus, II, 462 sqq.

F. 1. Mich. Pselli de omnifaria doctrina.

F. 51ᵛ. <Eiusdem?> † Περὶ ἀστρονομ<ίας> (Πρῶτ<ον> μὲν εἰσὶν ζ' πλανῆται — ἓν ἕκαστον τούτων κατ' ἐνιαυτόν). — † Περὶ τῶν ιβ' ζῳδίων πόθεν ἔσχον γέννησιν (Ἐκ τοῦ πυρὸς Κριός, Λέων, Τοξότης — καὶ πόσας ἡμέρας ποιεῖ ἄνευ τῶν ζῳδίων). Cf. infra, cod. 29, f. 40 et Martini-Bassi, *Codd. gr. Biblioth. Ambros.*, p. 124 ad cod. 112, f. 41.

F. 52. Ἑρμηνεία (Τῇ δεκάτῃ τοῦ μαρτ<ίου> εἰς τὴν κεφαλὴν τοῦ Κριοῦ — καὶ ποιεῖ ἄλλας ι' ἡμέρας ἑκτός). Τέλος.

F. 53. Niceph. Blemmydae institutio logices.

F. 133. Dionysii Alexandr. descriptio orbis cum expositione.

Γ. 186. Introduction to the Apotelesmatica of Ptolemy by the philosopher Porphyry. Des. τῆς ᾧ καὶ τοῦ . ιδ' ἔμπροσθεν ζ' καὶ ὄπισθεν Ζ', p. 204, l. 25 of the Wolf edition. With diagrams. Cf. cod. cit., f. 1. Γ.

202. Other contributions to the Apotelesmatica in two books, without title (Ὁ μὲν οὖν παντεπόπτης - — -ἅτινά ἐστιν ἐπὰν τῶν προκειμένων τόπων <nec plura>). Cf. cod. cit., f. 258. These are excerpts from Vettius Valens; cf. Catal. Venet., f. 83-121 and below, cod. Flor. suppl. 31, f. 1. Some will be published in the appendix.

25. (III. E. 19). Paper, cm. 19.6 × 14.3, 15th century, ff. 1+2 (unnumbered) + 278 + n (unnumbered) + 1. - Cf. Cyrillus, II, 452 sqq.

After the works of Plethon, Aristotle, Gregoras, and others, we find various items:

Γ. 168. On the Use of the Astrolabe by John of Alexandria, Grammarian, and what each of the things written therein signifies. Des. νοτιώ - Teros is or more northern ॥ ed. Hase, Rhine. Mus., VI (1839), pp. 129-156, l. 3 from end. Cf. also cod. Mediol. 25, f. 147.

Γ. 182. Another explanation concerning the astrolabe (Εἰ βούλει γινώσκειν τὴν τοῦ ἀστρολάβου μέθοδον - πρὸς τὸ κέντρον τοῦ μεσονυκτίου) ॥ Pseudo-Aegypti interpr. de usu astrolabii ed. ab Hase, *Rhein. Mus.*, t. cit., pp. 158-160.

Γ. 183. Know this, that the astronomers name certain twelve domiciles through which they pass to their proper places as we arranged previously. Cf. cod. Mediol. cit., f. 159.

F. 135. <Selenodromium perbreve> <Of> "the (moon being in the favorable position, to plant — but in [illegible] one must not do anything at all). There follows a table exhibiting the signs of the zodiac with the interpretation of each individual one.

There follow (from f. 186 onward) certain other philosophical works.

26. (III. E. 27). Paper, cm. 21 × 15.6, 15th century, ff. 1 + 218 + 1. Cf. Cyril, II, 462 sqq.

F. 1. Mich. Pselli of omnitaria doctrine.

F. 51. <Eiusdem> About astronomy) (First of all he is mistaken — each of the [illegible] is wrong). + Of the last 12 zodiac signs, where did they take birth (from the fire Aries, Leo, Sagittarius and how many days does it take without the zodiac signs). Cf. infra, cod. 29, f. 40 and Martini-Bassi, Codd. gr. Biblioth. Ambros., p. 124 ad cod. 112, f. 41.

F. 52. Commentary (On the tenth of March, at the head of the of Aries and produces another 10 days outside). End.

F.53. Niceph. Blemmyda's organization of logics.

F. 133. Dionysius Alexander a description of the world with an explanation.

CODEX MESSANENSIS

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27. F. A. 9. — Chartac. cm. 23 × 17; ff. 1-116 (vacua: 16ᵛ, 107ᵛ, 116ᵛ). Singula folia vacua adiecta sunt in principio et in fine, s. XV. (F. 1 in marg. inf. *o Magnum Aquinatis opus*) Jacobus mᵃ. de Aquino.

F. 1. Πορφυρίου φιλοσόφου εἰσαγωγὴ εἰς τὴν ἀποτελεσματικὴν τοῦ Πτολεμαίου. (Προοίμιον. Inc. Ἐπειδὴ τὰ περὶ — καὶ ὄπισθεν ἑπτά) = cod. Flor. 3; supra cod. Bonon. 17, f. 305.

F. 15. Diagramma. *a*) Κανόνιον τοῦ ὅλου κύκλου τῶν ιη' ζῳδίων καὶ πῶς μερίζεται εἰς τοὺς σχηματισμούς. — *b*) F. 16 et alterum cui praemitt. adn. Ζήτησον τὴν αὐτοῦ ἐξήγησιν ἐν κε<φα>λ<αί>ῳ ρη'. (In medio diagrammate manus recentior exaravit: *Aquinatis opus est*) = cod. Bonon. 17, ff. 317ᵛ, 318.

F. 17. Ἐξηγητὴς ἀνώνυμος εἰς τὴν τετράβιβλον Πτολεμαίου = cod. Bonon. 17, f. 169. Sqq. τέλος τῆς τοῦ Πτολεμαίου Κλαυδίου μαθηματικῆς τετραβίβλου.

F. 106ᵛ. Μεσουράνημα· ὁ κλῆρος τύχης.

F. 108. Κλαυδίου Πτολεμαίου σαφήνεια καὶ διάταξις τῶν προχείρων κανόνων τῆς ἀστρονομίας καὶ ὅπως χρηστέον (*sic*) αὐτοῖς μέθοδος ἐναργής (<Ἡ> μὲν σύστασις — σελιδίῳ παρακειμένων) = cod. Bonon. 2432, f. 43, cf. *Studi ital. di filol. class.*, III, p. 407.

F. 113. <Π>ολλῶν ὄντων οἷς ἀστρονόμοι χρῶνται — στοιχειώσει ἀποδεδειγμένοις <praefatio in Barlaami monachi Logisticen> = cod. Bonon. 2432, f. 51 (ibidem).

F. 113ᵛ. Μέρος ἐστὶ μέγεθος μεγέθους — ὅπερ ἔδει δεῖξα· ἂν τριῶν ὄντων ἀριθμῶν <fragmentum Barlaami Logisticae sive Arithmeticae subtilius demonstratae>, v. cod. Laur. 89, sup. 48, f. 169 [Bandini, III, 414]; cf. cod. Bonon. 2432, f. 52, in *Studi ital.*, *l. c.*

CODEX MESSANENIS

27. F. A. 9. Paper: cm. 23 × 17; ff. 1-116 (blank: 16v, 107, 116v). Individual blank folios have been added at the beginning and end, 15th century. (F. 1 in lower margin: the great work of the Aquinate) Jacobus mª. de Aquino.

F. 1. Porphyry the philosopher's Introduction to the Astrological Results of Ptolemy. (Prooemium. Inc. Ἐπειδὴ τὰ περὶ καὶ ὄπισθεν ἑπτά) = cod. Flor. 3; above cod. Bonon. 17, f. 305. F. 15. Diagram. a) Canon of the entire circle of the 18 Signs of the Zodiac and how it is divided into the configurations. — b) F. 16 and another to which the note is prefixed: Seek its explanation in chapter also rn'. (In the middle of the diagram a more recent hand has written: It is the work of the Aquinate) = cod. Bonon. 17, ff. 317, 318.

F. 17. Anonymous commentator on the Tetrabiblos of Ptolemy = cod. Bonon. 17, f. 169. Sqq. End of the mathematical Tetrabiblos of Ptolemy Claudius.

F. 106. Meridian; the Lot of Fortune.

F. 108. Claudius Ptolemy's clarification and arrangement of the handy canons of astronomy and a clear method of how they are to be used (sic) (<The> composition [redacted] placed in the margin of the page nōn) [redacted] code Bonon. 2432, f. 43, cf. Italian studies. of filol. class., III, p. 407.

F.113. <p>of all things that astronomers need [redacted] haunted ἀποδεδειγμένοις <preface in Barlaam the monk Logisti-ncen> = cod. Good. 2432, f. 51 (ibid.).

Γ. 113. A part is a magnitude of a magnitude, which was to be demonstrated; when there are three numbers <fragment of Barlaam's Logistica or more precisely demonstrated Arithmetic>, see cod. Laur. 89, sup. 48, f. 169 [Bandini, III, 414]; cf. cod. Bonon. 2432, f. 52, in Studi ital., l. c.

SUPPLEMENTUM

CODICUM FLORENTINORUM

SUPPLEMENT

OF THE FLORENTINE CODICES

SUPPLEMENTUM

CODICUM FLORENTINORUM

Molesto casu factum est ut tres libri Laurentiani, quos Bandinius in catalogo a ceteris astrologorum codicibus seposuerat, in conficiendo primo huius operis volumine praetermitterentur. Cuius neglegentiae sarciendae occasionem nobis praebuit hoc bibliothecarum Italicorum inventarium. — Codicem quoque 28 errore omissum esse nos monuit Franciscus Boll, totius laboris nostri socius, qui descriptionem eius nobis obtulit.

28. Laurentianus XXVIII, 43. — Chartac. in fol. min., cm. 28,5 × 21, s. XV, fol. 86. — Cf. Bandini, II, p. 65. Scripserunt librarii plures (f. 1-40 man. 1, f. 41-43 man. 2, f. 44-86 man. 3).

F. 1 vacuum. — F. 1v. Cl. Ptolemaei Tetrabiblus. Des. f. 40v. — F. 41 vacuum.

F. 41v. Ὁ (*sic*) μέθοδος δι᾽ ἧς προχείρως εὑρίσκομεν τοὺς περ<σικοὺς> ἀριθμοὺς τοῖς ἁπλοῖς ἔτεσι τῶν ἀστέρων διὰ τῶν ἔμπροσθεν χειραμένων (*sic*) κανονίων (Ὅταν προαιρώμεθα καὶ ἐκ τῶν παρόντων κανονίων — ἡ ἐποχὴ ἑνωθῇ). — Ὑπόδειγμα (Ἔστω δὲ καὶ — ὡς ἀργῶν).

F. 42. Κανόνια τῆς κινήσεως τῶν θεμελίων τῶν ἑπτὰ ἀστέρων εἰς τὰ ἔτη τῶν Περσῶν (sequuntur tabulae).

Post f. 43 sequuntur 4 folia vacua.

F. 44. Δοκίμη. Πρόκλου διαδόχου Πλατωνικοῦ ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων (<Π>λάτων μὲν ὁ μέγας, ὦ ἑταῖρε — τὸ ἐν αὐτοῖς. In fine f. 86 Τέλος τῆς τοῦ Πρόκλου ὑποτυπώσεως τῶν ἀστρονομικῶν ὑποθέσεων).

F. 86v. De principio anni (Ὅτι ἡ λ᾽ τοῦ σεπτεμβρίου ἐστὶ κυρίως ἀρχὴ τοῦ ἔτους καὶ οὐχ ἑτέρα — τῆς κοσμογενείας αὐτῆς).

SUPPLEMENT

OF THE FLORENTINE CODICES

It came about through an unfortunate circumstance that three Laurentian manuscripts, which Bandini had set apart from the other astrological codices in his catalogue, were overlooked in the preparation of the first volume of this work. The occasion to remedy this negligence was provided to us by this inventory of Italian libraries. Francis Boll, the companion of all our labors, also informed us that Codex 28 had been omitted by error, and offered us his description of it.

28. Laurentianus XXVIII, 43. — Paper, small folio, cm. 28.5 × 21, 15th century, fol. 86. Cf. Bandini, II, p. 65. Written by several scribes (f. 1–40 hand 1, f. 41–43 hand 2, f. 44–86 hand 3).

F. 1 blank. — F. 1. Cl. Ptolemy's Tetrabiblos. Ends f. 40v. — F. 41 blank.

F. 41. The (sic) method by which we readily find the Persian numbers corresponding to the simple years of the stars by means of the previously handled (sic) canons ("When we choose also from the present canons — the epoch is united). Example (Let it also be as of the ones).

Γ. 42. Canons of the motion of the foundations of the seven planets for the years of the Persians (tables follow).

After f. 43, 4 blank folios follow.

Γ. 44. Trial copy. Proclus the Platonic Successor's outline of the astronomical hypotheses (<P>lato the great, O companion — the content therein. At the end of f. 86: End of Proclus' outline of the astronomical hypotheses).

F. 86. On the beginning of the year ("That the 30th of September is properly the beginning of the year and not another of the cosmogony itself).

29. Cod. Laur. LXXXVI, 14. — Chartac. ff. 145, mill. 285 × 205, saec. XV. — Cf. Bandini, *Catalog.*, t. III, p. 338.

F. 1. Ἀρχὴ σὺν θεῷ τοῦ Πυθαγορικοῦ Λαξευτηρίου ἤτοι τοῦ Ῥαβολίου οὕτω πῶς λεγομένου Περσιστί. Inc. Τὸ εἶδος τόδε τὸ ὄνομα ἐστι τοῦ Λαχιάμ. Tractatus geomantiae [cf. supra, cod. 18, f. 467; cod. Laur. XXVIII, 22 (Bandini); cod. Parisin. 2424, f. 163v]. Pergit f. 18v disserens de significationibus trium astrorum Εἰς ὅπερ δηλοῖ τόμον θαλάτιν τῶν τριῶν ἀστέρων (Ἂν ἀπὸ τοῦ χαϊμᾶ καὶ τζαμαάτ — ἀπὸ τῶν Σκλάβων. Τέλος τῶν τρίων ἀστέρων).

F. 25. Σημεῖα τῶν ἑπτὰ πλανήτων καὶ ἕτερα (Φαίνων ἤτοι Κρόνος ϟ ... Τέλος τῶν σημείων).

Περὶ κομητῶν ἀστέρων. Genera cometarum iuxta Aristotelem et Apuleium Romanum. (Πρῶτος ἱππίας ἀκτῖνας διαρρέει ...). Cf. Lydus, *De ostentis*, c. 10.

Σημεῖα τῶν ἑξῆς δηλουμένων (Ὅσοι τῶν λίθων εἰς ἀνακωκὴν χαλάζης — ἀφία ἀφρύξ).

F. 26v. Circuli XII quibus depicta sunt planetarum ὑψώματα et ταπεινώματα.

F. 27. Μέθοδος τοῦ γνῶναι ἐν ποίῳ ζῳδίῳ ἵσταται ὁ Ἥλιος καὶ πόσων μοιρῶν ἐστίν (Κράτησον ἀπὸ μηνὸς Σεπτεμβρίου — πόσων μοιρῶν ἐστιν).

Μέθοδος ἐν ποίῳ ζῳδίῳ ἵσταται ἡ Σελήνη καὶ πόσων μοιρῶν ἐστί (Δωδεκαπλασίασον — οἴκου τοῦ Διός).

Sine titulo, de virtutibus sponsae (Τῆς Σελήνης οὔσης ἐν Κριῷ καὶ γάμου τελουμένου — οἴκου τοῦ Διός).

F. 27v. Περὶ τοῦ μὴ ἐπιθυμῆσαι ἄνδρα γυναικὸς καὶ γυναῖκα ἄνδρος (Χοίριον γάλα λαβὼν ...). Sequuntur f. 28 alia magica e. g. Πρὸς ἐκδημίαν τοῦ ἀνδρὸς ἵνα μὴ περιπέσῃ ἡ γυνὴ αὐτοῦ (Λαβὼν χολὴν ἐρίφου ...).

F. 28v. Μέθοδος προγνωστικὴ τοῦ ἁγίου εὐαγγελίου καὶ τοῦ ψαλτηρίου. Ποίημα κυρίου Λέοντος τοῦ σοφοῦ (Λαβὼν τὸ ἅγιον εὐαγγέλιον — ἐρώτησιν εἰς τὸ ἐναντίον μετατρέπει).

F. 30. Πῶς ὀφείλεις εὑρεῖν τὸ ζῴδιον ἐν ᾧ ἐγεννήθης (Λάβε τὰ στοιχεῖα τοῦ ὀνόματός σου καὶ τῆς μήτερός σου — ζῴδιον ἐστὶ ἐν ᾧ ἐγεννήθης).

F. 30v. Εὐχὴ λαξευτηρίου (Ὁ ἀμέτρητον ἔχων τὴν δύναμιν — Ἰωάννου τοῦ Δαμασκηνοῦ καὶ πάντων τῶν ἁγίων ἀμήν). — Sequitur tractatus geomantiae. F. 32 legitur. Ἑρμηνεία τοῦ Ῥαμπλίου. — F. 32v. Ἑρμηνεία τῶν ιβ' σχημάτων ἢ τόπων. — Sequuntur f. 34 capitula Περὶ ὑγείας εἰ ἐρωτήσει τις. — Περὶ κλεψίας. — Περὶ γυναικὸς εἰ ἔστιν ἔγκυος. — F. 34v. Περὶ τοῦ παιδίου εἰ ἔστιν ἄρρεν ἢ θῆλυ. — Περὶ κτήσεως χρημάτων. —

29. Cod. Laurel 86, 14.nCf. Bandini, Catalog., t. III, p. 338 — Paper. f. 145, 285 × 205 mm, 20th century. —

F. 1. Beginning, with God's help, of the Pythagorean Laxeutêrion, or the so-called Rabolion, thus named in Persian. Inc. This figure, the name is that of Lachiam. Tractatus geomantiae cf. above, cod. 18, f. 467; cod. Laur. XXVIII, 22 (Bandini); cod. Parisin. 2424, f. 163]. Continues at f. 18 discussing the significations of the three stars: On what the volume of thalatin of the three stars signifies (From the chaïma and tzamaát — from the Slavs. End of the three stars).

F. 25. Signs of the seven planets and others (Phaenon, that is Saturn B ... End of the signs).

On cometary stars. Genera cometarum iuxta Aristote- lem et Apuleium Romanum. (The first, Hippias, emits rays ...). Cf. Lydus, De ostentis, c. 10.

Signs of the things indicated below ("Those of the stones that upon the rattling of hail are scattered unroasted).

F. 26. Twelve circles in which are depicted the planetary ὑψώματα and humiliations.

F. 27. Method for knowing in which Zodiac sign the sun stands and how many degrees it is (Reckon from the month of September how many degrees it is).

Method for knowing in which Zodiac sign the Moon stands and how many degrees it is (Multiply by twelve — the house of Jupiter).

Without title, on the virtues of the bride (The Moon being in Aries and a marriage being performed the house of Jupiter).

F. 27. On preventing a man from desiring a woman and a woman a man (Taking pig's milk ...). There follow on f. 28 other magical texts, e.g. For the journey of the husband, so that his wife may not go astray (Taking the bile of a kid ...).

F. 28. Prognostic method of the holy Gospel and the Psalter. A work of the lord Leo the Wise (Taking the holy Gospel — turns the question to the contrary). F. 30. How you ought to find the zodiac sign in which you were born (Take the letters of your name and your mother's — it is in which you Zodiac sign were born).

F. 30. Prayer of the stonecutter (He who has immeasurable power, of John of Damascus and of all the saints, amen). There follows a treatise on geomancy. F. 32 reads: Interpretation of Ramblius. - F. 32. Interpretation of the 12 figures or places. There follow at f. 34 chapters: On health, if someone inquires. On theft. On On whether a woman is pregnant. - F. 34v. On whether the child is male or female. On the acquisition of money.

Περὶ ὁδοῦ. — F. 35. Περὶ δὲ τοῦ κτήσασθαι τὰ μὴ προσόντα. — Περὶ μεγαλείου εἰ γενήσεται τῷ ἐρωτῶντι. — Περὶ ἀρρώστου. — F. 35v. Περὶ ἐλευθερίας αἰχμαλώτων. — Περὶ τοῦ ἀγοράσαι γῆν. — Περὶ πολέμου. — Περὶ τοῦ τίς ὁ μέλλων νικῆσαι. Clauditur hoc opus octo versibus de planetarum domiciliis, quos sequitur ἑτέρα εὐχὴ τοῦ αὐτοῦ.

F. 37. Τοῦ Πυθαγόρου πλινθίδες, cf. supra, cod. 18, f. 274.

F. 38. Πυθαγόρας Ἰλιάδι χαίρειν. Ἐπιστόλη [cf. supra, cod. 18, f. 274]. Sequuntur capitula: α'. Ψῆφος Πυθαγορικὴ πρὸς τὸ γνῶναι περὶ μονομαχίας τίς νικήσει. — Περὶ γάμου, etc. Praebentur tabulae cabalisticae. — Cf. supra cod. Mutin. 5, f. 39bis v.

F. 40. Περὶ στοιχείων (Τέσσαρα ἐστὶ — εὖρος).
Περὶ τῶν ιβ' ζῳδίων πόθεν ἔσχον τὴν γέννησιν (Ἐκ τοῦ πυρὸς Κριὸς — Ἰχθύες), cf. supra, cod. Neap. 26, f. 51v.
Πόσας ἡμέρας τοῦ μηνὸς ἐπικρατεῖ ἕκαστον τῶν ζῳδίων (Ἐπικρατεῖ Κριὸς ἀπὸ κ'...). Agitur etiam de horis diurnis et nocturnis in quibus dominentur signum unumquodque. — Sequitur f. 42v. Περὶ ἀστρονομίας ἀποχῆς τοῦ χρόνου. — F. 43. Ἑρμηνεία τοῦ ὡρολογίου.

F. 44. Περὶ πολεύοντος καὶ διέποντος ἀστέρος χρόνον. Ἡμέρᾳ Σαββάτου Κρόνος ἀστὴρ ὥρᾳ α' (Κρόνου πολεύοντος — καὶ τὴν τρίχα).

F. 45v. Περὶ σεισμῶν καὶ τῶν δι' αὐτῶν προγνώσεων ἐκ τῶν οὐρανίων ζῳδίων λαμβάνων τοῦ ἡλϊακοῦ (?) (Μηνὶ ἀπριλίῳ Ἡλίου ὄντος ἐν Κριῷ — ἄτιμοι [fine mutilum]).

F. 46. Ὡρολόγιον τῶν ἑπτὰ πλανήτων (Ὅτι ὁ Κρόνος — τελευτήσει).

F. 46v. Περὶ συστάσεως τοῦ ἀνθρώπου (Συνίσταται ὁ ἄνθρωπος — τὸν ἐγκέφαλον).
Ἐρώτησις· πόθεν οἱ ἄνθρωποι οἱ μὲν γελῶσι πολλὰ καὶ ἀεί, οἱ δὲ στυγνάζουσιν. ἀπόκρισις (Οἱ μὲν αἵματος — κράσεως ὑγρᾶς).

F. 47. Ὅροι σφυγμῶν ιβ' κράσεως ψυχρᾶς καὶ ὑγρᾶς (Ὁ μὲν ἕκτος λακτίζει ... Adiciuntur quaedam de septem hominis aetatibus ... τῷ ψυχρῷ τότε Κρόνῳ).
Πρὸς τὸ εὑρεθῆναι τὸν κλέπτην (Λαβὼν τὸ λευκὸν τοῦ ὠοῦ — βάλε ὄπισθεν τῆς θύρας). Formula devotionis contra furem.

F. 47v. Νικολάου Ὑδρούσης προοίμιον εἰς τὴν τοῦ λαξευτηρίου τέχνην ἐξελληνισθὲν παρ' αὐτοῦ ἐκ Ῥωμαικῆς διαλέκτου Χαλδαίας οὔσης τὸ πρὶν καὶ συνταχθὲν ἔκ τε ἀλλῶν βίβλων ἑλληνικῶν σποράδην ἤδη ὑπαρχουσῶν (Τοῖς μετιέναι τι τῶν οἰωνοῦν ἀγαθῶν βουλομένοις ἔξεστιν ἐκ θεοῦ ποιήσασθαι τὴν ἀρχὴν... — Laudatur f. 48v Σελμὼν ὁ Ἄραψ ὁ πρὸς Μαμοῦν

On the road. - F. 35. On acquiring what one does not possess. On greatness, whether it will come to the one who asks. On sick ness. F. 35. On the freedom of captives. On the purchase of land. Concerning On who is about to be victorious. Clauditur hoc opus octo versibus de planetarum domiciliis, quos sequitur ἑτέρα εὐχὴ τοῦ αὐτοῦ.

F. 37. The tablets of Pythagoras, cf. above, cod. 18, f. 274. F. 38. Pythagoras to the Iliad, greetings. Letter [cf. above, cod. 18, f. 274]. The following chapters succeed: α'. Pythagorean calculation to determine who will win in single combat. On marriage, etc. Cabalistic tables are provided. - Cf. above cod. Mutin. 5, f. 39bis v.

F. 40. On the elements (There are four — breadth).

On the 12 Zodiac signs, whence they received their origin (From fire: Aries, Pisces), cf. above, cod. Neap. 26, f. 51.

How many days of the month each of the Zodiac signs holds sway (Aries holds sway from the 20th...). It also deals with the diurnal and nocturnal hours in which each sign dominates. There follows f. 42. On the astronomical reckoning of time. F. 43. Interpretation of the horoscope.

F. 44. On the ruling and governing star of the time. On Saturday Saturn is the star at the 1st hour (Saturn ruling the third part). and the

F. 45. On earthquakes and the prognostications derived from them, taken from the heavenly Zodiac signs at the time of the solar (?) (In the month of April, when the Sun is in Aries — dishonored [end mutilated]). F. 46. Horoscope of the seven planets (That Saturn — will die). F. 46. On the constitution of the human being (The human being is composed — the brain).

Question: Why do some people laugh a lot and always, while others are gloomy? Answer (Some of blood of a temperament) moist

F. 47. Definitions of pulses of 12 types of cold and moist temperament (The sixth kicks ... Adiciuntur quaedam de septem hominis aetati-bus ... to cold Saturn then).

To find the thief (Taking the white of the egg — place it behind the door). Formula devotionis contra furem.

F. 47. Prooemium of Nicholas of Otranto on the art of stone-cutting, translated by him from the Roman dialect, which was formerly Chaldean, and compiled from other Greek books already scattered about (To those wishing to pursue any of the goods of divination, it is possible to make a beginning from God... Praised at f. 48 is Selmon the Arab, who before the lord Mamun

ἄνακτα Βαβυλῶνος[1]. — F. 63v ... τοῦ θεοῦ εὐδοκοῦντος εὕρῃς τὴν τούτῳ σαφήνειαν. Plenius de hoc opere geomantico agit Bandinius, *l. c.*, p. 341. At non desinit, ut credidit vir eruditissimus, f. 63, ubi est capitulum Νοήματα Βουσὴθ φιλοσόφου περὶ σημασίας σχημάτων. Nam f. 68v post capitulum Πρὸς τὸ νοῆσαι τίς ἡ πεῦσις τοῦ ἐλθόντος διὰ τὸ ἐρωτῆσαι, legitur rubro pigmento καὶ τοῦτο εὗρον ἐγὼ ὁ Νικόλαος ἀληθὲς ἐκ πείρας. Idem opus pergit usque ad f. 95.

F. 95v. Κύκλος Πετοσίρι. Diagramma astrologicum.

F. 96. Πετοσίρις Νεκεψῷ τῷ τιμιωτάτῳ βασιλεῖ χαίρειν (Περὶ ἑνὸς ἑκάστου — ὁ κίνδυνος ἢ οὔ), cf. cod. Mut. 13, f. 262. Edid. Riess, *Necheps. et Petos. fragm.*, n° 39 (p. 385).

F. 96v. Ψῆφος τῶν ἑβδομαδικῶν ἡμερῶν ἀκριβὴς διαγνωστικὸς (*sic*) ζωῆς καὶ θανάτου (Μάθε ποίαν ἡμέραν — κατάκλισις). Sequuntur tabulae.

F. 97. Ἀρχὴ τῶν τοῦ λαξευτηρίου κρίσεων ἐν ὀνόματι Κυρίου. Πρῶτον περὶ συνάξεως Σελήνης καὶ Ἑρμοῦ (Ἡ σύναξις ἀφ' ἑαυτῆς διαπλασιασθεῖσα...). « Idem ferme tractatus geomanticus cum illo quem supra enuntiavimus (Nicolai Hydruntini) » [Bandini]. Des. f. 119v ... καὶ ἔστιν ἔνταῦθα φροντὶς μεγάλη. — Τέλος τῶν κρίσεων.

F. 119v. Σημεῖα οὐρανοῦ καὶ γῆς (Εἰς τὰ ἄκρα τῆς γῆς...). Sequitur σχῆμα cui ascribitur Ἱστορία Διονυσίου τοῦ Ἀρεοπαγίτου; deinde de signis zodiaci duodecim versus iambici quos edidit Bandini, p. 343. Cf. supra cod. 14, f. 2v.

F. 120v. Diagramma astrologicum de trigonis tetragonis, etc. — Infra figura cui inscribitur Ἡ κίβωτος ἣν ὁ δίκαιος Νῶε κατεσκεύασεν.

F. 121. Notulae chronologicae : annorum computationes ab Adam usque ad Constantinum.
Περὶ τοῦ γνῶναι ἄρρωστον (Ἡμέρᾳ πρώτῃ τῆς Σελήνης — ἐγερθήσεται).
Περὶ διαγνώσεως ἀρρώστου (Τῆς Σελήνης αἱ ἡμέραι — τεθνήξεται).

F. 121v. Αἱ τῆς Σελήνης πεφωτισμένης ἡμέραι.

F. 122. Ἔτι περὶ τῶν κρίσεων ἀπὸ ἑτέρου βιβλίου (Ἐν ἄλλῳ οὕτω ὁρίζει εἰς στρατείαν θλιμένον. — Tractatus geomanticus. Des. f. 126v. ... καὶ εἰς πᾶσαν ἄλλην πρᾶσιν. — Τέλος).

F. 127. Ἀρχὴ σὺν θεῷ τῶν συντόμων κρίσεων (Περίοδοι πορίας ... — Breviarium geomantiae. Des. f. 133. ... μέσου βαθμοῦ).

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[1] Id est Salmân vel Salam praefectus bibliothecae chalifae El Mâmûm (813-833, p. C.); cf. Suter, *Die Mathematiker und Astronomen der Araber*, 1900, p. 223.

the king of Babylon'. - F. 63 ... with God's approval you may find the clarity of this. Plenius de hoc opere geomantico agit Bandinius, l. c., p. 341. At non desinit, ut credidit vir erudi-tissimus, f. 63, ubi est capitulum Thoughts of the philosopher Boudeith on the meaning of figures. For at f. 68v after the chapter On understanding what the inquiry of the one who came to ask is, there is read in red pigment and this I, Nicholas, found to be true from experience. The same work continues up to f. 95.

F. 95v. Circle of Petosiris. Diagramma astrologicum.

F. 96. Petosiris to Nechepso the most honored king, greetings (Concerning the danger for each individual, or not), cf. cod. Mut. 13, f. 262. Edited by Riess, Necheps. et Petos. fragm., n° 39 (p. 385).

F. 96. An exact diagnostic calculation of the days of the week for life and death (Learn on which day the patient took to bed). Tables follow.

F. 97. Beginning of the judgments of the geomantic art in the name of the Lord. First, concerning the conjunction of the Moon and Mercury (The conjunction, multiplied by itself ...). "Almost the same geomantic treatise as the one we mentioned above (of Nicholas of Otranto)" [Bandini]. Ends at f. 119v ... and here there is great concern. End of the judgments.

F. 119. Signs of heaven and earth (At the ends of the earth...). A figure follows, to which is ascribed the History of Dionysius the Areopagite; then twelve iambic verses on the signs of the zodiac, edited by Bandini, p. 343. Cf. above cod. 14, f. 2.

F. 120. Astrological diagram concerning trigons, tetragons, etc. — Below, a figure inscribed: The ark which the righteous Noah constructed.

F. 121. Chronological notes: computations of years from Adam up to Constantine.

Concerning the knowledge of the sick (On the first day of the Moon he will rise).

Concerning the diagnosis of the sick (The days of the Moon — he will die).

F. 121v. The days of the illuminated Moon.

F. 122. Further on judgments from another book (In another [book] it defines thus condemned to military service. — A geomantic treatise. Des. f. 126. ... and in every other transaction. — End).

F. 127. Beginning, with God's help, of the summary judgments (Circuits of inquiry ... Breviarium geomantiae. Des. f. 133. ... of the middle degree).

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1 That is, Salmân or Salam, prefect of the library of Caliph Al-Ma'mun (813–833, A.D.); cf. Suter, Die Mathematiker und Astronomen der Araber, 1900, p. 223.

F. 134. Ἔσδρα τοῦ προφήτου κάλανδα ἠκριβωμένα τῆς ἑβδομάδος (Κυριακῇ ἡμέρᾳ εἰ γένονται κάλανδα, ὁ ἐνιαυτὸς ἔσται χρήσιμος πολεμικώτατος — καὶ μέλιτος λεῖψις). Cf. Mercati, *Note di letteratura biblica*, 1901, p. 74 s.; *Catal. Venet.*, p. 38, n. 1.

F. 135. <Zoroastri> Περὶ τοῦ ζῳδιακοῦ κύκλου καὶ ὅσα ὁ Ζεὺς ἀποτελεῖ <περιπολεύων> τοὺς ιβ' οἴκους καὶ περὶ τοῦ δωδεκαετήρου (*sic*) Διός. = *Geoponica*, I, 12 (p. 21 Beckh).

F. 137. Περὶ ἀνθρώπου (Οὕτω μὲν οὖν τὴν νοητὴν οὐσίαν — βάρβαρε ποιητά).

F. 137v-138. Diagrammata astronomica : caelestes zonae et zodiaci signa et planetarum motus. Alteri superscribitur : Ἀρχὴ σὺν θεῷ τῆς ἀστρονομίας. Textus incipit f. 138v : Ἰδοῦ βλέπομεν ὅτι ὁ οὐρανὸς ἔνι· θέλομεν δὲ τοῦτο εἰδεῖν καὶ τί εἶδος ἔνι τὸ σῶμα τοῦ οὐρανοῦ ... Inveniuntur capita : f. 139. Περὶ τῶν ἑπτὰ ζωνῶν (Ἐπειδὴ εἴπομεν — ἡ Σελήνη). — F. 139v. Περὶ ἐπομβρίας (Πρόσεχε καὶ ὅταν γενήθη τὸ φέγγος — ἐκ παντός). — F. 140. Περὶ τοῦ σχήματος τῆς γῆς κεφάλαιον α'. — Περὶ τοῦ ὠκεανοῦ. — F. 140v. Περὶ γῆς καὶ ὑδάτων. — Περὶ τῶν νεφελῶν. — F. 141. Περὶ βροντῶν καὶ ἀστραπῶν. — F. 141v. Οἱ κύκλοι τῆς κτίσεως. — Περὶ ἀνακαινίσεως κόσμου. — F. 142. Περὶ ἀνακαινίσεως οὐρανοῦ. — Περὶ τῶν ζ' χαρισμάτων τοῦ πνεύματος. — Περὶ τῶν μηνῶν. — Περὶ τῶν ζῳδίων. — Sequuntur f. 142v versus politici quibus nomen scriptoris proditur Ἀνδρέας φιλολόγος [edidit Bandini, p. 344]. — Περὶ μεταβάσεως Ἡλίου ἀπὸ ζῳδίου εἰς ζῴδιον. — F. 143. Περὶ οὐρανοῦ τοῦ πόλου ἐπαρσέως ἀναφέρεται τρι... Desinit his verbis tractatus fine mutilus f. 145v. — Nonnula capit. repetuntur in cod. Bonon. 18, f. 334v s. et cod. Neap. 19, f. 317 ss.

30. Cod. Laur. LXXXVI, 17, ff. 262, saec. XV, manu Michaelis Apostoli scriptus (f. 262 : Μιχαὴλ Ἀποστόλης Βυζάντιος ἄκων καὶ τουτὶ τὸ βιβλίον διὰ τὸ πᾶν ὑγιὲς ἔχειν ἐξέγραψα). — Cf. Bandini, *Catal.*, t. III, p. 361.

Eadem ad verbum continet atque codex 29, ex quo sine ullo dubio descriptus est. Itaque singula hic repetere supervacaneum visum est.

31. Cod. Laur. LXXXVI, 18. — Membran., ff. 19, mill. 265 × 170, nitidissime scriptus anno 1491 a Iohanne Rhoso (f. 19 : Μετεγράφησαν καὶ ταῦτα Οὐενετίαις παρ' ἐμοῦ Ἰωάννου πρεσβυτέρου Ῥώσου τοῦ Κρητὸς χιλιοστῷ τετρακοσιοστῷ ἐνενηκοστῷ πρώτῳ μηνὸς Μαίου εἰκόστῃ ἑβδόμῃ). — Cf. Bandini, *Catal. Bibl. Laur.*, t. III, p. 361.

F. 1. Ἀετίου Ἄλεντος (*sic*) Ἀντιοχέως ἐκ τοῦ πρώτου βιβλίου τῶν ἀνθολογίων· Περὶ φύσεως, in marg. Ἥλιος (Ὁ μὲν οὖν παντεπόπτης Ἥλιος...). — Sequitur f. 1v. Περὶ

F. 134. The accurate calendars of the week of Ezra the prophet (If the calends fall on a Sunday, the year will be profimos polemikotatos — kai melitos leipsis). Cf. Mercati, Note di biblical literature, 1901, p. 74 s.; Catal. Venet., p. 38, no. 1.

F. 135. <Zoroastri> On the Zodiacal Circle and all that Zeus brings about <in his course through> the 12 houses and on the twelve-year cycle (sic) of Zeus. Geoponica, I, 12 (p. 21 Beckh).

F. 137. On Man (Thus indeed the intelligible substance — barbarous creator).

F. 137-138. Astronomical diagrams: celestial zones and signs of the zodiac and the motions of the planets. Over the second is inscribed: Beginning with God's help of astronomy. The text begins at f. 138: Behold we see that the heaven exists; but we wish to know this also, what form is the body of the heaven... The following chapters are found: f. 139. On the Seven Zones (Since we have said — the Moon). - F. 139. On Rain (Take heed also when the light appears — from everything). — F. 140. On the Shape of the Earth, chapter 1. - On the Ocean. - F. 140. On Earth and Waters. — On the Clouds. — F. 141. On Thunder and Lightning. F. 141v. The Cycles of Creation. On the Renewal of the World. - F. 142. On the Renewal of Heaven. On the Seven Gifts of the Spirit. On the Months. On the Signs of the Zodiac. — There follow at f. 142v political verses by which the name of the scribe is revealed — Andreas the Scholar [edited by Bandini, p. 344]. — On the Passage of the Sun from Sign to Sign. - F. 143. On Heaven and the Elevation of the Pole, referred to three times... The treatise ends with these words, defective at the end, at f. 145v. - Several chapters are repeated in cod. Bonon. 18, f. 334v s. and cod. Neap. 19, f. 317 ss.

30. Cod. Laur. LXXXVI, 17, fr. 262, 15th century, written by the hand of Michael Apostolis (f. 262: Μιχαήλ Αποστόλης Βυζάντιος ἄκων καὶ τουτί τὸ βιβλίον διὰ τὸ πᾶν ὑγιες ἔχειν ἐξέγραψα). - Cf. Bandini, Catal., t. III, p. 361.

It contains word for word the same content as codex 29, from which it was without any doubt copied. Therefore it seemed superfluous to repeat the individual items here.

31. Cod. Laur. LXXXVI, 18. Parchment, ff. 19, mm. 265 × 170, written most neatly in the year 1491 by John Rhosos (f. 19: Μετεγράφησαν καὶ ταῦτα Οὐενετίαις παρ᾽ ἐμοῦ Ἰωάννου πρεσβυτέρου Ρώσου τοῦ Κρητός χιλιοστῷ τετρακοσιοστῷ ἐνενηκοστῷ πρώτῳ μηνός Μαίου εἰκόστη εβδόμη). - Cf. Bandini, Catal. Bibl. Laur., t. III, p. 361. P.

F. 1. From Aetius of Alentus (sic) of Antioch, from the first book of the Anthologies: On Nature, in the margin: Sun (Now the all-seeing Sun indeed...). Follows f. 1v. On the

φύσεως Σελήνης. — Περὶ φύσεως Κρόνου. — F. 2. Περὶ φύσεως Ζεύς (*sic*). — F. 2v. Περὶ φύσεως Ἄρεως. — F. 3. Περὶ φύσεως Ἀφροδήτης (*sic*). — F. 3v. Περὶ φύσεως Ἑρμοῦ. — Des.... δόσεως λήψεως, κοινὸς γὰρ ὁ θεός. — Cf. *Catal. Venet.*, ff. 88-92[1].

Pergit sine titulo (f. 4). Οἱ μὲν οὖν ἀγαθοποιοὶ ἐπιτόπως καὶ καλῶς κείμενοι — οἵτινες ἀστέρες τῶν ἰδίων εἰσὶν ἀποτελεσμάτων. — Cf. ibid., p. 92, l. 7-24.

F. 4v. Περὶ τῆς τῶν δώδεκα ζῳδίων φύσεως. — Περὶ φύσεως Κριοῦ. — F. 5v. Περὶ φύσεως Ταύρου. — F. 6v. Περὶ φύσεως Διδύμων. — F. 7. Περὶ φύσεως Καρκίνου. — F. 7v. Περὶ φύσεως Λέοντος. — F. 8v. Περὶ φύσεως Παρθένου. — F. 9. Περὶ φύσεως Ζυγοῦ. — Περὶ φύσεως Σκορπίου. — F. 9v. Περὶ φύσεως Τοξότου. — F. 10. Περὶ φύσεως Αἰγοκέρου (*sic*). — F. 11. Περὶ φύσεως Ὑδροχόου. — F. 11v. Περὶ φύσεως Διδύμων (l. Ἰχθύων). — Deinde pergit f. 13. Τούτων δὲ τῶν ζῳδίων τὰ μὲν ἐστιν ὄρθια — ἐπίκοινα δὲ ♋ ♍ ♓ καὶ ♒.

Nonnulla ex his capitibus in appendice eduntur.

F. 13. Περὶ ὁρίων οἵτινες ἑξήκοντα καὶ πέντε τόποι λέγονται ἔχοντες οὕτω τῇ τάξει, καὶ τὰ ἀποτελέσματα πρὸς τὰς γενέσεις (Ἐν Κριῷ αἱ πρῶται ἓξ μοῖραι Διός· εἰσὶ δὲ εὔκρατοι...). Sequuntur Ταῦρος. — F. 13v. Δίδυμοι. — F. 14. Καρκίνος. — Λέωντος (*sic*). — F. 14v. Παρθένος. — F. 15. Ζυγός. — F. 15v. Σκορπίος. — F. 16. Τοξότης. — F. 16v. Αἰγόκερος (*sic*). — F. 17. Ὑδροχόος. — F. 17v. Ἰχθύες. Des. ... Ἐκθέμενοι οὖν διδασκαλικῶς περὶ ἑκάστης μόνης μοίρας τί ἀποτελεῖ φαμὲν ὅτι τοῦ οἰκοδεσπότου αὐτῆς ἐπικείμενου ἀποτελέσει τὸ ἴδιον ἤτοι φαῦλον ἢ ἀγαθόν. — Τέλος σὺν θεῷ. Cf. *Catal. Venet.*, p. 100.

F. 18. Περὶ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν (Τῶν μὲν ἀρρενικῶν ζῳδίων αἱ πρῶται δύο καὶ ἡμίσεια μοῖραι ἔσονται ἀρρενικαί — ὁμοίως καὶ ἐπὶ τῶν λοιπῶν ζῳδίων). Cf. cod. Venet., ibidem, f. 265.

F. 18v. Τέλος τῶν ἀνθολογίων καὶ περὶ τῆς τῶν δώδεκα ζῳδίων φύσεως.

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[1] De necessitudine huius codicis Florentini cum libro Veneto in appendice agemus.

Nature of the Moon. On the Nature of Saturn. F. 2. On the Nature of Jupiter (sic). - F. 2. On the Nature of Mars. - F. 3. On the Nature of Venus (sic). - F. 3. On the Nature of Mercury. Ends.... of giving and receiving, for the god is common to both. - Cf. Catal. Venet. ff. 88-92[1].

Continues without title (f. 4). Now the benefic planets, positioned opportunely and favorably — which stars are the proper effects of their own — Cf. ibid., p. of. 92, l. 7-24.

G. An. On the nature of the twelve signs of the zodiac. On the nature of Aries. - F. 5. On the nature of Taurus. - F. 6v. On the nature of Gemini. F. 7. On the nature of Cancer. – F. 7. On the nature of Leo. - F. 8'. On the nature of Virgo. — F. 9. On the nature of Libra. On the nature of Scorpio. F. 9. On the nature of Sagittarius. – F. 10. On the nature of Capri rou (sic). F. 11. On the nature of Aquarius. F. 11v. On the nature of Gemini (i.e. Pisces). - Then it continues at f. 13. Of these Zodiac signs, some are upright — and common are % my m and

Some of these chapters are published in the appendix.

F. 13. On the terms, which are called sixty-five places arranged in the following order, and their effects with respect to nativities (In Aries the first six degrees belong to Jupiter; and they are temperate ...). There follow Taurus. - F. 13. Gemini. F. 14. Cancer. Leo (sic). — F. 14. Virgo. - F. 15. Libra. - F. 15. Scorpio. F. 16. Sagittarius. F. 16. Capricorn (sic). F. 17. Aquarius. - F. 17v. Pisces. Ends: ... Having set forth didactically concerning each single degree what it produces, we say that when its lord is placed upon it, it will produce its own effect, whether bad or good. End, with God's help. Cf. Catal. Venet. p. 100.

F. 18. On masculine and feminine degrees (Of the masculine signs the first two and a half degrees will be masculine likewise also for the remaining Zodiac signs). Cf. cod. Venet. ibidem, f. 265.

F. 18. End of the anthologies and on the nature of the twelve zodiac signs.

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1 We will discuss the connection of this Florentine codex with the Venetian manuscript in the appendix.

APPENDIX

APPENDIX

EXCERPTA EX CODICE 4 (Taurin. c, vii, 10)

Ex Heliodori commentario in Paulum Alexandrinum [1].

(F. 11v). Ἰστέον τοίνυν ὅτι περὶ τῶν τοιούτων κλήρων Ἑρμῇ τῷ Τρισμεγίστῳ γέγραπται ἐν βίβλῳ τῇ καλουμένῃ Παναρέτῳ [2], ἔνθα καὶ τὰ ἀποτελέσματα τούτων παραδίδωσι, δι' ὧν καὶ μόνων ἂν δύναιτό τις ἐφ' ἑκάστου πράγματος προλέγειν τὰ συμβησόμενα χωρὶς ἑτέρας τινὸς ἐπισκέψεως· οὗτος οὖν ὁ θεῖος ἀνὴρ ἑπτὰ ἔφη εἶναι κλήρους κατὰ τὸν ἀριθμὸν τῶν ἑπτὰ ἀστέρων, καὶ ὠνόμασε τὸν μὲν κλῆρον τοῦ Ἡλίου Ἀγαθὸν Δαίμονα, τὸν δὲ κλῆρον τῆς Σελήνης Ἀγαθὴν Τύχην, τὸν δὲ κλῆρον τοῦ Διὸς Νίκην, τὸν δὲ τοῦ Ἑρμοῦ (f. 12) Ἀνάγκην, τὸν δὲ τῆς Ἀφροδίτης Ἔρωτα, τὸν δὲ τοῦ Ἄρεως Τόλμην, τὸν δὲ τοῦ Κρόνου Νέμεσιν· οὐ μάτην δὲ ταῦτα ἐθέσπισεν, ἀλλ' ἐπειδὴ οἵα τις τύχη τοῦ παντός ἐστιν ἡ Σελήνη, τούτου χάριν τὸν κλῆρον αὐτῆς Ἀγαθὴν Τύχην ὠνόμασεν, ἐπειδὴ δὲ καὶ ὁ Ἥλιος ἔφορός ἐστι τοῦ παντός, τούτου χάριν τὸν κλῆρον αὐτοῦ Ἀγαθὸν Δαίμονα ἐκάλεσεν· ὁμοίως δὲ καὶ τὸν τοῦ Διὸς Νίκην, ἐπειδὴ ὁ Ζεὺς νίκης καὶ δόξης ἐστὶ κύριος, καὶ τὸν Ἑρμοῦ Ἀνάγκην, ἐπειδὴ ὁ Ἑρμῆς κύριός ἐστι λόγου, ὁ δὲ λόγος ἀναγκαστικὸς ὑπάρχει, καὶ τῶν λοιπῶν τοὺς κλήρους ὡσαύτως κατὰ τὴν ἰδιοτροπίαν ἑκάστου τῶν ἑπτὰ ἀστέρων· καὶ ταῦτα μὲν περὶ τούτου.

(Fol. 12v). Ἐπεὶ δὲ ἐν τῇ προλαβούσῃ θεωρίᾳ τὴν μέθοδον τῆς τῶν κλήρων εὑρέσεως ἀνεβαλόμεθα, φέρε νῦν ἐπικαίρως ταύτην παραδῶ-

T(aurinensem) descripsi; P(arisinum) 2507, f. 8 contuli. 10 τοῦτο T. 11 τοῦ χάριν T. 13-14 καὶ τὸν corr. Bidez : κατὰ τὸν codd. 14 νίκης P. 15 ἀνάγκης codd. 18 ἐπειδὴ codd. : corr. Kroll. 19 παραδῶμεν P (f. 9) : παραδώσομεν (?) T.

[1] Heliodori, Hermiae filii, qui circa annum 500 florebat, commentarium in Pauli Alexandrini Εἰσαγωγὴν in pluribus codicibus traditur, et hoc opus inlustris astronomi dignum est in primis quod edatur (cf. *Catal. Venet.*, p. 81, n. 1). Quem laborem cum nunc suscipere nequeamus, interim huius commentarii frustula quaedam publici iuris facere visum est, quibus Heliodorus veterum scriptorum auctoritatem invocat.

[2] De hac Hermetis de sortibus doctrina, cf. Paul. Alex., I, 2v, et *Catal. Flor.*, p. 168, 20 ss, p. 160, 12 ss. In codice Vaticano 1056, saec. XIV, f. 244, exstat excerptum Περὶ τῶν ἑπτὰ κλήρων τῶν ἐν τῷ Παναρέτῳ.

EXCERPTS FROM CODEX 4 (TAURIN. C, VII, 10)

From Heliodorus' commentary on Paulus Alexandrinus [1].

(F. 11v). It should be known, then, that concerning such lots it has been written by Hermes Trismegistus in the book called Panaretós, where he also transmits their effects, by means of which alone one would be able to foretell in each matter the things that will come to pass without any other consideration. This divine man, therefore, said that there are seven lots corresponding to the number of the seven planets, and he named the lot of the Sun Good Daemon, the lot of the Moon Good Fortune, the lot of Jupiter Victory, the lot of Mercury (f. 12) Necessity, the lot of Venus Love, the lot of Mars Boldness, and the lot of Saturn Nemesis. He did not proclaim these things in vain, but because the Moon is, as it were, the fortune of the whole universe, for this reason he named her lot Good Fortune; and since the Sun is also the overseer of the whole universe, for this reason he called his lot Good Daemon; likewise also the lot of Jupiter Victory, because Jupiter is the lord of victory and glory, and the lot of Mercury Necessity, because Mercury is the lord of reason, and reason is compulsory; and likewise the lots of the rest according to the particular character of each of the seven planets. And this much concerning this matter.

(Fol. 12). Since in the preceding inquiry we deferred the method of finding the lots, let us now opportunely transmit it, Taurinensem descripsi; Parisinum) 2507, f. 8 contuli. 10 τοῦτο T. 11 του χάριν T. 13-14 καὶ τὸν corr. Bidez : κατὰ τὸν codd. 14 νίκης P. 15 ἀνάγκης codd. 18 ἐπειδή codd. : corr. Kroll. 19 παραδῶμεν P (f. 9) : παραδώσομεν (?) T.

• The commentary of Heliodorus, son of Hermias, who flourished around the year 500, on Paul of Alexandria's Εἰσαγωγὴν, is preserved in several codices, and this work of the distinguished astronomer is above all worthy of being published (cf. Catal. Venet., p. 81, n. 1). Since we are unable to undertake that labor now, it has seemed fitting in the meantime to make public certain fragments of this commentary, in which Heliodorus invokes the authority of ancient writers.

3 On this doctrine of Hermes concerning the lots, cf. Paul. Alex., I, 2', and Catal. Flor., p. 168, 20 ff., p. 160, 12 ff. In Vatican codex 1056, 14th century, f. 244, there exists an excerpt Περὶ τῶν ἑπτὰ κλήρων τῶν ἐν τῷ Παναρέτῳ.

μεν, καὶ πρῶτόν γε ἀρξώμεθα ἀπὸ τοῦ κλήρου τῆς Τύχης τουτέστι τῆς Σελήνης· ταύτην γὰρ Ἕλληνες ἐκαλοῦντο τύχην, δι' ἣν αἰτίαν ἔμπροσθεν εἴπομεν. αὕτη γὰρ μᾶλλον τῶν ἄλλων ἀστέρων ἐγγυτέρω οὖσα τῆς γῆς αὔξει καὶ μειοῖ τὰ ἐν γενέσει καὶ φθορᾷ πράγματα. δι' ὃ καὶ ταύτῃ τὸν κλῆρον τῆς Τύχης προσῳκείωσεν ὁ θειότατος ἐκεῖνος ἀνήρ, λέγω δὴ τὸν Τρισμέγιστον Ἑρμῆν. μετὰ δὲ τὸν τῆς Τύχης κλῆρον ζητοῦμεν τὸν τοῦ καλουμένου Δαίμονος, τουτέστι τοῦ Ἡλίου· δαίμονα γὰρ ἐκάλουν οἱ Ἕλληνες τὸν Ἥλιον διὰ τὸ τὰ τοιάδε τῶν ψυχῶν ἤθη, τήν τε φυσικὴν φρόνησιν καὶ τὴν προαίρεσιν, ὑπ' αὐτοῦ σημαίνεσθαι, ὥσπερ ἐκ τῆς Σελήνης τὰ τοῦ σώματος καὶ τὰ περὶ τὸ σῶμα. περὶ ταῦτα γὰρ μάλιστα ἡ μεγίστη μαντεία καταγίνεται, ὥστε γνῶναι ἤθη τε ψυχῆς καὶ ποιότητα σώματος· ταὐτὸ δὲ εἰπεῖν πῶς μὲν ψυχὴ πολιτεύεται κατὰ τὸν τῇδε κόσμον συνδεθεῖσα σώματι, πῶς δὲ τὸ σῶμα διάκειται καὶ τὰ περὶ τὸ σῶμα, καὶ ἁπλῶς εἰπεῖν πάντα τὰ οὐκ ἐφ' ἡμῖν ὑπαντήσει.

F. 17ᵛ. Περὶ τῆς διακρίσεως τῶν δώδεκα τόπων.

Περὶ δὲ τοῦ μερισμοῦ καὶ τῆς διακρίσεως τῶν τοιούτων ιβ' τόπων πολλή τις ἐγένετο διάλεξις καὶ ἀμφιβολία τῶν ἀστρολόγων· οἱ μὲν γὰρ τὸ ζῴδιον αὐτὸ οὗ ἡ μοῖρα εὑρίσκεται ὡροσκοποῦσα ἢ μεσουρανοῦσα τόπον ὅλον ἀποφαίνονται· καὶ τούτῳ τῷ λόγῳ συμβαίνει καὶ ἄλλα μὲν ἁμαρτήματα, μάλιστα δὲ ὅτι μὴ ἀπὸ τῆς ὡροσκοπούσης μοίρας ἄχρι τῆς μεσουρανούσης ἀεὶ τοῦ διαστήματος ὄντος ζῳδίων [ὄντος] ς' ἀλλ' ἢ πλείονος ἢ ἐλάττονος, ἐν μὲν τῷ πλείονι συμβαίνει περιττεύειν ζῴδιον ἀργόν, ἐν δὲ τῷ ἐλάττονι τόπον. ἕτεροι δὲ ἑκατέρωθεν τῆς ὡροσκοπούσης μοίρας ιε' λαμβάνοντες καὶ τῆς μεσουρανούσης ὁμοίως τοὺς τόπους περιγράφουσι· καὶ οὕτω δ' ὁμοίως τὰ αὐτὰ συμβαίνουσιν ἄτοπα· τῶν παλαιῶν δέ τις οὗ τὸ ὄνομα λήθης βυθοῖς ὁ χρόνος παρέδωκεν, ἀφορμὴν λαβὼν τὸ τῷ θειοτάτῳ Πτολεμαίῳ ἐν τῷ περὶ χρόνων ζωῆς ῥηθὲν ὅτι τὸν ὡροσκοποῦντα τόπον ἀπὸ ε' μοιρῶν τῶν προαναφερομένων τῆς ὡροσκοπούσης μοίρας δεῖ λαμβάνειν, μέθοδον ἐκτίθησι ἣ καὶ τῶν ἄλλων πασῶν κρείττων δοκεῖ παρ' ὅσον οὐδὲν τῶν ἐν ἐκείνοις ἀτόπων ἐν ταύτῃ συμβαίνει· ἔστι δὲ ἡ μέθοδος αὕτη.

F. 23. Περὶ ἀναγκαστικῆς μοίρας τοῦ ὡροσκόπου.

« Τὴν δὲ κατὰ τρίγωνον μονομοιρίαν οἱ σοφοὶ τῶν Αἰγυπτίων ὑπεστήσαντο χρήσιμον οὖσαν πρὸς πλείονα. » Κόπον ἔχων ὁ ἀστρο-

3 εἴπομεν ἔμπροσθεν P. 8-10 Cf. Macrob., *Sat.*, I, 19, 17; Firmic. IV, 1, 1 [Boll]. 9 τῆς τε φυσικῆς φρονήσεως P. 12 ταὐτον P. 14 διακατακεῖται περὶ τὸ T. 15 οὐχ ὑφ' ἡμῖν P; cf. Porphyr. Περὶ τοῦ ἐφ' ἡμῖν ap. Stob. *Eclog.* II, 8, 39 ss. [Boll]. 16 P, f. 15ᵛ. 17 τὸν μερισμὸν κ. τὴν διάκρισιν T. διάλεξις scripsi : διένεξις codd. 18 τοῖς ἀστρολόγοις P. 20 λογισμῷ ut vid. P. 22 ζῳδίων corr. Kroll : μοιρῶν cod. ὄντος del. 26 καὶ omis. P. 28 Ptol., *Tetrab.*, p. 128, 2 (ed. 1553). 31 πάροσον P. 32 ἐκείνοις dubium in T. 33 Paul. Al., P, 1ᵛ. 35 χρησίμην P.

let us expound it, and let us begin first with the Lot of Fortune, that is, of the Moon; for the Greeks called her Fortune, for the reason we stated earlier. For she, being nearer to the earth than the other stars, increases and diminishes the things subject to generation and decay. For this reason that most divine man — I mean Hermes Trismegistus — assigned the Lot of Fortune to her. After the Lot of Fortune we seek the lot of what is called the Daemon, that is, of the Sun; for the Greeks called the Sun "daemon" because such qualities of souls — natural intelligence and free choice — are signified by him, just as the things of the body and the things concerning the body are signified by the Moon. For the greatest art of divination is chiefly concerned with these, so as to know the character of the soul and the quality of the body; which is the same as saying how the soul conducts itself in this world when bound to a body, how the body is disposed and the things concerning the body, and, in short, all the things that are not in our power will come to meet us.

15

F. 17. On the Distinction of the Twelve Places.

Concerning the division and distinction of these twelve places, there has been much discussion and controversy among astrologers. Some declare the entire sign in which the degree is found rising or culminating to be the whole place; and by this reasoning there result various other errors, and especially the fact that the interval from the ascending degree to the culminating degree is not always six signs, but either more or fewer — in the case of more, a superfluous idle sign results, and in the case of fewer, a place is lost. Others define the places by taking fifteen degrees on either side of the ascending degree and likewise of the culminating degree; yet in this way the same absurdities equally follow. One of the ancients, whose name time has consigned to the depths of oblivion, taking as his starting point what was said by the most divine Ptolemy in his work On Length of Life — that the ascending place must be reckoned from five degrees before the ascending degree — sets forth a method which seems superior to all the others, inasmuch as none of the absurdities found in those methods occurs in this one. The method is as follows.

F. 23. On the Compelling Degree of the Ascendant: "The single-degree method according to the triplicity was established by the wise men of the Egyptians as useful for many purposes." The astro- 35

3 εἴπομεν ἔπροσθεν P. 8-10 Cf. Macrob., Sal., I, 19, 17; Firmic. IV, 1, 1 [Boll].n9 of the natural mind P. 12 this P. 14 is ruled over T.n15 οὐχ ὑφ ἡμίν P? cf. Porphyr. About us ap. Stob. Eclog. II, 8, 39 ff. [Boll.n16 P, f. 17 P. 22 Zodiac corr. Kroll : faten cod. being del. 26 and omitted. P. 28 Ptol., Tetrab., p. 128, 2 (ed. 1553). 31 para-nson P.n32 those dubium in T. 33 Paul. Al., P, 1'. 35 used R.

λόγος παραδοῦναι ἡμῖν μέθοδον δι' ἧς δυνησόμεθα τὴν ὡροσκοποῦσαν μοίραν λαμβάνειν, πρῶτον μὲν παρεκελεύσατο ἡμῖν τὴν ἐποχὴν τοῦ Ἡλίου λαμβάνειν ἐν ποίῳ ζωδίῳ καὶ ἐν ποίᾳ μοίρᾳ ἐστί, παραδοὺς μέθοδον καὶ λίαν παχυμερῆ καὶ τῆς ἀκριβείας πολλῆς ἐκπίπτουσαν, ὡς συμβαίνειν ἐντεῦθεν καὶ τὴν ὡροσκοποῦσαν μοίραν ἔτι πρὸς τὸ σφαλερώτερον λαμβάνεσθαι διά τε τὸ μὴ ἀκριβῶς λαμβάνεσθαι τὴν ἐποχὴν τοῦ Ἡλίου καὶ ἔτι διὰ τὸ καὶ τὴν περὶ τῆς λήψεως τῆς ὡροσκοπούσης μοίρας μέθοδον καὶ αὐτὴν ὑπ' αὐτοῦ πρὸς τὸ πάντη παχυμερέστατα ἀποδεδόσθαι· διὸ ἐνταῦθα βουληθεὶς ἀκριβέστατα περὶ αὐτῆς ἐκθεῖναι πρῶτον ἐπραγμάτευσατο τὴν κατὰ τρίγωνον μονομοιρίαν ἵνα ταύτῃ χρώμενος οἱονεὶ γνώμονι δι' αὐτῆς ἀκριβῶς καὶ ἀπταίστως τὴν ὡροσκοποῦσαν μοίραν λαμβάνωμεν ὡσανεὶ καὶ ἀπὸ τῶν τοῦ Πτολεμαίου κανόνων εἴχομεν αὐτὴν εἰλημμένην. — Indicantur (f. 24ᵛ ss.) variae methodi ad inveniendum horoscopum, auctorum nomine non addito.

F. C.

F. 41ᵛ. νβ'. Περὶ τῶν ἐν ταῖς καταστάσεσι τῶν ἀέρων συμβαινόντων ἀνέμων, δηλονότι ὑετῶν, βροντῶν, πρηστήρων, αὐχμῶν, σεισμῶν καὶ τῶν λοιπῶν τοιούτων [1].

Κρόνος κυριεύσας τῶν ὁρίων τῆς συζυγίας τῶν φωστήρων ἐν Κριῷ καὶ ὢν ὕπαυγος ποιεῖ ὑετοὺς καὶ συννεφείας πλείστας, περὶ δὲ τοὺς ἀνθρώπους ῥευματικὰς νόσους, δυσπνοίας· ἑσπέριος δὲ ὢν σημαίνει ψυχροτάτας τὰς τῶν ἀνέμων πνοάς· ἑῷος δὲ ἀνατέλλων εὐκρασίαν καὶ εὐαερίαν σημαίνει· στηρίζων δὲ βροντώδης καὶ κεραυνώδης.

1 Post ἡμῖν, μέθοδον δι' ἧς δυνήσομεθα iter. T expunct. 3 καὶ ποίᾳ T. 4 καὶ μέθοδον codd. πολὺ corr. Kroll. 8 αὐτὴν T : ταύτην P. πάντη] An πάνυ? 10 An ἐπραγμάτευσα? 12 λαμβάνομεν codd. ὡσανεὶ καὶ P : ὡσαν ... T. 13 εἴχομεν lac. IV, litt. T. 16 — T(aurinensem) descripsi, L(aurentianum) XXVIII, 13 [= Florent. 7], f. 198 contuli. 20 συνεφείας T : συνεφίας L. 21 δυσπνοίας om. L. 23 εὐκερίαν L (i. e. εὐκαιρίαν); cf. p. 87, 24.

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[1] Haec de tempestatibus exilia praesagia ex longiore opere excerpta esse crediderim forsitan versibus concepto. Astrologus quem epitomator expilavit, non solum de aeris mutationibus agebat sed de terrae motibus, quorum in titulo tantum (σεισμῶν) fit mentio, et de multis aliis eventis, quod frustulum p. 86, 14 servatum (καὶ στρατόπεδον - ἀνδρός) prodit. De auctore coniecturis abstinere praestat, donec eiusdem tractatus alia recensio edatur plenior, ut videtur, quae in cod. Flor. 12, f. 95-98 exstat (Inc. Περὶ τροπῆς ἀέρων ἐκ τῶν Χαλδαϊκῶν καὶ Αἰγυπτιακῶν ἐν ἐπιτομῇ ...). — Attamen cum vv. 42 ss. conferre iuvabit omina Iovis in singulis zodiaci signis quae Zoroastro tribuuntur in *Geoponicis*, I, 12.

a discourse to hand down to us a method by which we would be able to obtain the ascending degree, first instructed us to determine the position of the Sun in which sign and in which degree it is, handing down a method that is very rough and falling far short of precision, so that as a result the ascending degree would also be obtained in an even more erroneous manner, both because the position of the Sun is not determined precisely and further because the method for obtaining the ascending degree itself was also delivered by him in the most entirely crude fashion; therefore, wishing here to set forth the matter concerning it most precisely, he first worked out the single-degree method according to the triangle, so that by using this as a kind of gnomon we might through it accurately and unerringly obtain the ascending degree, just as if we had obtained it from the tables of Ptolemy. Various methods for finding the horoscope are indicated (f. 24v ff.), without the addition of the authors' names. 15F. O.

F. 41. νβ'. On the winds that occur in atmospheric conditions, namely rains, thunders, whirlwinds, droughts, earthquakes, and other such things.

Saturn, having dominion over the boundaries of the conjunction of the luminaries in Aries and being under the rays of the sun, produces very heavy rains and cloudiness, and among men rheumatic diseases and difficulty breathing; but being an evening star it signifies the coldest blasts of winds; rising as a morning star it signifies mild temperature and clear air; but when stationary it signifies thunder and lightning.

1 After ἡμῖν, μέθοδον δι' ἧς δυνήσομεθα iter. T expunct. 3 καὶ ποίᾳ T. 4 καὶ μέθοδον codd. πολύ corr. Kroll. 8 αὐτὴν T : ταύτην P. πάντη] An πάνυ ? 10 An ἐπραγμάτευσα? 12 λαμβάνομεν codd. ὡσανεὶ καὶ P : ὡσαν ... T. 13 εἴχομεν lac. IV, litt. T. 16 Taurinensem) descripsi, L(aurentianum) XXVIII, 13 [= Florent. 7], f. 198 contuli. 20 συνεφείας T : συνεφίας L. 21 δυσπνοίας om. L. 23 εὐκερίαν L (i. e. εὐκαιρίαν); cf. p. 87, 24.

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1 I would suppose that these meager weather prognostications have been excerpted from a longer work, perhaps composed in verse. The astrologer whom the epitomator plundered dealt not only with changes in the atmosphere but also with earthquakes, of which mention is made only in the title (σεισμών), and with many other events, as the small fragment preserved at p. 86, 14 (καὶ στρατόπεδον - ἀνδρός) reveals. It is preferable to refrain from conjectures about the author until another recension of the same treatise is published — one that appears to be fuller — which exists in cod. Flor. 12, f. 95–98 (Inc.: Περὶ τροπῆς ἀέρων ἐκ τῶν Χαλδαϊκῶν καὶ Αἰγυπτιακῶν ἐν ἐπιτομὴ ...). Nevertheless, it will be useful to compare with vv. 42 ff. the omens of Jupiter in the individual signs of the zodiac that are attributed to Zoroaster in the Geoponica, I, 12.

Ἐν Ταύρῳ δὲ ὕπαυγος μὲν ὢν εὐκρασίας ἐπισημαντικός· ἑσπέριος δὲ ξηρασίας ποιεῖ καὶ ἀνομβρίας τῷ καταστήματι· ἑῷος δὲ εὔκρατός ἐστι· στηρίζων δὲ ὀμβρώδης καὶ βροντώδης.

Ἐν δὲ Διδύμοις ὕπαυγος μὲν ὢν ξηρὸς καὶ ἄνικμός ἐστιν· ἑσπέριος δὲ αὐχμώδης καὶ ἄνομβρος· ἑῶος δὲ εὔκρατός τε καὶ ἄνοσος· στηρίζων δὲ νοσώδης.

Ἐν δὲ Καρκίνῳ ὕπαυγος μὲν ἡμεροσκοτίας ποιεῖ καὶ σφοδροὺς ἀνέμους καὶ θυέλλας· ἑσπέριος δὲ ναυαγίας ἐν τῇ θαλάσσῃ· ἑῷος δὲ ἀγαθὸς καὶ εὔκρατος· στηρίζων δὲ νοσώδης.

Ἐν δὲ Λέοντι ὕπαυγος μὲν ῥευματισμοὺς ποιεῖ καὶ ἐξ ὑγρῶν ὀχλήσεις, ἐν τῷ ἀέρι δὲ ξηρασίαν· ἑσπέριος δὲ αὐχμώδης ἐστίν· ἑῷος δὲ εὔκρατος καὶ ὑγείας μεγάλης ποιητικός· στηρίζων δὲ καυσώδης καὶ αὐχμώδης ἐστίν.

Ἐν δὲ Παρθένῳ ὕπαυγος μὲν νόσους ἀνθρώποις ἐνσκήπτει· ἑσπέριος δὲ δυσαερίαν· ἑῷος δὲ ἀναξηραντικὸς γίνεται· στηρίζων δὲ νόσους ποιεῖ.

Ἐν δὲ Ζυγῷ ὕπαυγος μὲν πόνους ὀφθαλμῶν ἐνσκήπτει. ἑσπέριος δὲ ἀνωμαλίαν ἀέρος· ἑῷος δὲ ψυχρῶν καὶ ξηρῶν ἀνέμων ἐστὶ ποιητικός· στηρίζων δὲ τεταρταῖκὰς νόσους ἐμποιεῖ.

Ἐν δὲ Σκορπίῳ ὕπαυγος μὲν ξηρὸν σημαίνει τὸν ἀέρα· ἑσπέριος δὲ ὄμβρον μετὰ ῥαγδαίου ἤχου· ἑῷος δὲ ψῦχος καὶ πάχνην· στηρίζων δὲ ἀνωμαλίας ἀέρος.

Ἐν δὲ Τοξότῃ ὕπαυγος μὲν ὑετοὺς καὶ εὐετηρίαν σημαίνει καὶ συννέφειαν ποιεῖ· (f. 42) ἑσπέριος δὲ ἀβροχίαν καὶ ξηρασίαν· ἑῷος δὲ ψῦχος καὶ παγετούς· στηρίζων δὲ νόσους ἀνθρώποις ἐνσκήπτει.

Ἐν δὲ Αἰγόκερῳ ὕπαυγος μὲν ποιεῖ μελαμβορείους χειμῶνας· ἑσπέριος δὲ παγετούς· ἑῷος δὲ ἀρκτῷα καὶ ψυχρότατα πνεύματα· στηρίζων δὲ ἡμεροσκοτίας.

Ἐν δὲ Ὑδροχόῳ ὕπαυγος μὲν ποιεῖ χειμῶνα σκληρόν· ἑσπέριος δὲ φόβους ἐν θαλάσσῃ καὶ ποταμοῖς· ἑῷος δὲ παγετοὺς καὶ χειμῶνας· στηρίζων δὲ χιονώδης καὶ κρυσταλλώδης ἐστίν.

Ἐν δὲ Ἰχθύσιν ὕπαυγος μὲν χιονώδης ἐστίν· ἑσπέριος δὲ βροχώδης· ἑῷος δὲ εὔκρατος· στηρίζων δὲ ἀνωμαλίαν περὶ τὸν ἀέρα ποιεῖ.

Ζεὺς κυριεύσας τῶν ὁρίων τῆς συζυγίας τῶν φωστήρων ἐν Κριῷ ὕπαυγος μὲν ὢν ποιεῖ ὑετούς· ἑσπέριος δὲ νεφέλας ὡς πλόκους ἐρίων· ἑῷος δὲ καρπῶν εὐφορίαν, εὐδίας· στηρίζων δὲ αὔξησιν καρπῶν καὶ ὑγείαν βοῶν καὶ προβάτων.

Ἐν δὲ Ταύρῳ ὕπαυγος μὲν συμμετρίαν ἀέρος δηλοῖ· ἑσπέριος δὲ ὄμβρους· ἑῷος δὲ καρπῶν εὐφορίαν· στηρίζων δὲ πρὸς τῇ τῶν καρπῶν εὐφορίᾳ καὶ ὑγείαν ἀνθρώπων καὶ ζῴων νομὴν ἀγαθήν.

2 <καὶ βλαβερὸς> τῷ κατ.? cf. ad 86, 6. 4 ὢν omis. T. 5 ἀχμώδης T. 7 ἡμεροσκοπίας L. 20 ψυχρὸς L. 22 καὶ εὐετ. σημ. omis. L. συνεφίαν codd. 24 ἐνσκήπτει omis. L. 29 ποτάμους T. 35 καρπῶν εὐφορίαν omis. L. 36 καὶ ὑγ. - προβάτων omis. L.

In Taurus, when combust, it is indicative of fair weather; when evening, it produces dryness and lack of rain in the atmosphere; when morning, it is temperate; when stationary, it brings rain and thunder.

In Gemini, when combust, it is dry and lacking moisture; when evening, it is parching and rainless; when morning, it is temperate and free from disease; when stationary, it brings disease.

In Cancer, when combust, it produces daytime darkness, violent winds, and storms; when evening, it causes shipwrecks at sea; when morning, it is good and temperate; when stationary, it brings disease.

In Leo, when combust, it produces rheumatic conditions and disturbances from moisture, and dryness in the air; when evening, it is parching; when morning, it is temperate and productive of great health; when stationary, it is burning and parching.

In Virgo, when combust, it inflicts diseases upon people; when evening, it causes bad air; when morning, it becomes drying; when stationary, it produces diseases. In Libra, when combust, it inflicts pain in the eyes; when evening, it causes irregularity in the air; when morning, it is productive of cold and dry winds; when stationary, it brings quartan fevers.

In Scorpio, when combust, it signifies dry air; when evening, it brings rain with violent noise; when morning, it brings cold and frost; when stationary, it causes irregularities in the air.

In Sagittarius, when combust, it signifies rains and good seasons and produces cloudiness; (f. 42) when evening, it brings drought and dryness; when morning, it brings cold and frosts; when stationary, it inflicts diseases upon people.

In Capricorn, when under the beams it produces dark northern winters; when evening it produces frosts; when morning it produces northern and very cold winds; when stationary it produces days equal in darkness and light.

In Aquarius, when under the beams it produces a harsh winter; when evening it produces dangers at sea and on rivers; when morning it produces frosts and winters; when stationary it is snowy and icy. 30

In Pisces, when under the beams it is snowy; when evening it is rainy; when morning it is temperate; when stationary it produces irregularity in the air.

Jupiter, having dominion over the terms of the conjunction of the luminaries, when in Aries and under the beams produces rains; when evening it produces clouds like tufts of wool; when morning it produces abundance of fruits and fair weather; when stationary it produces growth of fruits and health of cattle and sheep.

In Taurus, when under the beams it indicates a balance of air; when evening it produces showers; when morning it produces abundance of fruits; when stationary, in addition to the abundance of fruits, it also produces health of men and animals and good pasture.

2 <καὶ βλαβερός> τῷ κατ. ? cf. ad 86, 6. 4 ὧν omis. T. 5 ἀχμώδης T. 7 ημε - ροσκοπίας L. 20 ψυχρός L. 22 καὶ εὐετ. σημ. omis. L. συνεφίαν codd.
24 ενσκήπτει omis. L. 29 ποτάμους T. 35 καρπῶν εὐφορίαν omis. L. 36 καὶ υγ. - προβάτων omis. L.

Ἐν δὲ Διδύμοις ὕπαυγος μὲν ὢν εὐκρασίαν δηλοῖ· ἑσπέριος δὲ ὑγείαν ἀνθρώποις· ἑῷος δὲ εὐκρασίαν καὶ ὑγείαν· στηρίζων δὲ οὐκ ἀλυσιτελής, νόσων ἀπαλλαγὴν καὶ ὑγείαν σημαίνει.

Ἐν δὲ Καρκίνῳ ὕπαυγος μὲν εὐδίαν ἐν θαλάσσῃ σημαίνει καὶ αὔξησιν ἰχθύων· ἑσπέριος δὲ εὔκρατός ἐστι περὶ τὸν ἀέρα· ἑῷος δὲ εὔκρατος καὶ ὑγείας ποιητικός· στηρίζων δὲ οὐκ ἀλυσιτελὴς περὶ πᾶν κατάστημα.

Ἐν δὲ Λέοντι ὕπαυγος μὲν ἐτήσια πνεύματα ποιεῖ· ἑσπέριος δὲ εὐκρασίαν παρέχει· ἑῷος δ' ἀνατολικὸς ῥώμην καὶ εὐεξίαν σημαίνει· στηρίζων δὲ νόσων ἀπαλλαγήν.

Ἐν δὲ Παρθένῳ ὕπαυγος μὲν εὐφορίαν σημαίνει· ἑσπέριος δὲ εὐκρασίαν· ἑῷος δὲ ὑγείαν καὶ στηρίζων δὲ ὁμοίως.

Ἐν δὲ Ζυγῷ ὕπαυγος μὲν ὢν εὔκρατός ἐστιν· ἑσπέριος δὲ ὑγιεινὸν ποιεῖ τὸ κατάστημα· ἑῷος δὲ νόσους ἀπελαύνει· στηρίζων δὲ εὐδιεινὸν τὸν ἀέρα καθίστησιν.

Ἐν δὲ Σκορπίῳ ὕπαυγος μὲν ὑετοὺς σημαίνει· ἑσπέριος δὲ εὔκρατός ἐστιν· ἑῷος δὲ εὐδιεινός τε καὶ αὐξητικὸς τῶν ἐν ὕδασιν ἰχθύων· στηρίζων δὲ γαλήνην ἐν θαλάσσῃ ποιεῖ καὶ νόσων ἀπαλλαγήν.

Ἐν δὲ Τοξότῃ ὕπαυγος μὲν ὑετοὺς εὐκράτους σημαίνει· ἑσπέριος δὲ πολλοὺς πέρα τοῦ δέοντος· ἑῷος δὲ εὐδίαν· στηρίζων δ' εὐεξίαν ἀνθρώποις.

Ἐν δὲ Αἰγόκερῳ ὕπαυγος ἔνυγρον τὸν ἀέρα σημαίνει· ἑσπέριος δὲ ὑετοὺς σημαίνει· ἑῷος δὲ γαλήνην ἐν θαλάσσῃ καὶ ποταμοῖς· στηρίζων δὲ ὄμβρους.

Ἐν δὲ Ὑδροχόῳ ὕπαυγος μὲν εὔκρατός ἐστιν· ἑσπέριος δὲ πολύβροχος· ἑῷος δὲ ἄνοσος· στηρίζων δὲ βροχώδης καὶ θαλπηρός.

Ἐν δὲ Ἰχθύσιν ὕπαυγος μὲν αὔξησιν ἰχθύων σημαίνει· ἑσπέριος δὲ εὔκρατός ἐστιν· ἑῷος δὲ γαλήνην ἐν θαλάσσῃ καὶ ποταμοῖς ποιεῖ· στηρίζων δὲ ἄβροχός ἐστιν.

Ἄρης κυριεύσας τῶν ὁρίων τῆς συζυγίας τῶν φωστήρων ἐν Κριῷ ὕπαυγος μὲν ὢν εὐδίας ἐστὶ σημαντικός· ἑσπέριος δὲ ἐναντίος· ἑῷος δὲ ταραχώδης· στηρίζων δὲ βροντώδης καὶ ἀστραπώδης.

Ἐν δὲ Ταύρῳ ὕπαυγος μὲν ὢν νηνεμίαν σημαίνει· ἑσπέριος δὲ εὐδιεινός ἐστιν· ἑῷος δὲ κινητικὸς πνευμάτων· στηρίζων δὲ ἀναξηραντικὸς γίνεται.

Ἐν δὲ Διδύμοις ὕπαυγος μὲν ὢν νόσους ἀνθρώποις ἐνσκήπτει· ἑσπέριος δὲ καυσώδης ἐστὶν· ἑῷος δὲ ταραχὰς ἐμποιεῖ· στηρίζων δὲ θερμαντικὸς καὶ ἀναξηραντικός ἐστιν.

Ἐν δὲ Καρκίνῳ ὕπαυγος μὲν ὢν καύσωνας ποιεῖ· ἑσπέριος δὲ

2-3 οὐκ ἀλυσιτελὴς omis. L.; cf. v. 6. 3 νόσων - σημαίνει in rasura L. 6 στηρίζων δὲ omis. L. περὶ τὸ κατ. T. 13 ὢν omis. T. 18 γάλην L. 19 ἀκράτους T. 33 νηνεμίαν σημαίνει finis hexametri? δὲ omis. L. 36 ὢν omis. T.

In Gemini, when under the beams it indicates a good temperament of air; when evening it produces health for men; when morning it produces good temperament and health; when stationary it is not unprofitable, and signifies relief from diseases and health.

In Cancer, when under the rays of the sun, it signifies fair weather at sea and an abundance of fish; as an evening star it brings temperate air; as a morning star it is temperate and conducive to health; when stationary, it is not without benefit for every state of affairs.

In Leo, when under the rays of the sun, it produces the Etesian winds; as an evening star it provides a temperate climate; as a morning star rising in the east it signifies strength and good condition; when stationary, relief from diseases.

In Virgo, when under the rays of the sun, it signifies fruitfulness; as an evening star, temperate climate; as a morning star, health; and when stationary, likewise.

In Libra, when under the rays of the sun, it is temperate; as an evening star it makes the condition of the air healthy; as a morning star it drives away diseases; when stationary it establishes the air as clear and serene.

In Scorpio, when under the rays of the sun, it signifies rain; as an evening star it is temperate; as a morning star it is fair and conducive to the increase of fish in the waters; when stationary it brings calm at sea and relief from diseases.

In Sagittarius, when under the rays of the sun, it signifies temperate rains; as an evening star, rains in excess of what is needed; as a morning star, fair weather; when stationary, good condition for men.

In Capricorn, when under the rays of the sun, it signifies moist air; as an evening star it signifies rain; as a morning star, calm at sea and on rivers; when stationary, showers.

In Aquarius, when under the rays of the sun, it is temperate; as an evening star it brings much rain; as a morning star it is free from disease; when stationary, rainy and warm.

In Pisces, when under the rays it signifies an increase of fish; in the evening it is temperate; in the morning it brings calm on the sea and rivers; when stationary it is dry.

Mars, having mastery over the terms of the syzygy of the luminaries in Aries, when under the rays is indicative of fair weather; in the evening it is the opposite; in the morning it is turbulent; when stationary it is thunderous and stormy.

In Taurus, when under the rays it signifies calm winds; in the evening it brings fair weather; in the morning it is stirring of winds; when stationary it becomes drying.

In Gemini, when under the rays it brings diseases upon men; in the evening it is scorching; in the morning it produces disturbances; when stationary it is heating and drying.

In Cancer, when under the rays it produces heat waves; in the evening it

2–3 οὐκ ἀλυσιτελής omis. L.; cf. v. 6. 3 νόσων - σημαίνει in rasura L. 6 στηρίζων δὲ omis. L. περὶ τὸ κατ. T. 13 ὧν omis. T. 18 γάλην L. 19 ἀκράτους T. 33 νηνεμίαν σημαίνει finis hexametri? δὲ omis. L. 36 ὧν omis. T.

νόσους ἐνσκήπτει· ἑῷος δὲ ταραχὰς ποιεῖ τῷ καταστήματι· στηρίζων δὲ ἀνώμαλος καὶ καυσώδης καὶ αὐχμηρός ἐστιν.

Ἐν δὲ Λέοντι ὕπαυγος μὲν ὢν νόσους ἐμποιεῖ τῷ <καταστήματι>· ἑσπέριος δὲ καύσωνας· ἑῷος δὲ ταραχὰς ἐνσκήπτει· στηρίζων δὲ νοσώδης ἐστίν.

Ἐν δὲ Παρθένῳ ὕπαυγος μὲν ὢν βλαβερὸς τῷ καταστήματι, νόσους γὰρ ἐμποιεῖ· ἑσπέριος δὲ πνιγώδης ἐστίν· ἑῷος δὲ ταραχὰς ἐμποιεῖ· στηρίζων δὲ ξηρασίαν ἀέρος σημαίνει.

Ἐν δὲ Ζυγῷ ὕπαυγος μὲν ὢν ξηρὸν τὸν ἀέρα καὶ ἄνικμον καθίστησιν· ἑσπέριος δὲ βροχώδης ἐστίν· ἑῷος δὲ ταραχώδης καὶ βροντώδης· στηρίζων δὲ ξηρὸς καὶ ἄνικμος.

Ἐν δὲ Σκορπίῳ ὕπαυγος μὲν ὢν γαλήνην σημαίνει· ἑσπέριος δὲ νηνεμίαν· ἑῷος δὲ κινητικός ἐστι πνευμάτων· στηρίζων δὲ ξηρὸς καὶ ἄνικμος βροντὰς καὶ ἀστραπὰς ποιεῖ καὶ στρατόπεδον κινεῖ καὶ θάνατον μεγάλου ἀνδρὸς <σημαίνει>.

Ἐν δὲ Τοξότῃ ὕπαυγος μὲν ἄνικμός ἐστιν· ἑσπέριος δὲ νοσώδης καὶ μάλιστα λοιμικός· ἑῷος δὲ ταραχώδης· στηρίζων δὲ ἀλυσιτελὴς καὶ βλαβερός.

Ἐν δὲ Αἰγόκερῳ ὕπαυγος μὲν θαλπηρός ἐστιν· ἑσπέριος δὲ εὔκρατος· ἑῷος δὲ βλαβερός· στηρίζων δὲ ἀνώμαλος καὶ ἀλυσιτελής.

Ἐν δὲ Ὑδροχόῳ ὕπαυγος μὲν ὢν ἀβροχίαν σημαίνει· ἑσπέριος δὲ νηνεμίαν· ἑῷος δὲ κινητικός ἐστι πνευμάτων· στηρίζων δὲ βλαβερὸς ἐν θαλάσσῃ.

Ἐν δὲ Ἰχθύσιν ὕπαυγος μὲν ὢν ἰχθύων σπάνιν σημαίνει· ἑσπέριος δὲ ἄνικμός ἐστιν· ἑῷος δὲ ἀστραπώδης καὶ βροντώδης καὶ βροχώδης καὶ φθαρτικός.

Ἀφροδίτη κυριεύσασα τῶν ὁρίων τῆς συζυγίας τῶν φωστήρων ἐν Κριῷ ὕπαυγος μὲν οὖσα νηνεμίαν σημαίνει· ἑσπερία δὲ πνεύματα ποιεῖ· ἑῴα δὲ βροντώδης καὶ ὀμβρώδης ἐστί.

Ἐν δὲ Ταύρῳ ὕπαυγος μὲν βροντώδης ἐστίν· ἑσπερία δὲ εὐδιεινή· ἑῴα δὲ εὔκρατος καὶ ὠφέλιμος τῷ καταστήματι.

Ἐν δὲ Διδύμοις ὕπαυγος μὲν ἀναξηραντική ἐστι· ἑσπερία δὲ πνευματώδης· ἑῴα δὲ εὐδιεινὴ καὶ εὔκρατος.

Ἐν δὲ Καρκίνῳ ὕπαυγος μὲν οὖσα νηνεμίαν δηλοῖ· ἑσπερία δὲ εὔκρατός ἐστι· ἑῴα δὲ εὐδίας σημαντική.

Ἐν δὲ Λέοντι ὕπαυγος μὲν οὖσα καυσώδης ἐστίν· ἑσπερία δὲ νόσους κτήνεσιν ἐμποιεῖ· ἑῴα δὲ εὔκρατός ἐστιν.

Ἐν δὲ Παρθένῳ ὕπαυγος μὲν οὖσα ξηραντική ἐστιν· ἑσπερία δὲ εὔκρατος· ἑῴα δὲ ὑγραντική.

3 ὢν omis. T. τῷ ..... (verbum evanid.) T : τῷ καταστήματι omis. L : restit. cf. vv. 1 et 6. 14-15 βροντὰς - ἀνδρός omis. L. 15 σημαίνει suppl. 20 In marg. alio atramento εἶδον ψευδές T. 21 ὢν omis. T. 25 καὶ βροχώδης καὶ φθαρτικός omis. L. 27 ἐν Κριῷ superscr. L.

brings diseases; in the morning it produces disturbances in the atmosphere; when stationary it is irregular and scorching and parched.

In Leo, when under the rays it brings diseases upon the <atmosphere>; in the evening it brings heat waves; in the morning it inflicts disturbances; when stationary it is disease-producing.

In Virgo, when under the rays it is harmful to the atmosphere, for it brings diseases; in the evening it is suffocating; in the morning it produces disturbances; when stationary it signifies dryness of the air.

In Libra, when under the sun's rays, it makes the air dry and without moisture; as an evening star it is rainy; as a morning star it is turbulent and thundery; when stationary, dry and without moisture.

In Scorpio, when under the sun's rays, it signifies calm; as an evening star it signifies stillness of wind; as a morning star it is stirring of winds; when stationary, dry and without moisture, it produces thunder and lightning, and stirs up an army, and signifies the death of a great man.

In Sagittarius, when under the sun's rays, it is without moisture; as an evening star it is sickly and especially pestilential; as a morning star it is turbulent; when stationary, unprofitable and harmful.

In Capricorn, when under the sun's rays, it is warm; as an evening star it is temperate; as a morning star it is harmful; when stationary, irregular and unprofitable.

In Aquarius, when under the sun's rays, it signifies drought; as an evening star it signifies stillness of wind; as a morning star it is stirring of winds; when stationary, harmful at sea.

In Pisces, when under the sun's rays, it signifies a scarcity of fish; as an evening star it is without moisture; as a morning star it is full of lightning and thunder and rain and destructive.

Venus, having dominion over the boundaries of the conjunction of the luminaries in Aries, when under the sun's rays signifies stillness of wind; as an evening star it produces winds; as a morning star it is thundery and rainy.

In Taurus, when under the sun's rays, it is thundery; as an evening star it is fair-weathered; as a morning star it is temperate and beneficial to the atmosphere.

In Gemini, when under the sun's rays, it is drying; as an evening star it is windy; as a morning star it is fair-weathered and temperate.

In Cancer, when under the rays of the sun, it indicates calm weather; in the evening it is temperate; and in the morning it is a sign of fair weather.

In Leo, when under the rays of the sun, it is scorching hot; in the evening it brings disease to cattle; and in the morning it is temperate.

In Virgo, when under the rays of the sun, it is drying; in the evening it is temperate; and in the morning it is moistening.

3 ὧν omis. T. τῷ ..... (verbum evanid.) T: τῷ καταστήματι omis. L: restit. cf. vv. 1 et 6. 14-15 βροντάς- ανδρός omis. L. 15 σημαίνει suppl. 20 In marg. alio atramento εἶδον ψευδές T. 21 ὧν omis. T. 25 καὶ βραχώδης καὶ φθαρτικός omis. L. 27 ἐν Κριῷ superscr. L.

Ἐν δὲ Ζυγῷ ὕπαυγος μὲν οὖσα ἔνικμός ἐστιν· ἑσπερία δὲ εὔκρατος· ἑῴα δὲ ζωογόνος καὶ ὑγραντική.

Ἐν δὲ Σκορπίῳ ὕπαυγος μὲν ἄβροχός ἐστιν· ἑσπερία δὲ εὔβροχος· ἑῴα δὲ πολύομβρος.

Ἐν δὲ Τοξότῃ ὕπαυγος μὲν βροχώδης ἐστίν· ἑσπερία δὲ ἀνεμώδης καὶ κρυώδης· ἑῴα δὲ εὔκρατος.

Ἐν δὲ Αἰγόκερῳ ὕπαυγος μὲν παχνώδης ἐστίν· ἑσπερία δὲ εὔκρατος· ἑῴα δὲ ὑετώδης.

Ἐν δὲ Ὑδροχόῳ ὕπαυγος μὲν νιφετώδης ἐστίν· ἑσπερία δὲ παγετώδης καὶ ἀνεμώδης· ἑῴα δὲ βροχώδης καὶ ὁμιχλώδης.

Ἐν δὲ Ἰχθύσιν ὕπαυγος μὲν παγετώδης καὶ ψυχρώδης ἐστίν· ἑσπερία δὲ ὑδατώδης καὶ ἀνεμώδης· ἑῴα δὲ εὔκρατος καὶ ζωογόνος καὶ βλαστική.

Ἑρμῆς κυριεύσας τῶν ὁρίων τῆς συζυγίας τῶν φωστήρων ἐν μὲν Κριῷ ὕπαυγος ὢν χάλαζαν ποιεῖ· ἑσπέριος δὲ ἧττον εὔκρατος· ἑῷος δὲ καθαρὸν τὸν ἀέρα ποιεῖ.

Ἐν δὲ Ταύρῳ ὕπαυγος μὲν κατακλυστικὸς καὶ πολύομβρός ἐστιν· ἑσπέριος δὲ εὔκρατος· ἑῷος δὲ καθαρὸν τὸν ἀέρα ποιεῖ.

Ἐν δὲ Διδύμοις ὕπαυγος μὲν διὰ γῆς καὶ θαλάσσης ἀνέμους ἐγείρει· ἑσπέριος δὲ ἀναξηραντικός ἐστιν· ἑῷος δὲ εὔκρατος.

Ἐν δὲ Καρκίνῳ ὕπαυγος μὲν τὴν θάλασσαν ταράττει· ἑσπέριος δὲ γαλήνην σημαίνει· ἑῷος δὲ εὔκρατός ἐστι καὶ ὑγείας σημαντικός.

Ἐν δὲ Λέοντι ὕπαυγος μὲν ἀπὸ λιβὸς ἄνεμον σημαίνει· ἑσπέριος δὲ πνιγώδης ἐστιν· ἑῷος δὲ εὐάερος.

Ἐν δὲ Παρθένῳ ὕπαυγος μὲν λαίλαπας ἰσχυρὰς ἔσεσθαι ἐν τῇ θαλάσσῃ σημαίνει· ἑσπέριος δὲ ξηραντικός ἐστιν· ἑῷος δὲ κάθυγρος μετὰ εὐκρασίας.

Ἐν δὲ Ζυγῷ ὕπαυγος μὲν ἀγόνων ἀνέμων ἐστι σημαντικός· ἑσπέριος δὲ κατά τι εὔκρατος· ἑῷος δὲ κάθυγρος καὶ ὠφέλιμος.

Ἐν δὲ Σκορπίῳ ὕπαυγος μὲν χαλαζώδης ἐστίν· ἑσπέριος δὲ ἄβροχος· ἑῷος δὲ ὑετώδης.

Ἐν δὲ Ταύρῳ ὕπαυγος μὲν πολύβροχός ἐστιν· ἑσπέριος δὲ ἄνικμος· ἑῷος δὲ εὔκρατος καὶ ὑγιεινός.

Ἐν δὲ Αἰγόκερῳ ὕπαυγος μὲν χιονώδης ἐστίν· ἑσπέριος δὲ παγετώδης· ἑῷος δὲ βροχώδης.

Ἐν δὲ Ὑδροχόῳ ὕπαυγος μὲν χιονώδης ἐστίν· ἑσπέριος δὲ κρυσταλλώδης καὶ ταρταρώδης· ἑῷος δὲ ὑδατώδης.

Ἐν δὲ Ἰχθύσιν ὕπαυγος μὲν χαλαζώδης καὶ κατακλυστικός ἐστιν· ἑσπέριος δὲ εὔκρατος· ἑῷος δὲ γαληνότατος. F. C.

1 ἔνικμος et ἑσπερία δὲ in rasura L. 4 δὲ in rasura L. 13 καὶ ante βλαστ. omis. T. 24 εὔκερος L, cf. p. 83, 23. 30 et 32 ἑσπέριος δὲ evanid. in T. 36 κρυσταλώδης T.

In Libra, when under the rays of the sun, it is moist; in the evening it is temperate; and in the morning it is life-giving and moistening.

In Scorpio, when under the rays of the sun, it is rainless; in the evening it brings good rain; and in the morning it brings much rain.

In Sagittarius, when under the rays of the sun, it is rainy; in the evening it is windy and cold; and in the morning it is temperate.

In Capricorn, when under the rays of the sun, it is frosty; in the evening it is temperate; and in the morning it is rainy.

In Aquarius, when under the rays of the sun, it is snowy; in the evening it is freezing and windy; and in the morning it is rainy and misty.

In Pisces, the morning rising is frosty and cold; the evening setting is rainy and windy; the morning setting is temperate, life-giving, and productive.

Mercury, ruling the terms of the conjunction of the luminaries, when in Aries as a morning rising produces hail; as an evening star it is less temperate; as a morning star it makes the air clear.

In Taurus, when under the rays of the sun it is inundating and brings much rain; when an evening star it is temperate; when a morning star it makes the air clear.

In Gemini, when under the rays of the sun it stirs up winds over land and sea; when an evening star it is drying; when a morning star it is temperate.

In Cancer, when under the rays of the sun it disturbs the sea; when an evening star it signifies calm; when a morning star it is temperate and indicative of health.

In Leo, when under the rays of the sun it signifies a wind from the southwest; when an evening star it is stifling; when a morning star it brings fair air.

In Virgo, when under the rays of the sun it signifies that violent storms will occur at sea; when an evening star it is drying; when a morning star it is wet with mildness.

In Libra, when under the rays of the sun it is indicative of barren winds; when an evening star it is in some measure temperate; when a morning star it is wet and beneficial.

In Scorpio, when under the rays of the sun it is hail-bearing; when an evening star it is rainless; when a morning star it is rainy.

In Taurus, when under the rays of the sun it is very rainy; when an evening star it is dry; when a morning star it is temperate and healthful.

In Capricorn, when under the rays of the sun it is snowy; when an evening star it is frosty ; when a morning star it is rainy.

In Aquarius, when under the rays of the sun it is snowy; when an evening star it is icy and tartareous; when a morning star it is watery.

In Pisces, when under the rays of the sun it is hail-bringing and flood-causing; when an evening star it is temperate; when a morning star it is most calm. F. G.

1 ἔnikmos εἰ esperia δὲ in rasura L. 4 δὲ in rasura L. 13 and ante blast. omis. T.n24 free L, cf. p. 83, 23. 30 et 32 hesperios δὲ evanid. in T. 36 crystalline T.

F. 62. Περὶ τοῦ ποῦ ἐστι τὸ κλαπέν[1].

Βλέπε τὸν κύριον τοῦ ὡροσκόπου καὶ τὸν κύριον τῆς Σελήνης καὶ τὸν κύριον τοῦ δευτέρου τόπου καὶ τὸν διέποντα καὶ εἰ εὑρέθη ὁ κύριος τοῦ δευτέρου τόπου ἐν τῷ ὡροσκόπῳ ἢ εἰς ἓν τῶν κέντρων ἀπὸ τοῦ ὡροσκόπου ἤτοι εἰς τὸν τέταρτον τόπον ἀπὸ τοῦ τόπου ἔνθα ἐστὶν ὁ κύριος τοῦ ὡροσκόπου ἢ ὁ διέπων [ἢ ὁ κύριος τοῦ ὡροσκόπου] ἢ ὁ κύριος τῆς Σελήνης ἢ ὁ κύριος τοῦ τετάρτου ἢ εἰς τὸν τέταρτον τόπον ἢ εἰς ἓν τῶν κέντρων ἀπὸ τοῦ ὡροσκόπου, γίνωσκε ὅτι τὸ κλαπὲν εἰς τὸν οἰκόν ἐστιν ἀφ' οὗ ἐκλάπη· εἶτα ὅρα τὸν τέταρτον τόπον, καὶ εἰ μέν ἐστι τὸ ἐν αὐτῷ ζῴδιον ὑδατῶδες, τὸ κλαπὲν πρᾶγμα πλησίον ἐστὶν ὕδατος οἷον κιστέρνης, φρέατος, μιλιαροστασίου καὶ τῶν ὁμοίων· εἰ δὲ πυρῶδες, ἔστιν πλησίον ἑστίας, φούρνου, μαγειρείου, καὶ τῶν τοιούτων· εἰ δὲ ἀερῶδες, εἰ μὲν Δίδυμοί εἰσιν, εἰς σενδούκιόν ἐστι τὸ κλαπὲν ἢ εἰς τοιχοαρμάριον ἢ εἰς † σκεβροαβάκ(ιον)· εἰ δὲ Ζυγός, εἰς ἀνώγεων ἢ τόπον ὑψηλὸν καὶ ἔμφωτον· εἰ δὲ πυρῶδες, εἰ μὲν Κριὸς ἢ Αἰγόκερως, εἰς τόπον προβάτων ἢ αἰγῶν· εἰ δὲ Τοξότης, εἰς τόπον ἁρμάτων καὶ πολεμικῶν ἔργων καὶ ἵππων· εἰ δὲ Λέων, εἰς τόπον φαλκωνίων, ἱεράκων, λαγωδίων, πάρδων καὶ τῶν ὁμοίων· εἰ δὲ Σκορπίος, εἰς τόπον βοῶν ἢ εἰς χωράφιον καὶ εἰργασμένην γῆν· εἰ δὲ Παρθένος, εἰς τόπον σίτων καὶ κριθῆς καὶ τῶν τοιούτων.

Εἰ νέος ὁ κλέπτης ἢ μέσος ἢ γέρων.

Βλέπε τὸ τεκμήριον τῶν προειρημένων τόπων ἤτοι τοῦ κυρίου τοῦ β' τόπου <καὶ> τοῦ μεσουρανήματος καὶ τὴν Σελήνην εἰς ποῖον δεκανὸν εὑρίσκεται τοῦ ζῳδίου, ἄρα εἰς τὸν πρῶτον δεκανόν ἐστιν, ἢ εἰς τὸν δεύτερον, ἢ εἰς τὸν τρίτον, καὶ εἰ ἔστιν ἀνατολικὸς ἢ δυτικὸς ἢ οὐ δυτικός. καὶ εἰ μὲν εὑρέθη εἰς τὸν πρῶτον δεκανὸν τοῦ ζῳδίου καὶ ἔχει ἀνατολικὴν φάσιν, ἔσται νέος, εἰ δὲ εἰς τὸν δεύτερον δεκανόν, οὐκ ἔχει δὲ φάσιν οὔτε ἀνατολικὴν οὔτε δυτικήν, ἔσται μέσος, εἰ δὲ εἰς τὸν ἔσχατον δεκανὸν ἥ ἐστι δυτικός, ἔσται γέρων.

T(aurinensem) descripsi, P(arisinum) 2506, f. 52ᵛ et V(enetum) 7 [Marc. 334] f. 193 contuli. 5 τὸν omis. P : ἢ εἰς δ' τόπον V. 9 ἐκλάπει V. 10 ἐστι obscur. in T. 11 κηστέρνης P: κινστέρνης V: evan. in T. μελιαροστασίου P: μελιοροστασ' V: omis. T. 12 πυρῶδες εἰ μὲν ♔ P. μαγειρίου V. 13 συνδούκιον P : σινδούκιον T: σενδουκ' V. 14 σκεβροαβακ(ίον) T, V: σκεβροαβαξ' P. An σκευοαβάκιον? ἀνώγεων V: ἀνωγ' T. 15 ἔμφωτον] Cave ἐμφυτον conicias. 16 ἁρμάτων iter. P. 17 τόπων P. 18 λαγωνικῶν (γ e corr.) T: λακωνικῶν P, V: correxi. 19 ἐργασμένην codd. 21 — P, f. 53ᵛ; V, f. 300. 21 ὁ κλέπτης omis. P, V. 23 καὶ addidi. 24 ἐστὶν ἢ omis. P, V. 25 οὐ δυτικός. An οὐδέτερος? 26 εὑρεθῆ T. ἔχη T. 29 ἔσχατον P.

[1] Haec de furtis et furibus capitula auctoris cuiusdam Byzantini non tam propter doctrinam quam propter sermonem edidimus. Glossarum enim studiosis uberem novorum vel rariorum vocabulorum praebebunt messem.

F. 62. On where the stolen item is

Look at the lord of the ascendant and the lord of the Moon and the lord of the second house and the ruler, and if the lord of the second house is found in the ascendant or in one of the angles from the ascendant, that is, in the fourth house from the place where the 5 lord of the ascendant or the ruler [or the lord of the ascendant] or the lord of the Moon or the lord of the fourth is, or in the fourth house or in one of the angles from the ascendant, know that the stolen item is in the house from which it was stolen; then look at the fourth house, and if the sign in it is a watery sign, the stolen thing is near 10 water, such as a cistern, a well, a mill-station, and the like; if it is a fiery sign, it is near a hearth, an oven, a kitchen, and such things; if it is an airy sign, if it is Gemini, the stolen item is in a chest or in a wall-cabinet or in a + display-shelf; if it is Libra, in an upper floor or a high and well-lit place; if it is fiery, if it is Aries or Capri- 15 corn, in a place of sheep or goats; if it is Sagittarius, in a place of chariots and weapons of war and horses; if it is Leo, in a place of falcons, hawks, hares, leopards, and the like; if it is Scorpio, in a place of oxen or in a field and tilled land; ifit is Virgo, in a place of wheat and barley and such things. 20

Whether the thief is young, middle-aged, or old.

Look at the indicator of the aforementioned places, that is, the lord of the 2nd house and the midheaven, and in which decan of the sign the Moon is found — whether it is in the first decan, or the second, or the third, and whether it is eastern or western or neither. And if it is found in the first decan of the Sign and has an eastern phase, the thief will be young; if in the second decan and it has neither an eastern nor a western phase, the thief will be middle-aged; if in the last decan or it is western, the thief will be old.

T(aurinensem) descripsi, P(arisinum) 2506, f. 52 et V(enetum) 7 [Marc. 334] f. 193ncontuli. 5 he omitted. P : ἢ εἰς δ' τοπον V. 9 he steals V. 10 ἐστι obscur. in T. n11 cistern P: cistern V: evan.in T. melirostasiou P: melirostas' V :nomis. T. 12 pyrous εἰ ὅν τῇ P. of the cook V. of the cook V. 13 syndukion P : sindou-ṇkion T: senduk' V. 14 skevroavak(ion) T, V: skevroavax P. An skevoavakion nR.nȧnogeon C: ἔνογ' T. 15 ἔμφοτον] Cave ἔμphyton conicias. 16 iter chariots. P.n17 places P. 18 laconic (c e corr.) T: laconic P, V : correxi. 19 working ncodd. 21 - P, f. 53' ; V, f. 300. 21 the thief omnis. P, V. 23 and addidi. 24 ἐσὶνf omis. P, V. 25 not western. An oedeteros 26 found T. had T. 29 ἔschaton R.

These chapters on thefts and thieves, by a certain Byzantine author, we have published not so much for their doctrine as for their language. For those who study glossaries, they will provide a rich harvest of new or rare vocabulary.

Περὶ τοῦ εἴδους τοῦ κλέπτου.

Εἰ ὁ Κρόνος εὑρέθη τεκμήριον ὢν τοῦ κλέπτου, ἔστι δὲ καὶ εἰς τὸν αὐτοῦ οἶκον, ἔσται μελάγχρους ἢ μαῦρος, μικρόφθαλμος, κάτω βλέπων ὅταν ὁδοιπορῇ, δειλός, βαθύς, ἀργός, σκυθρωπός. εἰ δὲ ὁ Ζεύς ἐστι τὸ τεκμήριον, ἐστὶ δὲ καὶ εἰς τὸν αὐτοῦ οἶκον, ἔσται μαργαριταρόχροος ἢ σιτόχροος, εὐόφθαλμος, καλόφρυς, καλόσαρκος, εὐπώγων· εἰ δὲ ὁ Ἄρης ἐστίν, ἔστὶ δὲ καὶ εἰς τὸν αὐτοῦ οἶκον, ἔσται πυρρός, ξανθός, γλαυκόφθαλμος ἢ ἱερακόφθαλμος, καλόσαρκος, ἀπότολμος· εἰ δὲ ἡ Ἀφροδίτη εὑρέθη ὡς εἴπομεν, ἔσται μαργαριταρόχροος, εὐόφθαλμος, λαγνόφρυς, καλόσαρκος, παχύκνημος, μεγαλοπρόσωπος, καλόθριξ· εἰ δὲ ὁ Ἑρμῆς εὑρέθη ὡς εἴπομεν, ἔσται μελάγχρους, ὑποκίτρινος, σύντομος, εὐθύγλωσσος, καλόθριξ· εἰ δὲ εὑρίσκεται εἷς τῶν ἀστέρων εἰς τὸν ἑτέρου οἶκον, σύγκρινε τὴν δύναμιν ἀμφοτέρων καὶ οὕτως ἀποφαίνου.

Περὶ τοῦ εἰ πλησίον ἐστὶν ἢ πόρρω τῆς συγγενείας.

Βλέπε τοὺς δύο φωστῆρας καὶ εἰ μὲν βλέπουσιν ἀλλήλους ἀπὸ σχήματος τριγώνου ἢ ἑξαγώνου, βλέπουσι δὲ καὶ τὸν ὡροσκόπον, δηλοῖ ὅτι ὁ κλέπτης ἴδιός ἐστιν· εἰ δὲ ἀλλήλους μὲν βλέπουσι, τὸν ὡροσκόπον δὲ οὐδαμῶς, δηλοῖ ὅτι γνώριμός ἐστι καὶ εἰσέρχεται εἰς τὸν οἶκον, οὐκ ἔστι δὲ ἴδιος· εἰ δὲ οὐ βλέπουσιν ἀλλήλους οἱ δύο φωστῆρες οὐδὲ τὸν ὡροσκόπον, ξένος ἐστὶν· εἰ δὲ βλέπει ὁ εἷς αὐτῶν τὸν ὡροσκόπον μόνον, τὸν δὲ ἕτερον οὐ βλέπει, ἀπὸ τοῦ οἴκου ἐστιν· εἰ δὲ ἀπὸ τούτων οὐδὲν νοεῖς ἔνθα ἐστίν, ἔσθ᾽ ὅτε δὲ βλέπε τὸν ὄντα εἰς τὸν δεύτερον τόπον, καὶ εἴ ἐστι κακοποιὸς ἐκεῖνος, ἐστὶ τὸ τεκμήριον τοῦ κλέπτου· [ἢ βλέπει κακοποιὸς οἷον] ἐὰν οὐ λάχωσιν οὕτως οἱ ἀστέρες, βλέπε τὸν κύριον τοῦ ζ′ τόπου καὶ τὸν ἀστέρα ᾧ συνάπτει ἡ Σελήνη, καὶ εἰ ἔχει τις ἐξ αὐτῶν λόγον πρὸς τὸν ὡροσκόπον, οἷόν τις ἐστὶν ὁ ὁριοκράτωρ ἢ ὑψοκράτωρ ἢ οἰκοδεσπότης αὐτοῦ, δηλοῖ συγγενῆ εἶναι τὸν κλέπτην.

Τίνι ἐδόθη τὸ κλαπέν.

Εἰ εὕρῃς τινὰ ἀστέρα ἀναμεταξὺ τοῦ ὡροσκόπου καὶ τοῦ τετάρτου τόπου ἢ ἀναμεταξὺ τοῦ τεκμηρίου τοῦ κλέπτου μέχρι ο′ μοιρῶν, ἐκεῖνον λέγε εἶναι τὸν κλέπτην <ἢ> ἀποδέκτην.

Paris., f. 53ᵛ; Venet., f. 205. 1 τοῦ κλέπτου omis. P. 2 εὑρεθῇ V. ὢν V : ὂν P, T. 2-3 τὸν αὐτὸν P, V : τὸν αὐτοῦ T : corr. 4 δεινὸς V. βαθὺς] An βραδὺς? Saturnus enim lentus est. 5 τὸ omis T, V. αὐτοῦ codd., ac sic deinceps. 6 ὁ ante Ἄρης omis. T. 7 πυρὸς P, T : π. ρὸς (*sic*) V. 9 μαργαριτόχροος T, sed cf. v. 5. 10 λυγνόφρυς codd. : corr. 11 μεγαλόχρους T. 14 — P, f. 53; V, f. 205ᵛ. τῆς συγγενείας omis. V ut vid. 16 καὶ - δηλοῖ evan. in T. 18 δηλοῖ evan. in T. 19 οὐ βλέπουσι iteratum exp. T. 20 ὁ εἷς evanid. T. αὐτῶν T, V : αὐτὸν P. 21-22 *Si ex his non intelligis ubi sit (fur), interdum spectare iuvat planetam in secundo loco...* 24 ἢ - οἷον seclusi, videntur ἢ βλέπει κακοποιόν post ἐκεῖνος transferenda esse. 24 εἰ οὐ λάχουσιν P, V. 26 ὁ omis. P. 28 ss. Capit. Τίνι - κλαπέν omis. T. — P, f. 53; V, f. 300ᵛ. 30 ἐκεῖνο V. 31 ἢ inserui.

On the appearance of the thief.

If Saturn is found to be the significator of the thief, and is also in its own house, the thief will be dark-skinned or black, small-eyed, looking downward when walking, cowardly, deep, sluggish, gloomy. But if Jupiter is the significator, and is also in its own house, the thief will be pearl-complexioned or wheat-complexioned, with fine eyes, handsome feet, handsome flesh, with a good beard. If Mars is the significator, and is also in its own house, the thief will be ruddy, fair-haired, gray-eyed or hawk-eyed, well-fleshed, bold. If Venus is found as we said, the thief will be pearl-complexioned, with fine eyes, with arched eyebrows, well-fleshed, thick-legged, broad-faced, with beautiful hair. If Mercury is found as we said, the thief will be dark-skinned, somewhat sallow, compact, straight-tongued, with beautiful hair. If one of the stars is found in the house of another, compare the power of both and thus render your judgment.

On whether the thief is near or far from the household. Observe the two luminaries, and if they aspect each other from a trine or sextile configuration, and also aspect the ascendant, this indicates that the thief is someone of the household. If they aspect each other but do not aspect the ascendant at all, it indicates that the thief is an acquaintance who enters the house but is not of the household. If the two luminaries do not aspect each other nor the ascendant, the thief is a stranger. If one of them aspects the ascendant alone but does not aspect the other, the thief is from the neighborhood. If from these indicators you cannot determine where the thief is, look then at the planet in the second place, and if that planet is a malefic, it is the significator of the thief. [Or a malefic aspects it.] If the stars are not so disposed, look at the lord of the seventh place and the star to which the Moon is applying, and if any of them has a relationship to the ascendant — such as being its almuten, exaltation ruler, or domicile lord — this indicates that the thief is a relative.

To whom the stolen item was given.

If you find a star between the ascendant and the fourth house, or between the indicator of the thief up to 70 degrees, declare that one to be the thief and the receiver.

Paris., f. 53' ; Venet.,f. 205. 1 of the thief omis. P.ὧν V 2 found T.V 2-3 τὸν αὐτὸν P, V : τὸν αὐτὸν T: corr. 4 severe V. deep] An bradys Saturnaὐτοῦ codd., ac sic for the nut is tough. 5 τὸ omits T, V. nomis. deinceps. 6 d. ante Arisn9 pearl-colored T, T. 7 fire P, T: π. ρός (sic) V.nφρυς codd.: corr. sed cf. v. 5. 10 meek-n14 P, f. 53? V, f. 205. 11 megalochrous T. nomis. V as seen. 16 και - of the kinsman18, i.e. evan. in T. 19 they δηλοῖ evan. in T.naratum exp. T. 20 ό εἶς do not see ite- vanished. T. αὐτῶν T, V: αὐτὸν P. 21-22 If from these you do not understand where the sil (fur), sometimes it helps to look at the planet in the second place...nsecluded, it seems 24 A - οἶονn24 that ἢ ἢ ἀ ὀ εἰ οὐ lachusin R. V. 26 6 omitted. R. 28 ff. Capit. Tini - stolen omis. T. - R, . 53? V, f. 300% 30 ἐκεῖνο V. 31 or inserui,

F. 62ᵛ. Εἰ ἄρρην ὁ κλέπτης ἢ γυνή.

Βλέπε τὸ τοῦ κλέπτου τεκμήριον καὶ τὸν ἀστέρα ᾧ συνάπτει ἡ Σελήνη καὶ τὸν κύριον τοῦ ζ' τόπου καὶ εἰ εἰσιν ἀρσενικοὶ ἢ ** εἰ μὲν εἰς τὸν ὡροσκόπον εὑρέθη ἀστὴρ μὴ ὢν κύριος τοῦ ὡροσκόπου, ἐκεῖνός ἐστιν ὁ κλέπτης· εἰ δὲ μή, βλέπε τὸν ζ' τόπον καὶ ὃν εὕρῃς ἐκεῖσε, κἄν τε κύριός ἐστι τοῦ αὐτοῦ τόπου κἄν τε μή, ἐκεῖνός ἐστιν· εἰ δὲ μή, βλέπε τὸν ὄντα εἰς τὸν ιβ' τόπον, εἰ δ' οὐδὲ ἐκεῖ ἐστί τις, βλέπε τὸν θ'· εἰ δ' οὐδ' ἐκεῖ ἐστί τις, βλέπε τὸν κύριον τοῦ ζ' τόπου καὶ εἰ μέν ἐστιν εἰς ζῴδιον ἢ εἰς τεταρτημόριον ἀρσενικὸν ἢ ἐὰν ᾖ ἀνατολικῆς φάσεως, τὸ τεκμήριον τοῦ κλέπτου ἄρρεν ἔσται, εἰ δὲ τὸ ἀνάπαλιν, θηλυκόν.

Περὶ τοῦ ποίῳ τρόπῳ ὁ κλέπτης εἰσῆλθεν.

Βλέπε τοὺς ἑπτὰ ἀστέρας καὶ τὸν κύριον τοῦ δευτέρου τόπου καὶ τοῦ μεσουρανήματος καὶ τὴν Σελήνην καὶ εἰ μὲν ὁ Κρόνος ὁρᾷ τὸν κύριον τοῦ δευτέρου τόπου ἢ τοῦ μεσουρανήματος ἢ τὴν Σελήνην, ὁ κλέπτης εἰσῆλθε διὰ μηχανῆς τινος λάθρα ἢ κατὰ τὸν νυκτερινὸν καιρὸν ἢ ἐξηλώσας τὴν θύραν· εἰ δὲ ὁ Ἄρης, φανερῶς καὶ ἀναισχύντως ἢ συντρίψας τὴν θύραν ἢ ὀρύξας τὸν τοῖχον ἢ ἀνῆλθεν ἀναρριχώμενος ἢ διὰ σκαλωσίας· εἰ δὲ ὁ Ζεύς, ὁ κλέπτης οὐκ ἦν κλέπτης οὐδὲ ἔκλεψεν ἐνεργῶς ἀλλὰ μετριάζων· εἰ δὲ ἡ Ἀφροδίτη, ὁμοίως τὰ αὐτὰ δηλοῖ· καὶ εἰ ὁ Ἥλιος ἢ ἀπὸ τριγώνου ἢ ἑξαγώνου βλέπει τῶν προειρημένων τόπων τοὺς κυρίους καὶ τὴν Σελήνην *** εἰ δὲ ἀπὸ τετραγώνου ἢ διαμέτρου ἢ συνόδου, εὐγενῆ δηλοῖ τὸν κλέπτην εἶναι καὶ ἐνεργῶς κλέψαι. εἰ δὲ ὁ Ἑρμῆς βλέπει τοὺς προειρημένους, συνάπτει δὲ καὶ τῷ Ἄρει καὶ τῷ Κρόνῳ ἢ βλέπει αὐτούς, δηλοῖ ὅτι εἰσῆλθε διὰ δόλου καὶ μηχανῆς· πλὴν εἰ μὲν ὁ κύριος τοῦ β' τόπου κακοῦται παρὰ τῶν κακοποιῶν ἤ ἐστι κεκαυμένος, ἀπολεῖται τὸ κλαπὲν παντελῶς· εἰ δὲ βλέπει τοὺς κακοποιοὺς ἀπὸ τριγώνου ἢ ἑξαγώνου, μέρος μὲν ἀπολεῖται, μέρος δὲ οὔ· εἰ δὲ οἱ ἀγαθοποιοὶ βλέπουσιν αὐτόν, ἅπαν εὑρεθήσεται τὸ κλαπέν. F. C.

1 Εἰ ἀρρὲν ἐστίν (cet. omis.) P,V. 2 τοῦ omis. P. 3 lacunam sign. Kroll. 5 βλέπει P: βλέπ' V. β' τόπον T. 7 οὐδ ἐκεῖ T, V. 8 βλέπε τὸν θ' - τις omis. T. 8-9 Post τόπου lacun. circ. 33 litt. in P; in apographo suo, Paris. 2424, al. m. supplevit καὶ εἰ μέν ἐστι εἰς, quod V in textu habet: τόπου εἰ εἰς ζῴδιον sine lacuna T. 9 ᾖ T: ἐστι P,V. 10 ἄρρην T. 12 — P, f. 53; V, f. 300. 14 Κρόνος] κύριος codd.; corr. 17 θήραν P. 21 εἰ omis. P, V. ἢ ante ἀπὸ omis. P; ἢ ἀπὸ γ^ω' ἢ ς^ω' V. τὸν προειρημένον τόπον V: τ(ῶν) προειρημέν(ων) τόπ(ων) e corr. T. Post Σελ. lacunam sign. Kroll. 23 ἢ συνόδου T: ἢ cum signo quod pro διάμετρος usurpatur P, V. 25 αὐτούς scripsi: αὐτόν codd. 26 παρὰ T: πρὸς P, V. 27 τὸν κακοποιὸν V. An κεκακωμένος? 28 ἢ ς^ω' V.

F. 62. Whether the thief is male or female.

Look at the significator of the thief and the star to which the Moon applies and the lord of the 7th house, and whether they are masculine or ** if indeed a star is found in the ascendant that is not the lord of the ascendant, that one is the thief; but if not, look at the 7th house and whomever you find there, 5 whether he is lord of that same house or not, that one is the thief; but if not, look at the one in the 12th house; and if there is no one there either, look at the 9th; and if there is no one there either, look at the lord of the 7th house, and if he is in a masculine sign or in a masculine quadrant, or if he is of eastern phase, the significator of the thief will be masculine, but if the 10 opposite, feminine.

Concerning the manner in which the thief entered.

Look at the seven stars and the lord of the second place and of the midheaven and the Moon, and if Saturn acts upon the lord of the second place or of the midheaven or the Moon, the thief entered by some device secretly or during the night or by removing the nails from the door; but if Mars, openly and shamelessly, or by breaking down the door or digging through the wall or he climbed up by scaling or by means of a ladder; but if Jupiter, the thief was not a thief nor did he steal actively but in a moderate manner; but if Venus, similarly it signifies the same things; and if the Sun looks upon the lords of the aforementioned places and the Moon from a trine or sextile *** but if from a square or opposition or conjunction, it signifies that the thief is of noble birth and stole actively. But if Mercury looks upon the aforementioned, and also applies to Mars and Saturn or looks at them, it signifies that he entered by deceit and contrivance; however, if the lord of the 2nd place is afflicted by the malefics or is combust, the stolen goods will be lost entirely; but if it looks at the malefics from a trine or sextile, part will be lost and part will not; but if the benefics look upon it, all the stolen goods will be found. F. O. 30

1 Εἰ ἀρρὲν ἐστίν (cet. omis.) P, V. 2 τοῦ omis. P. 3 lacunam sign. Kroll. 5 βλέπει P : βλέπ' V. β' τόπον T. 7 οὐδ᾽ ἐκεῖ T, V. 8 βλέπε τόν θ' - τις omis. T. 8-9 Post τόπου lacun. circ. 33 litt. in Pi in apographo suo, Paris. 2424, al. m. supplevit καὶ εἰ μέν ἐστι εἰς, quod V in textu habet: τόπου εἰ εἰς ζώδιον sine lacuna T. 9 ᾗ T : ἐστι P, V. 10 ἄρρην T. 12 - P, f. 53; V, f. 300. 14 Κρόνος] κύριος codd.; corr. 17 θήραν P. 21 εἰ omis. P, V. ἢ ante ἀπό omis. P; ἢ ἀπὸ γω ή ςω' ν. τὸν προειρημένον τόπον V: τῶν προειρημένων τόπων ε corr. T. Post Σελ. lacunam sign. Kroll. 23 ἢ συνόδου T : A cum signo quod pro διάμετρος usurpatur P, V. 25 αὐτούς scripsi : αὐτόν codd. 26 παρά T : πρὸς P, V. 27 τὸν κακο- 25 αὐτούς scripsi : αὐτόν codd. 26 παρά T : πρὸς P, V. 27 τὸν κακο- 27 τὸν κακο- ποιόν ν.

Is the lord afflicted? 28 or so.

F. 68. Περὶ καιρῶν ταραχῆς, ἐμπρησμοῦ, σεισμοῦ καὶ καταποντισμοῦ.

Βλέπε τὴν Σελήνην ὅτε ἐστὶν ὕπαυγος καὶ ἐὰν λάχωσιν οἱ δύο φωστῆρες εἰς τὸν δωδέκατον τόπον ἀπὸ τῆς ὥρας τῆς συνόδου εἰς ζῴδιον ὑδατῶδες καὶ βλέπῃ κακοποιὸς ἐν τῷ ὑπογείῳ, κατὰ τὴν ἡμέραν ἐκείνην γενήσεται θόρυβος ἢ σεισμός· ὁμοίως καὶ ἐὰν τύχῃ εἰς ἀπόκλιμα ἀπὸ μεσημβρίας καὶ βλέπῃ κακοποιὸς εἰς ὑπόγειον, δύο τινὲς ἐν ὕδατι πνιγήσονται· καὶ εἰ εὑρέθη ἡ Σελήνη εἰς τὰς αὐγὰς τοῦ Ἡλίου καὶ τετραγωνίζει ἢ διαμετρεῖ κακοποιὸν ἐν τῷ ὑπογείῳ καὶ ἔστιν εἰς ζῴδιον πυρῶδες, γίνεται ἐμπρησμός· ὅτε δέ εἰσιν οἱ δύο φωστῆρες εἰς τὸν δωδέκατον τόπον ἢ εἰς τὸν ἕνατον τόπον, εἰ μὲν λάχοι ἡ σύνοδος εἰς τὸν δωδέκατον τόπον, γενήσεται θόρυβος πρωΐ· εἰ δὲ εἰς τὸν ἕνατον τόπον, τὸ δειλινόν· εἰ δὲ ἐν ἑσπέρᾳ γένοιτο ἡ σύνοδος, ὁ θόρυβος ἐν νυκτὶ γενήσεται· εἰ δὲ ἡ Σελήνη τύχοι ὕπαυγος καὶ ταπεινοῦται κατὰ τὸ νότιον μέρος ἢ ταπεινοῦται ἐν Ζυγῷ ἢ ἐν Σκορπίῳ, καὶ λήγει καὶ ἀφαιρεῖ τοῖς ἀριθμοῖς, τουτέστιν ὅτε περιπατεῖ κατὰ τὸ ἡμερονύκτιον ἔλαττον τοῦ μέσου δρόμου τῶν ὁμαλῶν κινημάτων καὶ λειψιφωτεῖ ἤτοι ὅτε ἐστὶ κατὰ τὸ τέλος τοῦ μηνὸς καὶ ταπεινοῦται κατὰ τὸ νότιον μέρος, ἤτοι ὅτε ἐστὶν ἀναμεταξὺ τοῦ καταβιβάζοντος ἐννενηκοστὴ μοῖρα καὶ βλέπει ταύτην κακῶς διακειμένην καὶ ἀγαθοποιὸς οὐ <συ>σχηματίζει κατὰ τὸν καιρὸν ἐκεῖνον, κατά τινας τόπους γενήσεται θόρυβος ἢ ταραχὴ ἢ ἐμπρησμὸς ἢ σεισμός· ὁμοίως δὲ καὶ ὅτε συνοδεύει δύο κακοποιοῖς ἐν Κριῷ, γενήσεται ἡ βλάβη εἰς ἄρχοντας καὶ ποιμένας· ὁμοίως λοιπὸν ἀποφαίνου κατὰ τὴν τάξιν τῶν ζῳδίων οἷον εἰ μὲν ἐν τῇ Παρθένῳ τύχοι, εἰς ἀνθρώπους καὶ εἰς τὸν σῖτον καὶ καθεξῆς· σημαίνει δὲ ὁ μὲν Κριὸς ἀρχὴν ἀνατολῆς, ὁ δὲ Λέων τὸ μέσον τῆς ἀνατολῆς, ὁ δὲ Τοξότης τοὺς ὑψηλοὺς τόπους, ὁ δὲ Σκορπίος καὶ τὸ αὐτοῦ τρίγωνον ἀρχὴν τοῦ νότου, οἱ Δίδυμοι ἀρχὴν τῆς δύσεως μετὰ τῶν αὐτοῦ τριγωνοκρατόρων, ὁ δὲ Καρκίνος μετὰ τῶν αὐτοῦ τριγωνοκρατόρων ἀρχὴν βορρᾶ. F.C.

1 T(aurinensem) descripsi; P(arisinum) 2506, f. 64 (c. ρπη'); Venetum 7 [Marc. 335], f. 295, contuli. Sermonem barbarum corrigere nolui. 3 ἐὰν T : εἰ P, V. 5 ἐν omis. P, T. 6 εἰ τύχει P, V. εἰς om. V. 7 ἀπὸ omis. P. βλέπει V. 8 εἰ P, V : ἐὰν T. εὑρέθη δὲ P. 11 ἔνατον codd. τόπον omis. V. λάχοι omis. V. 12 τὸν δωδέκατον oblitt. in T : τὸν ιβ' P. γενήσεται corr., cf. v. 14 : γένηται P : γίνεται T, V. 13 τόπον omis. V. 14 γένηται P, V. 15 ἐν omis. V. 16 ἢ ὅτε V. 19 ἢ ὅτε V. 19-20 ἐννενήκοντα μοῖραι codd., corr. Kroll coll. Firmic. Mat. VIII, f. 101ᵛ. 20 σχηματίζει codd. 21 γένηται P, V. ἢ ταραχὴ omis. T. 22-23 ὁμοίως - ποιμένας omis. T. 23 κακοποιοὺς V. 24 τοῦ ζωδίου οἵην T. εἰς τὴν V. 25 τύχοι T : τύχῃ P : τύχ' V. 25-26 Σή(μαινε) δὲ ὅτι ὁ μὲν Κριὸς σημαίνει T. 26 ἀρχὴ P. 28 ἀρχὴ codd. τῆς omis. V. δύσεως omis. T. 28 et 29 τοῦ αὐτοῦ τριγωνοκράτορος T. 29 ἀρχὴ codd. βορᾶ V. — P et V subiungunt : Ἱστέον ὅτι ὁ ὑψούμενος ἀστὴρ κατὰ τὴν ἀρχὴν τοῦ Κριοῦ ἐκεῖνός ἐστιν ὁ κύριος τοῦ χρόνου ἐκείνου, καὶ εἰ μὲν ὁ Ζεὺς ὑψοῦται καὶ ἡ Ἀφροδίτη [Ζεὺς ἢ ἡ Α. ὑψ. V] δηλοῖ εὐθηνίαν, εἰ δὲ ὁ Ἑρμῆς [εἰ Ἑ. δὲ V], μέσον τῶν χρόνων, εἰ δὲ ὁ Κρόνος, ἀστοχίαν καὶ ταραχάς, εἰ δὲ ὁ Ἄρης, πολέμους καὶ φήμας ἐναντίας καὶ πυρκαϊάς· ταῦτα δὲ βλέπε κατὰ τὰς δ' τροπὰς καὶ ποῖος ἀστὴρ ὑψοῦται.

Ch. 68. On the times of tumult, conflagration, earthquake, and inundation.

Observe the Moon when she is under the rays of the Sun, and if the two luminaries fall in the twelfth place from the hour of the conjunction in a watery sign and a malefic looks upon the subterranean place, on that day there will be a disturbance or an earthquake; likewise also if it falls in a declining place from the south and a malefic looks upon the subterranean place, two persons will be drowned in water; and if the Moon is found in the rays of the Sun and squares or opposes a malefic in the subterranean place and is in a fiery sign, a conflagration occurs; but when the two luminaries are in the twelfth place or in the ninth place, if the conjunction falls in the twelfth place, a disturbance will occur in the morning; but if in the ninth place, in the afternoon; but if the conjunction occurs in the evening, the disturbance will occur at night; but if the Moon happens to be under the rays of the Sun and is in depression toward the southern region, or is in depression in Libra or in Scorpio, and is decreasing and diminishing in her numbers, that is, when she travels in the course of a day and night less than the mean course of the regular motions and is losing light, that is, when she is toward the end of the month and is depressed toward the southern region, that is, when she is at the ninetieth degree from the descending node and a malefic looks upon her while she is in an ill condition andno benefic forms an aspect at that time, in certain places there will be a disturbance or tumult or conflagration or earthquake; likewise also when she is in conjunction with two malefics in Aries, the harm will befall rulers and shepherds; likewise henceforth render judgment according to the order of the Zodiac signs, for instance if it falls in Virgo, it concerns people and grain, and so forth; Aries signifies the beginning of the East, Leo the middle of the East, Sagittarius the high places, Scorpio and its triplicity the beginning of the South, Gemini the beginning of the West together with its triplicity rulers, and Cancer together with its triplicity rulers the beginning of the North. F.G.

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1 Taurinensem) I described; Parisinum) 2506, 1. 64 (c. ρπη); Venetum [Marc. 335], f. 295, I collated. I was unwilling to correct the barbarous style. 3 ἐὰν T: εἰ P, V. 5 ἐν omis. P, T. 6 εἰ τύχει P, V. εἰς om. V. 7 ἀπό omis. P. βλέπει V. 8 εἰ P, V : ἐὰν T. εὑρέθη δὲ P. 11 ἔνατον codd. τόπον omis. V. λάχοι omis. V. 12 τὸν δωδέκατον oblitt. in T : τὸν ιβ' P. γενήσεται corr., cf. v. 14 : γένηται P : γίνεται T, v. 13 τόπον omis. V. 14 γένηται P, V. 15 ἐν omis. V. 16 ἢ ὅτε V. 19 ἢ ὅτε V. 19-20 ἐννενήκοντα μοῖραι codd., corr. Kroll coll. Firmic. Mat. VIII, f. 101. 20 σχη-ματίζει codd. 21 γένηται P, V. ἢ ταραχή omis. T. 22-23 ὁμοίως - ποιμένας omis. T. 23 κακοποιούς T. 24 τοῦ ζῳδίου οἴην T. εἰς τὴν v.

25 τύχοι T : τύχῃ P : τύχ' V. 25-26 Σή(μαινε) δὲ ὅτι ὁ μὲν Κριός σημαίνει T. 26 ἀρχὴ P. 28 ἀρχὴ codd. τῆς omis. V. δύσεως omis. T. 28 et 29 τοῦ αὐτοῦ τριγωνοκρά- τορος T. 29 ἀρχὴ codd. βορᾶ V. - P et V append: It should be known that the star that is exalted at the beginning of Aries is the lord of that time; and if Jupiter is exalted and Venus [Jupiter or Venus exalted, V] it indicates prosperity; if Mercury [if E.δὲ V], a middle period, if Saturn, failure and turmoil, if Mars, wars and contrary reports and fires; observe these things according to the four solstices and equinoxes and which star is exalted.

F. 71. Λέοντος φιλοσόφου[1] περὶ βασιλέων καὶ ἀρχόντων πῶς ἔστι γνῶναι τὸ μῆκος τῆς ἀρχῆς αὐτῶν καὶ τί γίνεται ἐν τῇ ἀρχῇ αὐτῶν.

Σκόπει τὸν Ἥλιον καὶ ἐάν ἐστιν ἐν τῷ ὡροσκόπῳ ἢ εἰς ἓν τῶν κέν-
τρων καὶ ἐπιθεωρῇ πρὸς τοὺς ἀγαθοποιοὺς ἢ ὁρᾶται ὑπ' αὐτῶν, ἡ 5
βασιλεία ἐκείνη μακροημερεύσει καὶ ὄψεται ἃ ἐπιτέρπεται καὶ ἀγαπᾷ
ἀπὸ γαλήνης τῆς βασιλείας αὐτοῦ· καὶ ἐὰν ἐπιθεωρῶσιν ἀγαθοποιοὶ καὶ
κακοποιοί, ἔσται ἐν καλοῖς καὶ κακοῖς· καὶ εἰ ἐρωτᾶσαι, καὶ ὁ Ἥλιος τύχοι
εἶναι ἐν κακῷ τόπῳ ἤτοι τῷ δωδεκάτῳ ἢ ἕκτῳ ἀπὸ τοῦ ὡροσκόπου,
γνῶθι ὅτι ἡ ἀρχὴ αὐτοῦ ὀλίγη ἐστί· καὶ ἐὰν οἱ κακοποιοὶ ἐπιθεωρή- 10
σωσιν αὐτόν, ἡ βασιλεία αὐτοῦ ἐν τῷ μηνὶ ἐκείνῳ, ἐν ᾧ ἐψήφισας καὶ
ἐρωτήθης περὶ αὐτοῦ, κακοῦται· καὶ ἐὰν ὦσιν οἱ ἀγαθοποιοὶ ἐπιθεω-
ροῦντες αὐτὸν ἐν αὐτῷ τῷ κακῷ τόπῳ, μέτρει ἀπὸ τοῦ ζῳδίου ἐν
ᾧ ἐστιν ὁ Ἥλιος ἕως τοῦ ζῳδίου ἐν ᾧ ἐστιν ὁ κακοποιὸς ἐπιθεωρῶν
αὐτόν, καὶ οὕτως ζήσεται κατὰ ζῴδιον μῆνα ἕνα· εἰ δέ ἐστιν ὁ Ἥλιος, 15
ὅταν ἐρωτηθῇς, ὄπισθεν τοῦ κέντρου ἤτοι τοῦ β' ἢ τοῦ ε' ἢ τοῦ ια' ἀπὸ
τοῦ ὡροσκόπου, καὶ ἐνωτισθῇς περὶ τῆς βασιλείας αὐτοῦ, ἐὰν ὦσιν οἱ
ἐπιθεωροῦντες αὐτὸν ἀγαθοποιοί, ἡ βασιλεία γίνεται ταχεῖα, εἰ δὲ κακο-
ποιοὶ ἐπιθεωροῦσιν, ἡ βασιλεία ἐκείνη ἔσται μετὰ βίας καὶ αἱματοχυ-
σίας· εἰ δὲ ἐπιθεωρήσουσιν ἀγαθοποιοὶ καὶ κακοποιοὶ ἅμα, ἔσται ἐν 20
καλοῖς καὶ κακοῖς.

Εἰ δὲ βούλει εἰδέναι πότε γίνεται ἡ βασιλεία ἐκείνη ὑπὲρ ἧς ἐρω-
τήθης, σκόπει ὅτε ἐρωτήθης τὸν Δία ἐν ποίῳ ζῳδίῳ ἐστὶ καὶ ἀρίθμησον
ἀπὸ αὐτοῦ ἕως τῆς Σελήνης ὅσα ζῴδια καὶ μοῖραι μεταξὺ αὐτῶν· καὶ
ὅσα ζῴδια πλήρη εὕρῃς, λέγε κατὰ ζῴδιον ἔτος α' καὶ μῆνα α', καὶ ὅσοι 25
εἰσὶ βαθμοὶ ἤτοι μοῖραι, ἡμερ(ῶν) εἰσι καὶ ὡρῶν· εἰ δὲ βούλει γνῶναι ἐν
ποίῳ μηνὶ ἔσται ἡ βασιλεία ἐκείνη, δὸς τὸν ἀριθμὸν ὃν εὗρες μεταξὺ
Διὸς καὶ Σελήνης ἀπό τε βαθμῶν ἤτοι μοιρῶν ἑκάστῳ ζῳδίῳ ἀπὸ Ἡλίου
ἀρξάμενος μέχρις οὗ καταλήξει ὁ ἀριθμός, καὶ ὅταν εἰσέλθῃ ἐν αὐτῷ ὁ
Ἥλιος, τότε ἔσται ἡ βασιλεία ἐκείνη. F. C. 30

T(aurinensem) descripsi; P(arisinum) 2506, f. 42ᵛ et V(enetum) 7, f. 189ᵛ contuli.
1 Λέοντος βασιλέως περὶ βασιλείας V. 2 αὐτοῦ V. 3 αὐτοῦ T, V. 4 εἴ ἐστι T.
5 ἐπιθεωρήθη codd.; corr. Kroll. 7 ἂν ἐπιθ. V. 8 ἐρωτᾶς P, V. τύχοι P : τύχῃ P, V. 9 ἢ τῶν ιβ' ἢ ς' V. ἕκτῳ evan. in. T. τοῦ omis. V. 11 αὐτοῦ omis. P, T. ἐν omis. P, T. 12 καὶ κακοῦται P. εἴσιν P, V. οἱ ἀγαθοποιοὶ evan. in. T. 12-13 ἐπιθεωρῶντες T. 13 ἐν τῷ κακῷ τόπῳ V : ἐν αὐτῷ τῷ κακοποιῷ τόπῳ P, T. καὶ μετρ' T, V. 13-14 ἐν ᾧ V : ὃ P, T. 15 οὕτω T. ἕνα μῆνα V. 16 ὅτε P, V. 17 εἴσιν P, V. 18 βασιλεία αὐτοῦ V. ταχεία γίνεται T : γίνεται ταχέως V : γένηται ταχεῖα P. 19 ἐπιθεωρῶσιν V. 22 βούλει γνῶναι V. 22-23 ἐρωτηθεὶς P. 24 ἀπ' αὐτοῦ V. ἤτοι μοιρῶν P, T. An τόσαι ἡμέραι? 26 εἴσι om. T.

[1] De Leone philosopho, cf. Krumbacher, *Gesch. Byz. Lit.*², p. 722, et *Catal. Venet.*, p. 73, cod. 9.

F. 71. Of Leo the Philosopher[1] On kings and rulers, how one may know the length of their rule and what happens during their rule.

Observe the Sun, and if it is in the Ascendant or in one of the angular houses and it aspects the benefics or is seen by them, that kingdom will be long-lasting and will see what brings it joy and delight from the tranquility of its reign; and if both benefics and malefics aspect it, it will be in both good and bad circumstances; and if you are asked, and the Sun happens to be in an unfortunate place, namely the twelfth or sixth from the Ascendant, know that its rule is brief; and if the malefics aspect it, his kingdom in that month, in which you calculated and were asked about it, is harmed; and if the benefics are aspecting him in that same unfortunate place, count from the sign in which the Sun is to the sign in which the malefic that aspects him is, and thus he will live one month per sign; and if the Sun is, 15 when you are asked, behind the angle, namely the 2nd or the 5th or the 11th from the Ascendant, and you are consulted about his kingdom, if those aspecting him are benefics, the kingdom comes quickly; but if malefics aspect it, that kingdom will be with violence and blood- shed; and if both benefics and malefics aspect together, it will be in good and bad circumstances.

But if you wish to know when that reign will come about which you were asked concerning, observe at the time you were asked in which sign Jupiter is, and count from it to the Moon how many signs and degrees lie between them; and for as many complete signs as you find, reckon one year and one month per sign, and however many degrees or parts there are, these correspond to days and hours. But if you wish to know in which month that reign will occur, distribute the number you found between Jupiter and the Moon, in terms of degrees or parts, to each sign beginning from the Sun, until the number is exhausted; and when the Sun enters that sign, then that reign will come about. E. O.

I copied from the Taurinensis; I collated P(arisinus) 2506, f. 42v and V(enetus) 7, f. 189v.
1 Λέοντος βασιλέως περὶ βασιλείας N. 2 αὐτοῦ V. 3 αὐτοῦ T, V. 4 εἴ ἔστι T.
5 ἐπιθεωρήθη codd. corr. Kroll. 7 ἂν ἐπιθ. V. 8 ἑρωτας P, V. τύχοι P :
8 ἑρωτας P, V. τύχοι P :
τύχη P, V. 9 ἢ τῶν ιβ' ἢ ς' V. ἕκτῳ evan. in. T. τοῦ omis. V. 11 αὐτοῦ omis.
P, T. ἐν omis. P, T. 12 καὶ κακοῦται P. εἰσιν P, V. οἱ ἀγαθοποιοί eran. in. T.
12–13 ἐπιθεωροῦντες T. 13 ἐν τῷ κακῷ τόπῳ V : ἐν αὐτῷ τῷ κακοποιῷ τόπῳ P, T.
καὶ μετρ' T, V. 13–14 ἐν ᾧ V : 8 P, T. 15 οὕτω T. ἕνα μήνα V. 16 ὅτε P, V.
17 εἰσίν P, V. 18 βασιλεία αὐτοῦ V. ταχεία γίνεται T : γίνεται ταχέως V : γένηται ταχεῖα P. 19 ἐπιθεωρῶσιν V. 22 βούλει γνώναι V. 22–23 ἐρωτηθείς P. 24 ἀπ' αὐτοῦ V. ἤτοι μοιρῶν P, T. Αn τόσαι ἡμέραι? 26 εἰσί om. T.

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1 On Leo the Philosopher, cf. Krumbacher, Gesch. Byz. Lit., p. 722, and Catal. Venet., p. 73, cod. 9.

Περὶ τῆς αὐτῆς τοῦ ἄρχοντος ἰδέας.

Εἰ δὲ βούλει γνῶναι καὶ τὸ εἶδος αὐτοῦ, σκόπει τὴν μοῖραν ἐν ποίῳ προσώπῳ καταλήγει· καὶ εἰ ἔστι πρόσωπον Ἡλίου, ἔστιν οὗτος ἔχων στῆθος πλατύ, ξανθός, φαλακρός, ἀπὸ οἴκου βασιλικοῦ· εἰ δὲ Διός, σιτόχρους, εὐόφθαλμος, σιγηλός, πρᾶος, ἀληθής, ἐλεύθερος, δίκαιος, θεόφοβος, ἀπ' οἴκου εὐγενοῦς· εἰ δὲ Ἑρμοῦ, νεώτερος, ὕπωχρος, φρόνιμος, νουνεχής, γραφεὺς <ἢ> ἀπ' οἴκου γραφέων· εἰ δὲ εἰς Ἄρεως πρόσωπον καταλήγει, γλαυκός, σιτόχρους, ὑπόξανθος, μικρός, ψεύστης, αἱματοχύτης· καὶ ἔσται οὗτος ἀπὸ τῶν ἀρχόντων θεμάτων ἢ τῶν τοιούτων οἴκων· εἰ δὲ Ἀφροδίτης, νεώτερος, σιτόχρους, ὑπέρυθρος, ἀπὸ οἴκου εὐγενοῦς, σιγηλός, καὶ ὀξύτητα ἔχων· εἰ δὲ Κρόνου, ἰσχνός, δεδεμένον ἔχων τὸ πρόσωπον, ἀεὶ λυπηρός· εἰ δὲ Σελήνης, μακρός, λευκός, νουνεχής, φρόνιμος, εὐπρόθετος, ἀπ' οἴκου βασιλικοῦ.

F. C.

F. 71. <Theophili>[1] Περὶ προβολῆς ἄρχοντος.

Ἐὰν ἐρωτηθῇς περὶ βασιλέως ἢ σατράπου περὶ προβολῆς τινος εἴτε ἐπὶ χώραν εἴτε ἐπὶ στρατόν, αὐτὸν μὲν τὸν βασιλέα ἢ τὸν σατράπην ἐκ τοῦ ὡροσκόπου λάμβανε, τὸν δὲ προβαλλόμενον ἤτοι προαγόμενον εἰς ἐξουσίαν ἐκ τοῦ δύνοντος, αὐτὴν δὲ τὴν ἐξουσίαν καὶ τὴν χώραν καὶ τὴν πόλιν ἐκ τοῦ μεσουρανήματος, τὴν ἔκβασιν δὲ τῆς ἐξουσιαστικῆς ὑποστασίας ἐκ τοῦ ὑπογείου, καὶ αὐτὴν τὴν προαίρεσιν τοῦ προβαλλομένου ἐξ αὐτοῦ τοῦ δύνοντος ζῳδίου. ἐὰν γὰρ πλάγιον τύχῃ τὸ ζ' ζῴδιον κακούμενον ὑπό τινος τῶν φθοροποιῶν ἢ ὁ κύ(ριος) αὐτοῦ ᾖ ὕπαυγος ἢ ἀναποδίζων ἢ κακὴν ἔχων θέσιν, δολερὸν καὶ κακότροπον καὶ ἀποίητον τὸν ἄνδρα λέγε. εἰ δὲ ὀρθόν ἐστι τὸ ζ' ζῴδιον καὶ ὑπὸ ἀγαθοποιοῦ μαρτυρεῖται ἢ καὶ ὁ κύ(ριος) αὐτοῦ ἔξαυγος ὢν εὐθυπορεῖ καλὴν θέσιν ἔχων, ἁπλοῦν καὶ ἀκέραιον καὶ πεποιημένον τὸν ἄνδρα λέγε· ἀγαθοπ(οιὸς) ἐπὼν τῷ μεσουρανήματι ἢ μαρτυρῶν τῷ κυρίῳ

1-13 Omis. T. Ex Paris. f. 43 et Venet. f. 190 edidi. 1 An αὐτοῦ? ἰδαίας P. 3-4 στῆθος ἔχων V. 7 ἢ supplevi, cf. 9. 9 οὕτως P. 13 εὐπρόθετος] Fort. εὐπρόσιτος. 15 Paris. f. 43ᵛ; Venet. f. 190. 16 περὶ P, T: παρὰ V. 17 ἢ τὸν evan. in T. 18 ὡροσκόπου scripsi: μεσουρανήματος (signo astr.) codd. προβαλλόμενον ἤτοι omis. T, V. 19-20 ἢ τὴν πόλιν καὶ τ. χ. V. 21 ὑποστασίας P: ὑπηρεσίας T, V. 22 προβαλομένου P. (προιαίρε)σιν evan. T. 23 ζ' ante ζῴδιον omis. T. τῶν φθοροποιῶν evan. in T. 24 ᾖ omis. V. 25 ἢ P, V. 26 μαρτυρῆται V: evan. T. εὐθυπορῇ V. 27 ἔχων θέσιν V. 28 λέγει V. ἔπων P, V: ὄντων T.

[1] Hoc capitulum iam Leonis philosophi non esse sed Theophili Edesseni (cf. *Cat. Flor.*, p. 129, n. 1) animadverti, dum codicem Parisinum 2417 saec. XIII evolvo, ubi (f. 39) in libro " Theophili philosophi " traditur. Idem cap. περὶ προβολῆς ἄρχοντος memorat index operum Theophili in codd. Vatic. 212, f. 108; Paris., *Suppl. gr.* 1241, f. 22, κε', servatus.

On the appearance of the same ruler.

If you wish to know his physical appearance as well, examine in which face the degree ends; and if it is the face of the Sun, this person has a broad chest, is fair-haired, bald, from a royal house; if of Jupiter, 5 wheat-complexioned, with fine eyes, silent, gentle, truthful, free, just, god-fearing, from a noble house; if of Mercury, younger, somewhat pale, prudent, sensible, a scribe <*> from a house of scribes; if it ends in the face of Mars, grey-eyed, wheat-complexioned, somewhat fair, small, a liar, a shedder of blood; and this person will be from the ruling themes or 10 from such houses; if of Venus, younger, wheat-complexioned, somewhat reddish, from a noble house, silent, and sharp; if of Saturn, thin, with a drawn face, always sorrowful; if of the Moon, tall, fair, sensible, prudent, well-disposed, from a royal house. G. O.

15F. 71. <Theophilus> On the appointment of a ruler.

If you are asked about a king or satrap concerning the appointment of someone either over a region or over an army, take the king or satrap himself from the horoscope, and the one being appointed or promoted to authority from the setting sign, the authority itself and the region 20 and the city from the midheaven, the outcome of the authoritative undertaking from the subterranean point, and the intention itself of the appointed person from the setting sign itself. For if the 7th sign happens to be afflicted, harmed by one of the malefics, or its lord is under the rays or retrograde or in a bad position, declare the man 25 deceitful, malicious, and incompetent. But if the 7th sign is direct and witnessed by a benefic, or its lord, being direct, proceeds in direct motion with a good position, declare the man straightforward, sincere, and capable; a benefic overseeing the midheaven or bearing witness to its lord

1-13 Omis. T. Ex Paris. f. 43 et Venet. f. 190 edidi. 1 An αὐτοῦ ? Ἰδαίας P. 34 στῆθος ἔχων V. 7 ἡ supplevi, cf. 9. 9 οὕτως P. 13 εὐπρόθετος] Fort. εὐπρόσιτος. 15 Paris. f. 43'; Venet. f. 190. 16 περί P, T: παρά V. 17 ἡ τόν evan. in T. 18 ὡροσκόπου scripsi : μεσουρανήματος (signo astr.) codd. προβαλλόμενον ἤτοι omis. T, V. 19-20 ἢ τὴν πόλιν καὶ τ. χ. V. 21 ὑποστασίας P : υπηρεσίας T, V. 22 προβαλομένου P. (προιαίρε)σιν evan. T. 23 ' ante Ζώδιον omis. T. φθοροποιών evan. in T. 24 ἡ omis. V. 25 P. V. 26 μαρτυρῆται V : evan. T. of the ὃ P, V: εὐθυπορῇ V. 27 ἔχων θέσιν V. 28 λέγει V. ἔπων P, V : ὄντων T.

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1 I noticed, while browsing through the Parisian codex 2417 of the 13th century, that this chapter is no longer that of Leo the philosopher but of Theophilus of Edessa (cf. Cat. Flor., p. 129, n. 1), where (f. 39) it is transmitted in the book of Theophilus the philosopher. The same chapter περὶ προβολῆς ἄρχοντος is mentioned in the index of works of Theophilus in codd. Vatic. 212, f. 108; Paris., Suppl. gr. 1941, 1. 22, κε', preserved.

αὐτοῦ ἰσχυρὸν ὄντα δυνάστην καὶ δραστήριον καὶ ἐπωφελῆ <τὸν> ἄνδρα λέγει κατὰ τὴν ἐξουσίαν· κακοποιὸς δὲ τῷ μεσουρανήματι ἐπὼν ἢ μαρτυρῶν καὶ τοῦ κυρίου αὐτοῦ κακὴν ἔχοντος θέσιν φαύλην καὶ ἀλλόκοτον καὶ βριαρὰν λέγει τὴν ἐξουσίαν ἢ μὴ τελεσθήσεσθαι τὴν προβολήν· τῷ δύνοντι ἐπὼν φθοροποιὸς ἢ μεσουρανῶν παραιτεῖσθαι σημαίνει τὸν χειροτονούμενον τὴν ἐξουσίαν· τὸ ὑπόγειον ἐπιβλέπων φθοροποιὸς ἢ ἐπ' αὐτῷ ὢν κακὸν τέλος τῇ ἐξουσίᾳ δίδωσιν. — Εἰ δὲ καὶ περὶ δύο τινῶν ἢ τριῶν ἐρωτηθῇς, σκόπει τοὺς <τοῦ> τῆς δύσεως ζῳδίου τριγωνικοὺς δεσπότας, τὸν α' καὶ τὸν β' καὶ τὸν γ', ὁποίαν φάσιν ἢ θέσιν ἔχουσι καὶ ὑπὸ τίνων μαρτυροῦνται, ἀπονέμων δηλαδὴ τὸν α' τῷ α' τριγωνικῷ δεσπότῃ, τὸν δὲ β' τῷ β', τὸν δὲ γ' τῷ γ', καὶ οὕτως σύγκρισιν ποιούμενος τῶν ζῳδίων καὶ τῶν ἀστέρων βλέπε καὶ τὴν Σελήνην· ἀγαθοποιῷ μὲν γὰρ συνάπτουσα καλὴν τὴν ἔκβασιν δηλοῖ τῆς ἐξουσίας, κακοποιῷ δὲ φαύλην. F. C.

F. 71ᵛ. Περὶ τοῦ εἰδέναι τοῦ δείπνου τὴν κατασκευήν.

Ἐὰν τὴν Σελήνην Ἀφροδίτη ἐπιθεωρήσῃ, μύρα ἢ στέφανοι δοθήσονται· ἐὰν δὲ ὁ Κρόνος συμφωνήσῃ ἐν Ἰχθύσι [καὶ], θαλασσίοις ὄψοις ἔσεται ἡ τράπεζα πλήθουσα, χθεσινὰ δέ τινα ἑτοιμασθήσεται διὰ τὸ τὸν Κρόνον μαρτυρεῖν· ἐὰν δὲ ἡ Σελήνη σὺν Ἑρμῇ τύχῃ ἢ καὶ ἐπιθεωρηθῇ, ἔσονται μικρολογίαι περὶ τὸν δεῖπνον καὶ περὶ ἀποδημιῶν διαλογισμοί, περί τε μαθημάτων καὶ ξενιτειῶν, περὶ ἀγγελιῶν τινῶν καὶ πραγμάτων καινῶν· ταῦτα δὲ πάντα γενήσεται ἐάν τις τῶν ἀστέρων κείμενος τύχῃ ζῳδιακῶς ἢ καὶ ὁρικῶς· ἐὰν οἱ κακοποιοὶ τύχωσι Ζυγῷ ἢ τοῖς Διδύμοις, ῥαφάνων ἢ ῥιζῶν ὡς ἐπὶ τὸ πλεῖστον δεῖ ἀπέχεσθαι· ἐὰν δὲ ἐν Παρθένῳ ἢ Ζυγῷ, σεύτλου τε καὶ ὀσπρίου· τότε γὰρ μέγισται βλάβαι ἀπὸ τῶν προειρημένων ἐδεσμάτων τοῖς ἀνθρώποις παρακολουθήσουσιν ἀδεῶς προσφερομένοις τὰ παρηγγελμένα· ἐὰν δὲ Τοξότῃ, ἀπὸ ἀγριμαίων, ἐὰν δὲ Ἰχθύσι ἀπὸ κογχυλίων καὶ τῶν λοιπῶν ἰχθύων· μάλιστα δὲ τότε ταῦτα ἐπιβλαβῆ γίνεται, ὅταν οἱ κακοποιοὶ παρῶσιν τοῖς ζῳδίοις ἢ καὶ τετράγωνοι ἐπιθεωρῶσιν· ἐὰν ἡ Σελήνη μετὰ τοῦ Ἄρεως ὑπάρχῃ, κληθεὶς μὴ ἐπινεύσῃς, ἐπεὶ τοῖς περὶ τὸν δεῖπνον

1 αὐτοῦ ἰσχυροῦ ὄντος codd.: correxi. τὸν suppl. 2 λέγε P, T. 3 μαρτυρῶν V, T: μεσουρανῶν P. 4 λέγει T: λέγε P, V. τελεστήσεται codd.; corr. 5 μεσουρανῶν P, T: μαρτυρεῖ V. 6 ἐπιβλέπει V: εἰ ἐπιβλέπει T. 7 ἐπ' αὐτοῦ ut vid. T. 8 παρὰ V. ἐρωτιθεὶς V: ἐρωτηθεὶς P, T. τοῦ suppl. Kroll. 9 ζ' δεσπότας V. 12 σύγκρισιν V: σύγκρασιν P, T. 13 γὰρ omis T. 14 τὴν φαυλήν T. 15–Venet. f. 190ᵛ; Parisin. f. 45 contuli. 17 καὶ delevi. 18 ἔσεται P, V et ut vid. T (ex versu?). χέρσινα coni., sed de pridiano cibo recalefacto fortasse agitur. 19 καὶ omis. P, V. 20 τὸν (non τό) δεῖπνον dixit hic astrologus, cf. v. 31. 23 ὠρικῶς P, V. 24 Pro signo Geminorum signum Tetragoni habent P, T: ἤτοι τοῦ □ V. 25 Ζυγῷ aut hic aut v. 23 corrupt. 28 ἀγριμίων T: ἀγρικίων P, V: ἀγριμαίων corr.; cf. Ptolem. ap. Athen. 749 f. 29 τότε omis. T. γίνονται P, V. 31 τοῖς τε T, P.

describes the man as powerful in his own right, a capable ruler and effective and beneficial in his authority; but a malefic planet being upon or witnessing the midheaven, and its lord being in a bad and base and burdensome position, indicates the authority to be wretched and strange and oppressive, or that the appointment will not be completed; a malefic planet being upon the setting point or culminating signifies that the one being appointed will refuse the office; a malefic planet looking upon the subterranean point or being upon it gives a bad end to the authority. And if you are asked concerning two or three persons, examine the triplicity lords of the sign of the Descendant, the 1st and the 2nd and the 3rd, what appearance or position they have and by which planets they are witnessed, assigning accordingly the 1st to the 1st triplicity lord, the 2nd to the 2nd, and the 3rd to the 3rd, and thus making a comparison of the signs and the stars examine also the Moon; for when she is applying to a benefic she indicates a good outcome of the authority, and when applying to a malefic, a bad one. F. C.

Γ. 71. On knowing the preparation of the dinner. If Venus looks upon the Moon, perfumes or garlands will be given; but if Saturn is in agreement in Pisces, the table will be full of sea fish and seafood, and some leftover food will be prepared because Saturn bears witness; but if the Moon happens to be with Mercury or is also aspected, there will be petty concerns about the dinner and deliberations about journeys, about studies and sojourns abroad, about certain messages and new affairs; all these things will come to pass if one of the stars happens to be placed zodiacally or also by hour; if the malefics happen to be in Libra or Gemini, one must for the most part abstain from radishes or roots; but if in Virgo or Libra, from beet and legumes; for then the greatest harms will accompany people from the aforementioned foods if they partake of the prescribed items without fear; but if in Sagittarius, from game animals; if in Pisces, from shellfish and the rest of the fish; and these things become especially harmful when the malefics are present in the signs or also aspect them in square; if the Moon is together with Mars, when invited do not consent, since those around the dinner

1 of this powerful being codd. : correcti. the suppl. 2 say P, T. 3 μαρτυρῶνnV, T: mesuranῶν P. 4 say T: say P, V. performed codd. corr. 5 mesqunrans R, T: witness V. 6 supervise V : εἰ επίπεί T. 7 ἐπ' αὐτοῦ ut vid. T.n8 for V. erotitheis V : erotitheis P. T. of the suppl. Kroll. 9 Z despot V.n12 compare V : compare ΠΡ. , T. 13 γὰρ omis T. 14 τὴν φαλην T. 15-Venet.nf. 190'; Parisian. f. 45 contuli. 17 and delevi. 18 ἔσεται P, V et ut vid. T (ex versu).nlast year coni., sed de pridiano cibo recalefacto fortasse agitur. 19 and omitted. P, V.n20 τὸν (non το) δεῖπνον dixit hic astrologus, cf. v. 31. 23 ὠρικώς P, V. 24 Pro signonGenuinorum signum Tetragoni habent P, T: ἤτοι του V. 25 Zygo aut hicnaut v. 23 corrupt. 28 agrimion T : agrimion P, V : agrimion corr.; cf. Ptolemy.nap. Athen. 749 f.29 then omis. T. become P, V. 31 τοῖς te T, P.n29 then omis. T. become P, V. 31 τοῖς te T, P.

δυσχρηστίαι τινὲς ἔσονται· ἐὰν δὲ μετὰ Κρόνου οὔσης Σελήνης κληθῇς, ἐξ ἀνάγκης ἀπεπτήσεις καὶ ἐν αὐτῷ δὲ τῷ δείπνῳ ἀηδῶς διατεθήσῃ διὰ τὸ ῥυπαρὸς πάνυ γενέσθαι καὶ διακονεῖσθαι ἀκαθάρτως, λυπηρῶς τε διάξεις· ἐὰν δὲ μετὰ Ἀφροδίτης καὶ Ἑρμοῦ ἡ Σελήνη τύχῃ, ὅταν τίς σε καλῇ, πορεύου· ἔσται γὰρ πᾶσα εὐφροσύνη τε καὶ ἱλαρία, παιδιαί τε καὶ ὀρχήσεις καὶ εὔστομα σκώμματα καὶ ἀκροαμάτων ἐπιδείξεις.

F. C.

1 κληθεὶς V. 2 ἀπεπτήσεις omis. T. spatio rel. 3 ἀκαθάρτως T : ἀκάθαρτα P : ἀκαθάρτης V. 5 κάλει T. ἱλαρία P : ἱλαρὰ V : evanid. in T. παιδιαί corr. : παιδεῖαι P : παιδείας V : evanid. in T. 6 εὔτημα V. σκάμματα T, V.

there will be some difficulties; but if you are invited when the Moon is with Saturn, you will necessarily feel disgusted and even during the dinner itself you will be displeased because the service will be extremely filthy and the waiting utterly unclean, and you will spend the time in distress; but if the Moon happens to be with Venus and Mercury when someone invites you, go; for there will be complete merriment and cheerfulness, games and dancing and witty jests and performances of musical entertainments.

E. O.

1 called V. 2 ἀπεπτήσεις omis. T. spatio rel. 3 ἀκαθαρτως T : ἀκαθαρτα P :nἀκαθαρτης N. 5 calls T. Ilaria P : ἱλαρα V : evanid. in T. children corr. :nπαιδεῖαι P : παιδείας V: evanid. in T. 6 wound V. pits T, V.

EXCERPTUM EX CODICE 10 (MUTIN. 42)

Ex pusillo opusculo, quod in antiquo saeculi XII codice Mutinensi traditur, fragmentum hoc edere visum est, quippe quod ad historiam astrologiae apud Byzantinos non prorsus sit inutile. Incommodum tamen affert perplexa codicis dispositio, unde de scriptoris nomine dubitatio exoritur. Nam post (f. 125) Νικήτα φιλοσόφου Παφλαγόνος tractatum περὶ συντελείας, sequitur (f. 128ʳ) Τοῦ πάπα Ῥώμης πρὸς τὸν αὐτὸν πατριάρχην Ἀντιοχείας, i. e. epistula Leonis IX ad Petrum patriarcham Antiochiae, deinde (f. 129ʳ) Τοῦ αὐτοῦ περὶ γεωγραφικοῦ πίνακος, cuius auctor magna ex parte Strabonem expilavit, tandem Τοῦ αὐτοῦ excerptum de quo hic agitur. Itaque aut ad episcopum Nicetam Paphlagonem, insignem saeculi IX " philosophum ", aut ad Petrum patriarcham Antiochiae, qui saeculo XI florebat, referendum est. Ex editis vix inter utrumque diiudicari potest.

F. 131. Τοῦ αὐτοῦ ὅτι πολυάσχολον πρᾶγμα ἡ ἀστρολογία.

Οὐ βουλομένοις ἡμῖν εὐθὺς παραγίνεται τὸ ἀστρονομεῖν ἢ τὸ ἀστρολογεῖν ἀλλὰ λίαν σπουδάζουσιν· οὐ γὰρ ἀστρονόμος ἀθρόον ὁ τὴν σκιὰν τοῦ Ἡλίου θηρώμενος οὐδ' ὁ μετεωρήσας τῷ ἀστρολάβῳ τὸν Ἥλιον, ἀλλ', ἵνα δή σοι τὰ μεγάλα ἐν βραχεῖ παραστήσωμαι, ὥστε ἔχειν γινώσκειν καὶ θαυμάζειν τὸ μέγεθος*** ἡ ἀστρονομικὴ ἐπιστήμη ἐστί. ἐπειδὴ ἡ τοῦ χρόνου ἀρχὴ Ἡλίου ἐπεμβάντος ἐν τῷ Κριῷ γίνεται, δεῖ πρῶτον ψηφίζειν αὐτὴν τὴν ἐπέμβασιν τοῦ φωστῆρος καὶ τὴν ἐποχήν, εἶτα καὶ τὰς ἀκριβεῖς τῶν πλανήτων ἐποχὰς καὶ μετὰ ταῦτα τὸν ὡροσκόπον καὶ τὸν οἰκοδεσπότην αὐτοῦ καὶ τοὺς τῶν λοιπῶν ἀστέρων ὁριοκράτορας καὶ τίνα τόπον εἷς ἕκαστος αὐτῶν ἐπέχει, εἴτε οἰκεῖον εἴτε ἀλλότριον, ὡς δὲ καὶ τρίγωνον καὶ ὕψωμα· ἱστέον δέ σοι καὶ τοὺς τῶν εἰρ(ημ)έ(νων) ἡγεμόνας καὶ τίς μὲν ὁ στηρίζων, τίς δὲ ὁ προποδίζων ἢ ὑπο<πο>δ(ίζων), τίς μὲν ὁ ταχεῖαν ἔχων τὴν κίνησιν, τίς δὲ βραδεῖαν, τίς <ὁ> ἑῷος, τίς ὁ δυτικός, τίς ὁ ἐπίκεντρος, τίς ὁ κεκακωμένος, τίς ὁ φάσιν πρὸ τῶν ἄλλων ποιούμενος, ποία ἡ ἐπίβλεψις ἑτέρῳ πρὸς

3 ὁ τὴν scripsi : ὅτι cod. 4 μετρήσας coni. Kroll. 6 Lacunam significavi. Pro ἀστρονομικὴ scribendum esse ἀστρονομία sine lacuna coni. Boll. 13 εἰρημένων] l. χρόνων? 14 ὑποδ' cod. : ὑποποδίζων scripsi. 15 ὁ suppl.

EXCERPT FROM CODEX 10 (MUTIN. 42)

It seemed worthwhile to publish this fragment from a small work preserved in an ancient twelfth-century codex from Modena, inasmuch as it is not entirely without value for the history of astrology among the Byzantines. A hindrance, however, is posed by the confused arrangement of the codex, from which uncertainty about the author's name arises. For after (f. 125) the treatise of Nicetas the philosopher of Paphlagonia on the end of the world, there follows (f. 123') a letter of the Pope of Rome to the same patriarch of Antioch, i.e. the epistle of Leo IX to Peter, patriarch of Antioch, then (f. 129') by the same author on the geographical table, whose author drew extensively from Strabo, and finally by the same author the excerpt which is discussed here. Therefore it must be attributed either to the bishop Nicetas of Paphlagonia, a distinguished "philosopher" of the ninth century, or to Peter, patriarch of Antioch, who flourished in the eleventh century. From the published works it is hardly possible to decide between the two.

F. 131. By the same author, that astrology is a very laborious matter.

The practice of astronomy or astrology does not come to us without effort, but only with great diligence. For one is not suddenly an astronomer by tracking the shadow of the Sun, nor by measuring the Sun with an astrolabe; but, to set before you great things in brief, so as to be able to know and marvel at the magnitude *** is the science of astronomy. Since the beginning of time occurs when the Sun enters Aries, one must first calculate the very entry of that luminary and its position, then also the precise positions of the planets, and after these the horoscope and its lord, and the lords of the remaining stars, and what place each of them occupies, whether its own or another's, as well as trine and exaltation. You must also know the rulers of the aforesaid and which one is stationary, which is in direct motion or retrograde, which has swift motion, which has slow motion, which is in the east, which is in the west, which is at the center, which is afflicted, which makes its appearance before the others, what the aspect of one toward another is

3 ὁ τὴν scripsi : ὅτι cod. 4 μετρήσας coni. Kroll. 6 Lacunam significavi. Pro αστρονομική scribendum esse αστρονομία sine lacuna coni. Boll. 13 εἰρημέ-νων] l. χρόνων ? 14 ὑποδ' cod. : ὑποποδίζων scripsi. 15 δ suppl.

ἕτερον, ποία συμφωνία ἢ ἐναντίωσις· πρὸ δὲ πάντων εἰδέναι σε χρεὼν ποῦ ἐστι ὁ τοῦ Διὸς ἀστὴρ καὶ ἐν ποίοις ὁρίοις ἢ ζῳδίοις καὶ πότερον ἐλευθεροῦται τῶν κακοποιῶν ἢ ἐν αὐτοῖς περιέχεται· μὴ καταφρονητέον δέ σοι μηδὲ τὰ πλάτη τῶν ἀστέρων καὶ ἔφ' ἃ μέρη τυγχάνουσιν· σκο-
5 πεῖν δὲ χρὴ καὶ τοὺς δεκανοὺς καὶ τὴν σύνοδον ἢ πρὸ τούτου πανσέληνον, ἐκζητεῖν δὲ τὸν τοῦ Ἡλίου καὶ Διὸς λόγον, εἶθ' οὕτως τοῦ ἀστέρος τοῦ μείζονα λόγον ἔχοντος τῆς ἀρχῆς τοῦ χρόνου· γνωσθήσεται πρῶτον οὗτος ἐὰν ἐν τῷ ὡροσκόπῳ ἐστί, δεύτερον δὲ χρονοάρχης ὁ ἐν τῷ μεσουρανήματι καὶ τρίτον ὁ δύνων, τέταρτον ὁ ὑπὸ γῆν,
10 πέμπτον ὁ ἐπὶ τοῦ ἑνδεκάτου, ὅς ἐστι Διὸς τόπος, ἕκτον ὁ πέμπτος οἶκος, ἕβδομον ὁ ἔνατος· εἰ δὲ μηδεὶς εὑρεθείη τῶν ἀστέρων ἐπὶ τούτων ἑστηκὼς τῶν τόπων, ζητῶμεν τὰ τρίγωνα τοῦ ὡροσκόπου καὶ ἐάν τις ἐν αὐτῷ τυγχάνῃ ὤν, λέγομεν αὐτὸν λόγον ἔχειν ἀρχῆς· καθυποτάξαι δὲ εὐθὺς δεῖ τὸν τὴν φάσιν ἔγγιστα ποιούμενον [ἢ καὶ ποιοῦντα], ἢ τὸν
15 μεταβαίνοντα ἐκ ζῳδίου εἰς ζῴδιον, καὶ ὁ τοῦ ὡροσκόπου δὲ ὁριοκράτωρ οὐκ ἄμοιρος λόγου γενήσεται· σὺν τούτοις δὲ ζητητέον σοι τὸν δεσπότην τῶν ὁρίων τῆς προγεγενημένης συνόδου ἢ πανσελήνου ἢ καὶ τῆς μελλούσης γίνεσθαι, ὁποία ἂν τῷ τῆς τροπῆς χρόνῳ προσεγγίζῃ, ἢ καὶ τῶν δυεῖν· τὴν μὲν γὰρ βεβαίωσιν τῶν κράσεων τῶν ἐπιγινομένων
20 ἡ μέλλουσα δηλοῖ, τὴν δὲ τῆς ἀρχῆς τῶν πραγμάτων ἡ προλαβοῦσα, τὰ μέσα δὲ ὡροσκόπος τῆς συνόδου ἢ τῆς πανσελήνου· μέσα δὲ λέγω τὰ μετὰ τὴν φανέρωσιν τὴν ἔκδηλον γινόμενα, καὶ ἀρχὴ μὲν τοῦ καιροῦ ὁ ὡροσκόπος, μέσα δὲ τὰ τοῦ μεσουρανήματος, ἔπειτα τὰ τοῦ δύνοντος, τελευταῖον δὲ τὰ ὑπὸ γῆν· ἐὰν δὲ τύχῃ γεγονυῖα ἔκλειψις ἐν τοῖς
25 τεταρτημορίοις ἢ ἀστέρων ἐπέμβασις καὶ μαρτυρία, ταῦτα δὴ τὰς ποιότητας τοῦ καιροῦ καὶ τῶν κρυφιωτέρων πραγμάτων καὶ μειζόνων δηλοῖ τὴν ἔκβασιν· ἐὰν δὲ καὶ σημεῖα ἐξ οὐρανοῦ παρακολουθήσῃ, κρυφίων καὶ ἀπροσδοκήτων πραγμάτων καινοτομίαν σημαίνει, καὶ εἰ μὲν τύχῃ ἐκλείπειν τὸν λόγον ἔχοντα τοῦ χρόνου ἀστέρα ἢ ἐπέμβασιν ποιήσασθαι,
30 καθολικὸν σημεῖον τῷ χρόνῳ γενήσεται, εἰ δὲ ἄλλως, μερικόν· τῶν δὲ μεταβολῶν τῶν ὡρῶν πρώτη μὲν ἡ ἐν τῷ Κριῷ, δευτέρα δὲ ἡ ἐν τῷ Καρκίνῳ, τρίτη ἡ ἐν Ζυγῷ καὶ τετάρτη ἡ ἐν Αἰγόκερωτι· τῶν δὲ τετραρχῶν πρῶτος μὲν ὁ ἐπὶ τοῦ ὡροσκόπου, δεύτερος ὁ ἐπὶ τοῦ μεσουρανήματος, ὁ τρίτος ὁ ἐπὶ τοῦ δύνοντος καὶ τέταρτος ὁ ὑπόγειος· εἰ δὲ
35 μηδεὶς τύχῃ ἐπὶ τῶν κέντρων ἀφορώμενος πρὸς τὸν οἰκοδεσπότην τοῦ ὡροσκόπου κ. τ. λ.

Pergit disserens eodem modo per paginas tres et perorat his verbis (f. 133) :

Ἀλλὰ νῦν μὲν ἐς ἀστρονομικὴν ἕξιν μόνον ἐνάγων σε οὐδέν τι
40 παρέξειμι τοῦ σκοποῦ· ὁπόταν δέ σοι τοὺς λόγους πάντων ἀνερευ-

3 ἐλευθερῶται cod. 10 Διὸς in rasura. 14 ἢ καὶ ποιοῦντα secl. Kroll. 20 ἢ μελλουσῶν cod. 21 ἡ τῆς cod. 29 ἐκλείπων cod. 32 αἰγοκέρατι cod.

another, what harmony or opposition; but before all things you must know where the star of Jupiter is and in what terms or signs, and whether it is freed from the malefics or contained within them; you must not disregard either the latitudes of the stars and toward which parts they happen to be; one must also examine 5 the decans and the conjunction or the full moon preceding it, and seek the relation of the Sun and Jupiter, and then that of the star having the greater relation to the beginning of the time; it will be known first whether this one is in the horoscope, second the time-ruler is the one at the midheaven, and third the one setting, fourth the one under the earth, 10 fifth the one at the eleventh, which is the place of Jupiter, sixth the fifth house, seventh the ninth; but if none of the stars should be found standing upon these places, we seek the trines of the horoscope and if anyone happens to be in it, we say that it has the relation of rulership; one must immediately subordinate the one making the appearance closest [or also making it], or the one 15 passing from sign to sign, and the term-ruler of the horoscope will not be without a share of the relation; together with these you must seek the lord of the terms of the preceding conjunction or full moon or also of the one about to occur, whichever may be approaching the time of the solsticeor also of both; for the coming one indicates the confirmation of the temperaments of subsequent events, 20 and the preceding one the beginning of affairs, and the middle things are indicated by the horoscope of the conjunction or full moon; by middle things I mean those occurring after the manifest appearance, and the beginning of the season is the horoscope, the middle things are those of the midheaven, then those of the setting, and last those under the earth; but if an eclipse should happen to have occurred in the 25 quarters or an ingress and testimony of stars, these indicate the qualities of the season and the outcome of more hidden and greater matters; but if signs from heaven also follow, it signifies an innovation of hidden and unexpected affairs, and if it should happen that the star having the relation of the time is eclipsed or makes an ingress, 30 it will become a universal sign for the time, but if otherwise, a particular one; of the changes of the seasons the first is that in Aries, the second is that in Cancer, the third is that in Libra, and the fourth is that in Capricorn; of the tetrarchs the first is the one at the horoscope, the second is the one at the midheaven, the third is the one at the setting and the fourth is the subterranean one; but if 35 none should happen to be observed at the angles in relation to the lord of the horoscope, etc.

He continues discussing in the same way for three pages and concludes with these words (f. 133):

But now, leading you only toward an astronomical disposition, I shall not depart at all from my aim; but when I have thoroughly investigated for you the accounts of all

3 is released cod. 10 Zeus in rasura. 14 or which secl. Kroll. 20 ñ nmelusona cod. 21 of the cod. 29 missing cod. 32 capricorn cod.

νήσωμαι, ἐπεκδιδάξω σε πῶς τῶν ἐν οὐρανῷ ἀστέρων καὶ τόπων τοὺς μὲν ἀγαθοποιούς, τοὺς δὲ κακοποιοὺς ὀνομάζομεν· βουλοίμην μὲν οὖν καὶ ἀγαπῴην μηδένα λόγον ποιεῖσθαι πλὴν ἀρετῆς καὶ θείας***· μόνα γὰρ ἤδη μοι ταῦτα καθήκει· ἐπεὶ δὲ οὐ πάντη, τοῦ πνεύματος ἀμφὶ ταῦτα ἔχω τοσοῦτον ὥστε διορθοῦσθαι τοὺς πταίοντας καὶ διδάσκειν μὴ εὔληπτα οἴεσθαι τὰ μεγάλα μαθήματα, μηδ' εὐθὺς βουλομένοις τὴν γνῶσιν τούτων ἀκολουθεῖν. F. C.

3 ἀγαπῶ ἂν μηδὲν ἄλογον cod. Post θείας lacunam signavi. 4 πάντ(ι) vel πάντ(ειν?) ut vid. cod.; corr. Boll.

things, I will teach you further how we call some of the stars and places in the sky benefic and others malefic. I would indeed wish and be content to concern myself with no discourse except virtue and divine ***; for these alone are now fitting for me; but since not entirely, I have so much of the spirit about these matters as to correct those who err and to teach them not to consider the great sciences easy to grasp, nor for those who immediately desire it to follow the knowledge of these things. G.

O.

3 ἀγαπῶ ἂν μηδὲν ἄλογον cod. Post θείας lacunam signavi. 4 πάντ(ι) vel πάντ(ειν?) ut vid. cod.; corr. Boll.

EXCERPTA EX CODICE 11 (Mutin. 85)

F. 35v. Ἰστέον ὅτι οἱ Ἕλληνες τὰς ἑπτὰ ἡμέρας τῶν ἑπτὰ πλανήτων ἔφησαν εἶναι οἴκους, ἐν αἷς καὶ πολεύουσι καὶ διέπουσι καὶ ἰθύνουσι καὶ διοικοῦσι· εἰς ἃς καὶ οἱ τῶν Ἑλλήνων νομιζόμενοι θεοὶ ἐτιμῶντο καὶ ἐδοξάζοντο.

Τὴν μὲν πρώτην ἔνειμαν τοῦ Ἡλίου, διὸ καὶ ἡμεῖς, ταύτην τοῦ Ἡλίου τῆς δικαιοσύνης Χριστοῦ τοῦ Θεοῦ ἀφιερωσάμενοι[1].

Τὴν δευτέραν τῆς Σελήνης· ἡμεῖς δὲ ὡς δεύτερον φῶς οἱ ἄγγελοι ἐν ταύτῃ τῇ ἡμέρᾳ ἀνατεθήκαμεν.

Τὴν δὲ τρίτην τοῦ Ἄρεως· ἡμεῖς δὲ τοῦ Προδρόμου, ὡς ἔλεγχον τῶν ἀθεμίτων πράξεων.

Τὴν δὲ τετάρτην τοῦ Ἑρμοῦ· ἡμεῖς δὲ τοῦ Σταυροῦ, ὅτι ὁ μὲν Ἑρμῆς ἔφορος ὢν λόγου καὶ διδαχῆς· ὁ δὲ λόγος τοῦ Σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζομένοις δύναμις Θεοῦ.

Τὴν δὲ πέμπτην τοῦ Διός, ἡμεῖς δὲ τῶν Ἀποστόλων.

Τὴν δὲ ἕκτην τῆς Ἀφροδίτης, ἡμεῖς δὲ τὴν Θεοτόκον ὀδυρομένην διὰ τὴν τοῦ υἱοῦ σταύρωσιν.

Τὴν δὲ ἑβδόμην τοῦ Κρόνου· φασὶ γὰρ τοῦτον πατέρα θεῶν· ἡμεῖς δὲ τὸν Πατέρα ἡμῶν καὶ Θεὸν ἱκετεύομεν ὑπὲρ τῶν προαπελθόντων πατέρων καὶ ἀδελφῶν. F. C.

Mutinensem descripsi; Vaticanum 1290, f. 78r contulit Boll. 1 τὰς om. V. 2 ὧν οἶκοι M : εἶναι οἶκοι V. 2-3 διοικ. καὶ ἰθυν. V. 3 οἱ omis, M. 5 τοῦ Ἡλίου] τῷ Ἡλίῳ corr. nolui. ἡμεῖς] subaudi ἐνείμαμεν. 7 An τοῖς ἀγγέλοις? 12 εὔφορος codd. 13 ἀπολυμένοις M. θεὸν V. 15 Suppl. ἱκετεύομεν, cf. v. 18. 17 τὸν Κρόνον M : τοῦ Ἑρμοῦ V. φησὶ cod.

Iuliani Laodicensis disquisitio astronomica.

Inter auctores qui in astrologicis collectaneis laudantur, saepius occurrit nomen Iuliani Laodicensis, sed, ut plerumque accidit, de vita eius nihil fere comperimus. Aetas quoque eius non omnino certa est. Nam si sola philologia freti tempus vitae

[1] Saepissime a scriptoribus christianis Sol Iustitiae (Malach. IV, 2) deo Soli Invicto opponitur; cf. mea *Monum. myst. Mithra*, I, 355; Kellner, *Heortologie*, 1901, p. 102. — Conferre iuvat quae de Lunae diebus congessit auctor anonymus editus in *Catal. Mediol.*, p. 32 ss.

EXTRACTS FROM CODE 11 (MUTIN. 85)

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G. 357. It should be known that the Greeks said the seven days belong to the houses of the seven planets, in which they also move and govern and guide and administer; in which also the gods held in honor among the Greeks were venerated and glorified.

5 The first they assigned to the Sun, wherefore we too have consecrated this day to the Sun of justice, Christ our God.

The second to the Moon; but we, as angels, have dedicated this day as a second light.

The third to Ares; but we to the Forerunner, as a reproof of unlawful deeds.

The fourth to Hermes; but we to the Cross, because Hermes, being the overseer of reason and teaching, while the word of the Cross is foolishness to those who are perishing, but to those who are being saved it is the power of God.

The fifth to Zeus; but we to the Apostles.

The sixth to Aphrodite; but we to the Theotokos mourning on account of her son's crucifixion.

The seventh to Kronos; for they call him the father of the gods; but we supplicate our Father and God on behalf of the fathers and brethren who have departed before us. F. C. F. C. I transcribed from the Mutinensis; Vaticanus 1290, f. 78' was collated by Boll. 1 τάς om. V. 2 ν οἴκοι M : εἶναι οἴκοι V. 2-3 διοικ. καὶ ἰθὺν. V. 3 of omis. M. 5 τοῦ Ἡλίου] τῷ Ἡλίῳ corr. nolui. ἡμεῖς] ῶ subaudi ἐνείμαμεν. 7 An τοῖς ἀγγέλοις ? 12 εὐφορος codd. 15 Suppl. ικετεύομεν, cf. v. 18. 17 τὸν 15 Suppl. ικετεύομεν, cf. v. 18. 17 τὸν

13 fired M. god V.

nKronon M: of Hermos V. nphisi cod.

An Astronomical Inquiry of Julian of Laodicea.

Among the authors cited in astrological collections, the name of Julian of Laodicea occurs quite frequently, but, as usually happens, we know almost nothing about his life. His date is also not entirely certain. For if, relying on philology alone, we were to determine the period of his life

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1 Very often by Christian writers the Sol Iustitiae (Malach. IV, 2) is opposed to the god Sol Invictus; cf. my Monum. myst. Mithra, I, 355; Kellner, Heortologie, 1901, p. 102. It is useful to compare what the anonymous author published in Catal. Mediol., p. 32 ff. has assembled concerning the days of the Moon.

eius invenire conaremur, termini inter quos floruerit arcte circumscribi posse viderentur. Ac primum asseverari potest eum post medium saec. II et ante finem saeculi V floruisse. Nam caput ultimum libri II Tetrabibli, Περὶ τῆς τῶν μετεώρων σημειώσεως in usum suum convertit (cf. *infra*, p. 109). Quod non ex Hephaestione habet, qui idem excerptum in fine libri sui primi addidit (I, 25; cf. Boll, *Sitzb. bayer. Akad.*, 1899, p. 94, n. 3), nedum ex Lydo (*De ostentis*, 9[b], p. 21, ed. 2 Wachsmuth), qui eadem fere praebet, sed ex ipso Ptolemaeo, ut ex collatione nostra apparet. Eundem Ptolemaeum praeterea commemorat in cap. II, Περὶ ἐποχῶν καὶ κέντρων, p. 106 ss. — Versus etiam quosdam affert Dorothei (p. 105), qui in excerpto quoque περὶ πολέμου invocatur, sed nihil inde proficimus, nisi incertum per incertius illustrare conamur.

Opus autem Iuliani legisse videtur Paulus Alexandrinus, qui exeunte saec. IV scripsit, nam verba praefationis eius Ἀπολλωνίου τοῦ Λαοδικέως ἐν τοῖς ἰδίοις πέντε βιβλίοις διαβάλλοντος τοὺς Αἰγυπτίους in Ἰουλιανοῦ τοῦ Λαοδικέως corrigenda esse forsitan recte supposuit Lambecius (cf. Fabricius-Harles, *Bibl. gr.*, IV, 140). Coniectura sane est, at certe tria capita Iuliani Laodicensis de bello Palchus exeunte saeculo V, ut videtur, in farraginem suam admisit, qui et exordium Ἐπισκέψεως ἀστρονομικῆς (cf. infra, n° 1) descripsit et alioquin eum auctorem laudat (infra, n° 2, 8). Porro eadem tria capita repetiit Theophilus Edessenus, qui anno 785 obiit (cf. infra, n° 2).

Accedit aliud. Sic incipit byzantini cuiusdam saec. IX fragmentum Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως in codice Paris. 2506, f. 11 (cf. Venet. 7, f. 100) servatum : Ἀναγκαῖον ψήθην καὶ τὰς τῶν ἀπλανῶν δυνάμεις καθυποτάξαι ... ξένας γὰρ καὶ παραδόξους γεννήσεις παρασκευάζειν εἰώθασιν, ὥς φησιν ὁ πολυΐστωρ Ἰουλιανὸς ἐν τοῖς αὐτοῦ ἀποτελέσμασιν. Huic autem excerpto cum capite Ἀποτελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς, quod ex codice Angel. 29 in Catalogo Florentino (p. 113) partim edidimus, ea est necessitudo ut vel lippis perspicuum fiat, aut ipsius Iuliani esse aut scriptoris qui Iulianum ad verbum expressit. Liber autem ex quo fluxit hoc caput anno 379 conscriptus est (cf. *Catal. Flor.*, p. 115, 5). Quibus omnibus indiciis probari videtur Iulianum Laodicensem saeculo quarto circa annum 379 floruisse.

Attamen ex astronomia peti posse argumenta quibus ad aetatem inferiorem detrudimur, animadvertit Franciscus Boll, cui haec debeo : Novem stellarum fixarum positiones in capite II, quod edimus, indicantur, quarum si longitudinem et latitudinem cum numeris quos Ptolemaeus in *Syntaxis* libris VII-VIII praebet, contuleris, invenies latitudinem quidem eandem semper manere, longitudinem vero constanter (si codicis leves corruptelas correxeris) gradibus 3° 36′ differre. Quod aperte monstrabit tabula haecce :

Ad Solem ὁ μεταξὺ τῶν χηλῶν τοῦ Σκορπίου.

Longitudo. Iulianus :	♏	4°	46′	Latitudo. Iulianus :		1°	30′
Ptolemaeus :		1°	10′	Ptolemaeus :		1°	30′
		3°	36′				

we were attempting to discover, the limits within which he flourished seemed able to be closely defined. And first it can be asserted that he flourished after the middle of the 2nd century and before the end of the 5th century. For he adapted for his own use the final chapter of book II of the Tetrabiblos, Περὶ τῆς τῶν μετεώρων σημειώσεως (cf. below, p. 109). This he did not take from Hephaestio, who added the same excerpt at the end of his first book (I, 25; cf. Boll, Sitzb. bayer. Akad., 1899, p. 94, n. 3), nor from Lydus (De ostentis, 9, p. 21, ed. 2 Wachsmuth), who provides nearly the same material, but from Ptolemy himself, as is apparent from our collation. He also mentions the same Ptolemy in ch. II, Περὶ ἐποχῶν καὶ κέντρων, p. 106 ff. — He also cites certain verses of Dorotheus (p. 105), who is likewise invoked in the excerpt περὶ πολέμου, but we gain nothing from this, unless we attempt to illuminate the uncertain by means of something even more uncertain.

However, it appears that Paulus Alexandrinus, who wrote at the end of the 4th century, had read the work of Julianus, for the words of his preface Ἀπολλωνίου τοῦ Λαοδικέως ἐν τοῖς ἰδίοις πέντε βιβλίοις διαβάλλοντος τοὺς Αἰγυπτίους should perhaps rightly be corrected to Ἰουλιανοῦ τοῦ Λαοδικέως, as Lambecius perhaps correctly supposed (cf. Fabricius-Harles, Bibl. gr., IV, 140). This is indeed a conjecture, yet certainly Palchus, at the end of the 5th century it appears, incorporated three chapters of Julianus of Laodicea on war into his miscellany, who also transcribed the introduction of the Ἐπισκέψεως ἀστρονομικῆς (cf. below, no. 1) and elsewhere cites that author (below, no. 2, 8). Furthermore, the same three chapters were repeated by Theophilus of Edessa, who died in the year 785 (cf. below, no. 2).

There is another point. Thus begins a fragment of some Byzantine author of the 9th century, Περὶ τῆς τῶν ἀπλανῶν ἀστέρων δυνάμεως, preserved in codex Paris. 2506, f. 11 (cf. Venet. 7, f. 100): Ἀναγκαῖον ψήθην καὶ τὰς τῶν ἁπλανῶν δυνάμεις καθυποτάξαι ... ξένας γὰρ καὶ παραδόξους γεννήσεις παρασκευάζειν εἰώθασιν, ὥς φησιν ὁ πολυΐστωρ Ἰουλιανὸς ἐν τοῖς αὐτοῦ ἀποτελέσμασιν. Now this excerpt bears such a close relationship to the chapter Ἀποτελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς, which we partially edited from codex Angel. 29 in the Florentine Catalogue (p. 113), that even to the dim-sighted it is clear that it belongs either to Iulianus himself or to a writer who reproduced Iulianus word for word. Moreover, the book from which this chapter derived was written in the year 379 (cf. Catal. Flor. , p. 115, 5). By all these indications it seems to be proven that Iulianus of Laodicea flourished in the fourth century around the year 379.

Nevertheless, Francis Boll, to whom I owe these observations, noted that arguments can be drawn from astronomy by which we are pushed down to a later date: In chapter II, which we are editing, the positions of nine fixed stars are indicated, and if you compare their longitude and latitude with the numbers that Ptolemy provides in books VII–VIII of the Syntaxis, you will find that the latitude always remains the same, but the longitude consistently differs (if you correct the minor corruptions of the codex) by 3° 36'. This will be clearly shown by the following table:

To the Sun: the one between the claws of Scorpio.

Longitude. Julian:	m 4 46'	Latitude. Julian:	1 30
Ptolemy:	1 10'	Ptolemy: 1° 30'	
	3 36'		

Ad Lunam ὁ ἐπὶ τῆς ἐκφύσεως τοῦ βορείου κέρατος τοῦ Ταύρου.

Longitudo. Iulianus :	♉	19°	16′	Latitudo. Iulianus :		0°	15′
Ptolemaeus :		15°	40′	Ptolemaeus :		0°	15′
		3°	36′				

Ad Saturnum ὁ ἑπόμενος τῷ ἐν τῷ ῥομβοειδεῖ τετραπλεύρῳ τοῦ Κριοῦ καὶ ἐπ᾽ ἄκρου τοῦ μυκτῆρος τοῦ Κήτους.

Longitudo. Iulianus :	♈	21°	16′ *	Latitudo. Iulianus :		7°	45′
Ptolemaeus :		17°	40′	Ptolemaeus :		7°	45′
		3°	36′				

* Correctum ex ☿ καὶ ζ′.

Ad Saturnum τῶν ἐν τῇ οὐρᾷ τοῦ Κριοῦ τριῶν ὁ προηγούμενος.

Longitudo. Iulianus :	♈	27° <26′> *		Latitudo. Iulianus :		1°	40′
Ptolemaeus :		23°	50′	Ptolemaeus :		1°	40′
		3°	36′				

* κζ′ <κς′> correctum est ex κζ′.

Ad Iovem ὁ ἐπ᾽ ἄκρας τῆς νοτίας καὶ ἀριστέρου πτέρυγος τῆς Παρθένου.

Longitudo. Iulianus :	♍	2°	36′	Latitudo, Iulianus :		0°	10′
Ptolemaeus :	♌	29°		Ptolemaeus :		0°	10′
		3°	36′				

Ad Martem τῶν ἐν τοῖς γλουτοῖς τοῦ Λέοντος ὁ νοτιώτερος.

Longitudo. Iulianus :	♌	19°	56′ *	Latitudo. Iulianus :		9°	40′
Ptolemaeus :		16°	20′	Ptolemaeus :		9°	40′
		3°	36′				

* Pro ιθ′ νς′ traditur θ′ νς′.

Ad Venerem ὁ ἑπόμενος τῶν ἐν τῷ σώματι τοῦ Σκορπίου.

Longitudo. Iulianus :		18°	6′	Latitudo. Iulianus :		5°	30′ *
Ptolemaeus :		14°	30′	Ptolemaeus :		5°	30′
		3°	36′				

* Pro ε′ λ′ traditur ε′ ιλ′.

Ad Venerem ὁ ἐπὶ τοῦ δεξιοῦ καὶ ἑπομένου γόνατος τοῦ Ὀφιούχου.

Longitudo. Iulianus :	♏	24°	46′	Latitudo. Iulianus :		7°	30′
Ptolemaeus :		21°	10′	Ptolemaeus :		7°	30′
		3°	36′				

Ad Mercurium ὁ ἐν τῷ σώματι τοῦ Σκορπίου ὁ μέσος ὑπόκιρρος ὁ καλούμενος Ἀντάρης.

Longitudo. Iulianus :	♏	16°	16′	Latitudo. Iulianus :		4°	0′
Ptolemaeus :		12°	40′	Ptolemaeus :		4°	
		3°	36′				

Ad Lunam ὁ ἐπὶ τῆς ἐκφύσεως τοῦ βορείου κέρατος τοῦ Ταύρου.

Longitude. Julian: 819 16' Latitude. Julian: 0° 15'

Ptolemy: 15 40' Ptolemy: 0° 15'

3 36'

Ad Saturnum the next one in the rhomboid quadrilateral of Kriunkai on the tip of the myktiros of Cetus.

Longitude. Julian: ♈ 21 16'* Latitude. Julian: 7° 45'

Ptolemy: 17 40' Ptolemy: 7° 45'

3 36'

* Corrected from & and Z'.

Ad Saturnum of the three in the tail of Aries, the leading one.

Longitude. Julianus: ♈ 27<26'> * Latitude. Julianus: 1 40'n1

Ptolemy: 23 50' Ptolemy: 40'

3 36'

* KZ' <κç'> corrected from κZ'.

Ad Jovem the one at the tip of the southern and left wing of Virgo.

Longitude. Julianus: mp 2° 36' Latitude. Julianus: 0° 10'

Ptolemy: 29° ♌ Ptolemy: 0° 10'

3 36'

To Mars, the more southerly of the stars in the haunches of Leo.

Longitude. Julian: 2 19 56' * Latitude. Julian: 9 40'

Ptolemy: 16 20' Ptolemy: 9 40'

3 36'

* Instead of 10' vç' is transmitted 0′ vç².

To Venus, the following star among those in the body of Scorpio.

Longitude. Julian: 18 6' Latitude. Iulianus: 5° 30'

Ptolemy: 14 30' Ptolemaeus: 5° 30'

3 36'

* For A' it is transmitted as [illegible]'.

Το Venus: ὁ ἐπὶ τοῦ δεξιοῦ καὶ ἑπομένου γόνατος τοῦ Οφιούχου.

Longitude. Julian: m. 24 46' Latitude. Iulianus: 7° 30'

Ptolemy: 21 10' Ptolemaeus: 7° 30'

3 36'

Το Mercury: ὁ ἐν τῷ σώματι τοῦ Σκορπίου ὁ μέσος ὑπόκιρρος the so-called Antaris.

Longitude. Julian: m, 16 16' Latitude. Julian: 4 0′

Ptolemy: 12 40' Ptolemy:

3 36'

Ex his patet Iulianum Ptolemaei libro usum esse sed numeros eius correxisse ut eos ad siderum collocationem sui temporis accomodaret. Illo autem tempore norma Ptolemaei viguit pro centenis annis gradum unum adiciendum esse (cf. e. g. *Catal. Flor.*, p. 115, l. 5). Ergo si Iulianus 3° 36′ addidit, fere 360 annos post Ptolemaeum vixit, id est circa annum 500.

Itaque philologia et astronomia non omnino consentiunt et ad hanc litem dirimendum subsidium mathematicorum nobis est invocandum. Ansam enim ad aetatem Iuliano accuratissime definiendam peritis dat idem caput II; nam septem planetarum positus tam subtiliter indicavit astrologus ut temporis momentum, quo caelum observaverit, inde computari possit. Quod cum a nemine hucusque consequi potuerimus, iudicium in aliud tempus reservandum est. In *Catalogo Romano* excerpta Iuliani Angelicana simul cum Parisinis (infra, n° 4) edemus, et testimoniis novis allatis hanc quaestionem nos profligaturos esse speramus.

Non confundendum esse Iulianum Laodicensem cum Iulianis duo theurgis, quorum prior Chaldaeus cognominatur, alter filius eius est, iam monuit Kroll (*De oraculis Chaldaicis*, 71) rectissime; nam Iulianus hic iunior regnante Marco Aurelio vixit, Iulianum autem astrologum hoc imperatore utique recentiorem esse nunc vidimus.

Libri Iuliani Laodicensis qui quinque numero fuerunt, si Paulum Alexandrinum testem afferre licet (cf. supra), iam nono saeculo periisse videntur. Certe in indicibus qui exstant auctorum astrologicorum non memorantur (cf. *Cat. Flor.*, 81 s.). Inter excerpta quae in miscellaneis codicibus tradita sunt primum obtinet locum :

1) Ἐπίσκεψις ἀστρονομική capitibus XVIII divisa quae in cod. Vindob. phil. gr. 179, f. 79-91 (cf. Catal. Vindobonensem mox edendum) et in Mutinensi 11, f. 79 ss. servatur, et cuius prima capita hic publici iuris facimus. Librum Vindobonensem, intercedente Eugenio Bormann, comiter mihi descripsit Constantinus Horna; Mutinensem ipse contuli. — Excerpta ex hoc opere passim inveniuntur : Exordium expilavit Palchus (cf. *Catal. Flor.*, cod. 11, f. 247; Cod. Angelic. 29 [in *Studi ital.* IV, p. 60], f. 119). Alia fragmenta traduntur in cod. Neap. 19, f. 434 s. f. 417ᵛ [supra, p. 62] et a Martinio et Bassio infra edentur.

2) Capita tria Περὶ πολέμου, περὶ πολέμου ἄλλη σκέψις, περὶ ἀναλύσεως πολέμου, edidit Mai *Scriptorum. vet. nova collectio*, t. II (1827), p. 675-7, " ex vetusto codice Vaticano qui vanissimae artis tractatum copiosum cum scholiis continet „ i. e. ex Vaticano 1056, saec. XIV, f. 87 s. Praeterea inveniuntur haec eadem capita sine auctoris nomine in libro Palchi apotelesmatico (*Catal. Flor.*, cod. 11, 236ᵛ; Cod. Angelic. 29, f. 113) et cum rubrica ἐκ τοῦ Λαοδικέως Ἰουλιανοῦ in libro Theophili Edesseni (Cod. Vatic. 212, f. 106, cap. λε′-λζ′; Cod. Paris. suppl. gr. 1241, f. 22).

3) Capita Περὶ καταστημάτων τῶν ζ′ ἀστέρων et Περὶ καταρχῶν in " syntagmate Laurentiano „ inserta libris mss. servantur pluribus (cf. e. g. *Cat. Venet.*, cod. 5, f. 96ᵛ; 7, f. 341ᵛ; 8, f. 195ᵛ) et a Guilelmo Kroll in *Catal. Flor.*, pp. 134 s., 138 s. edita sunt.

4) Supra monstravimus ad Iulianum referenda esse capita Περὶ τῆς τῶν ἁπλα-

From these it is clear that Julian used Ptolemy's book but corrected his numbers in order to adapt them to the position of the stars of his own time. At that time, Ptolemy's rule prevailed that one degree should be added for every hundred years (cf. e.g. Catal. Flor., p. 115, l. 5). Therefore, if Julian added 3° 36′, he lived approximately 360 years after Ptolemy, that is, around the year 500.

Thus philology and astronomy do not entirely agree, and to settle this dispute we must invoke the assistance of mathematicians. For the same chapter II gives experts an opening for defining Julian's date with the greatest precision; for the astrologer indicated the positions of the seven planets so precisely that the moment in time at which he made his celestial observation can be computed from them. Since no one has yet been able to accomplish this, judgment must be reserved for another time. In the Roman Catalogue we will publish Julian's Angelican excerpts together with the Parisian ones (below, no. 4), and we hope that by adducing new evidence we shall settle this question.

That Julian of Laodicea must not be confused with the two Julian theurgists, of whom the former is surnamed the Chaldean and the latter is his son, was already rightly noted by Kroll (De oraculis Chaldaicis, 71); for this younger Julian lived during the reign of Marcus Aurelius, whereas we have now seen that the astrologer Julian was certainly more recent than this emperor.

The books of Julian of Laodicea, which numbered five, if Paul of Alexandria may be cited as a witness (cf. above), appear to have already perished by the ninth century. They are certainly not mentioned in the extant indices of astrological authors (cf. Cat. Flor., 81 f.). Among the excerpts transmitted in miscellaneous codices, the first place is held by: 1) Ἐπισκέψις ἀστρονομική divided into XVIII chapters, which is preserved in cod. Vindob. phil. gr. 179, f. 79–91 (cf. the Catalogus Vindobonensis to be published shortly) and in the Mutinensis 11, f. 79 ff., and whose first chapters we here make public. The Vienna codex was kindly transcribed for me by Constantinus Horna through the intercession of Eugenius Bormann; the Mutinensis I collated myself. — Excerpts from this work are found here and there: the Exordium was plundered by Palchus (cf. Catal. Flor., cod. 11, f. 247; Cod. Angelic. 29 [in Studi ital. IV, p. 60], f. 119). Other fragments are transmitted in cod. Neap. 19, f. 434 f., f. 417′ [above, p. 62] and will be edited below by Martini and Bassi.

2) Three chapters Περί πολέμου, περί πολέμου ἄλλη σκέψις, περὶ ἀναλύσεως πολέμου, edited by Mai in Scriptorum. vel. nova collectio, t. II (1827), p. 675–7, from an old Vatican codex which contains a copious treatise on the vainest of arts with scholia, i.e. from Vaticanus 1056, 14th century, f. 87 ff. Moreover, these same chapters are found without the author's name in the apotelesmatic book of Palchus (Catal. Flor., cod. 11, 236; Cod. Angelic. 29, f. 113) and with the rubric ἐκ τοῦ Λαοδικέως Ἰουλιανοῦ in the book of Theophilus of Edessa (Cod. Vatic. 212, f. 106, cap. Λε'–ΛΖ'; Cod. Paris. suppl. gr. 1241, f. 22).

3) The chapters Περί καταστημάτων τῶν ζ' ἀστέρων and Περί καταρχῶν in the Laurentian syntagma, inserted in several manuscript books (cf. e.g. Cat. Venet., cod. 5, f. 96v; 7, f. 341; 8, f. 195v) and edited by Guilelmus Kroll in Catal. Flor., pp. 134 f., 138 f.

4) Above we have shown that the chapters Περὶ τῆς τῶν ἀπλα-

νῶν ἀστέρων δυνάμεως codicis Parisini 2506 (ex quo descripti sunt Paris. 2420, f. 88, 2424, f. 17) et Marciani 335, f. 100 et caput Ἀποτελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς codicis Angel. 29 f. 188ᵛ (cf. *Catal. Flor.*, p. 113). Ex rebus autem et stylo apparet eiusdem auctoris esse excerpta duo propediem edenda, quae in Angelicano libro sequuntur (cf. Cod. Flor. 11, f. 297) Περὶ ἐμπαθῶν τόπων ἤτοι μελῶν τῶν αἰνιγματωδῶν ζῳδίων Κριοῦ, Ταύρου, Λέοντος, Παρθένου et Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις. Eiusdem vero argumenti sunt excerpta codd. Parisini f. 12 ss. et Marciani f. 297ᵛ (*Catal. Venet.*, p. 43) Καθολικὰ σχήματα περὶ σινῶν καὶ παθῶν quae ex toto vel partim ex Iuliani copiis surrepta esse credam.

5) Caput Περὶ ἀγορασμοῦ exstat in cod. Vindob. 115, f. 159ʳ; cod. Marciano 334, f. 52ᵛ, cf. *Catal. Venet.*, 6, p. 21, et in *Catal. Vindobon.* edetur.

6) In codice Paris. 2506 saec. XIII post dimidiam paginam vacuam invenitur (f. 120ᵛ, τιβ') caput : Περὶ συναστρίας ὁ αὐτὸς Ἰουλιανὸς οὕτω φησίν· Εἰ ὡροσκόπον τις ἔχει ... Cf. Boll, *Sphaera*, p. 31.

7) Versus quidam Περὶ νοσούντων ex Iuliano repetiit scriptor anonymus editus in *Catal. Flor.*, p. 125, l. 24 s.

8) Iulianum auctorem laudat Palchus in cap. Περὶ ἀποδήμου ἀνακομιδῆς cod. Flor. 11, f. 250 = cod. Angel. 29, f. 120.

9) Denique *Iuliani Laodicensis mathematici ad dominum Marcum imperatorem de bello* opusculum latinum continet cod. Palat. 1416, saec. XV-XVI, f. 159ʳ-165ᵛ; cuius initium edidit Ang. Mai, *Iuris civilis anteiustianiani reliquiae ineditae*, Romae, 1823, p. 156 ss. Quae dum in codice Palatino perlustro, facile mihi persuasi Guilelmum Kroll (*De orac. Chaldaicis*, p. 72) iure hunc libellum Iuliano abiudicasse. Ista confecit falsarius aetatis " humanistarum „ nescio quo astrologico opere usus, at iam in primis deprehenditur prooemii verbis, ubi imperatorem, quasi iam mortuum, *dive Marce Auguste* alloquitur. F. C.

Ἰουλιανοῦ Λαοδικέως ἐπίσκεψις ἀστρονομική.

Ὁ περὶ καταρχῶν λόγος καὶ ἀναγκαῖος καὶ ὠφέλιμος εἰς τὰς βιωτικὰς πράξεις ἐστίν, ὡς ἡ πεῖρα αὐτὴ ἐναργῶς μαρτυρεῖ· χρὴ δὲ ἀκριβῶς τάς τε τῶν ἀστέρων ἐποχὰς καὶ τὰς ὡροσκοπήσεις παρατηρεῖσθαι· ὁ γὰρ τοῦτο ἐμμελῶς ἐξονυχίζων ἄπταιστον εὑρήσει σχεδὸν τὸν περὶ καταρχῶν λόγον, ὁ δὲ βλακεύων καὶ ἐπιπολαίως αὐτὸ παραθεωρῶν καὶ ἀμελῶς, καὶ διὰ τοῦτο, ὡς εἰκός, ἁμαρτάνων, αὐτὸς ἑαυτὸν αἰτιάσθω τῆς ἀταλαιπώρου περὶ τῶν τηλικούτων διαθέσεως· οὐδὲ γὰρ οἱ ἀμβλυώττοντες παρὰ τὴν τοῦ Ἡλίου αὐγὴν τοῦτο πάσχουσιν, ἀλλὰ παρὰ τὴν οἰκείαν ἀνεπιτηδειότητα τῶν ὀφθαλμῶν, οὕτως οὖν καὶ οἱ

Cod. V(indobonensis) f. 79. A(ngelicanum) 29 ubi, f. 119, primum capit. exstat, contuli. Hoc primum capitulum deest in codice M(utinensi). Orthographica plerumque adnotare supersedi. 1 λαοδικαίως V. 2 ἀναγκαίως V. 3 αὕτη A. 5 εὑρήσει e corr. V. 6-7 αὐτὸ παρορῶν εἰκῶς ἁμαρτάνων (cet. omis.) V. ὡς τὸ εἰκός A. 8 αἰτιάσω V. ταλαιπώρου A. 9 ἀμβλιώτωντες V. 9-10 Expectes τῆς - αὐγῆς et τῆς - ἀνεπετηδειότητος. 10 οὕτως οὖν omis. V.

νῶν ἀστέρων δυνάμεως of codex Parisinus 2506 (from which are derived Paris. 2420, f. 88, 2424, f. 17) and Marcianus 335, f. 100, and the chapter Ἀποτελέσματα τῆς τῶν ἀπλανῶν ἀστέρων ἐποχῆς of codex Angel. 29 f. 188v (cf. Catal. Flor., p. 113) are to be attributed to Iulianus. From the subject matter and style it is apparent that two excerpts soon to be published, which follow in the Angelican codex (cf. Cod. Flor. 11, f. 297), are by the same author: Περὶ ἐμπαθῶν τόπων ἤτοι μελῶν τῶν αἰνιγματωδῶν Ζῳδίων Κριοῦ, Ταύρου, Λέοντος, Παρθένου and Περὶ σινοποιῶν μοιρῶν ἤτοι τόπων τῶν σινουμένων τὰς ὄψεις. Of the same subject matter are the excerpts of codd. Parisinus f. 12 ff. and Marcianus f. 297v (Catal. Venet., p. 43) Καθολικά σχήματα περὶ σινῶν καὶ παθῶν, which I believe to have been taken wholly or in part from the collections of Iulianus.

5) The chapter Περὶ ἀγορασμού exists in cod. Vindob. 115, f. 159r; cod. Marciano 334, f. 52′, cf. Catal. Venet., 6, p. 21, and will be published in Catal. Vindobon.

6) In codex Paris. 2506 of the 13th century, after half a blank page, there is found (f. 190′, τιβ') the chapter: Περὶ συναστρίας ὁ αὐτὸς Ἰουλιανὸς οὕτω φησίν· Εἰ ὡροσκό που τις έχει ... Cf. Boll, Sphaera, p. 31.

7) Certain verses Περὶ νοσούντων from Julian were repeated by an anonymous writer published in Catal. Flor., p. 1925, l. 24 3.

8) Julian is cited as an authority by Palchus in the chapter Περὶ ἀποδήμου ἀνακομιδῆς in cod. Flor. 11, f. 250 = cod. Angel. 29, f. 120.

9) Finally, a Latin opuscule on war by Julian of Laodicea, mathematician, addressed to the lord Emperor Marcus, is contained in cod. Palat. 1416, 15th–16th century, f. 159–165″; the beginning of which was published by Ang. Mai, Iuris civilis anteiustianiani reliquiae ineditae, Rome, 1823, p. 156 ff. While examining this in the Palatine codex, I easily persuaded myself that Guilelmus Kroll (De orac. Chaldaicis, p. 72) was right to disavow this booklet as Julian's. This was fabricated by a forger of the age of the "humanists," using some unknown astrological work, and is already detected in the first place by the words of the prooemium, where he addresses the emperor, as if already dead, as divine Marcus Augustus. F. C.

Julian of Laodicea's Astronomical Investigation.

The discourse on inceptions (katarchai) is both necessary and useful for the actions of daily life, as experience itself clearly attests. One must carefully observe both the positions of the stars and the ascendants; for he who diligently examines this with precision will find the doctrine of inceptions to be nearly infallible, while he who is negligent and examines it superficially and carelessly, and who therefore, as is natural, makes errors, should blame himself for his effortless disposition toward matters of such importance. For those who see dimly do not suffer this on account of the light of the Sun, but on account of the inherent unfitness of their own eyes; and so likewise those

Cod. Vindobonensis) f. 79. A(ngelicanum) 29 where, f. 119, the first chapter exists, I collated. This first chapter is absent in codex M(utinensis). Orthographic matters I have for the most part refrained from noting. 1 λαοδικαίως V. 2 αναγκαίως V. 3 αὕτη A. 5 εὑρήσει e corr. V. 1 6-7 αὐτὸ παρορῶν εἰκὼς ἁμαρτάνων (cet. omis.) V. ὡς τὸ εἰκός A. 8 αἰτιάσω V. ταλαιπώρου A. 9 ἀμβλιώτωντες V. 9-10 Expectes της - αὐτῆς εἰ τῆς · ἀνεπετηδειότητος. 10 οὕτως οὖν omis. V.

ἐν τοῖς συμβολαίοις μὴ ἀκριβοῦντες τὴν τοῦ οὐρανοῦ θέσιν παρὰ τὴν ἑαυτῶν ἀσθένειαν καὶ ἀνεπιτηδειότητα τῆς ἀγαθουργοῦ τῶν ἀστέρων ἀπορροίας ἀμοιρήσουσι καὶ διὰ τοῦτο δυσπραγήσουσιν. ἡμεῖς δὲ θεὸν ἔχοντες ἵλεων καὶ πυρφόρῳ καὶ ἀναγωγῷ πτερούμενοι ἔρωτι ἤδη λέγωμεν.

Ἐπὶ πάσης καταρχῆς ὅστις ἔχει τὸν τοῦ Διὸς ἀστέρα ἑῷον ὡροσκοποῦντα ἢ ἐν τῷ βίῳ, τοῦτ' ἔστι τῷ β' τόπῳ, ταχείας τῶν πραγμάτων τὰς ἐκβάσεις ἴστω τελεσθήσεσθαι, ἀλλὰ καὶ ἀγαθοποιῶν μαρτυρούντων αὐτῷ καὶ ἀγαθὰς καὶ ὠφελίμους, κακοποιῶν δὲ ἐπιμόχθους καὶ δυσεπιτεύκτους. τὸ δὲ τέλος ἐκ τῆς ἐπικρατήσεως καὶ τῆς πλειονοψηφορίας δηλωθήσεται, πλὴν ἡ μῖξις ἀνωμαλίας ποιήσει· τῶν ἀγαθοποιῶν μὲν οὖν ἐπικρατησάντων ἐν καταρχαῖς τὸ γενόμενον καλὸν πέρας ἕξει, κακοποιῶν δέ, ἐλπί(δας) ὑπόφηναι εἰς τοὐναντίον περιτραπήσεσθαι. τὰς δὲ τῶν πραγμάτων ἀρχὰς ἐκ τῶν ἐπικέντρων ἀστέρων γνωσόμεθα· ἐπὶ μὲν Κρόνου, Διός, Ἄρεως, ἐκ τοῦ ἑῴου ἀνατολικοῦ πρώτου στηριγμοῦ, ἐπὶ δὲ Ἀφροδίτης, Ἑρμοῦ, ἐκ τοῦ ἑσπερίου αὐτῶν· τὰ δὲ τέλη τῶν πραγμάτων ὁ ἐπαναφερόμενος δηλώσει, ἀλλ' ἐπὶ μὲν Κρόνου, Διός, Ἄρεως, ὁ ἑσπέριος αὐτῶν, ἐπὶ δὲ Ἀφροδίτης, Ἑρμοῦ, ὁ ἑῷος, ὡς ἐκ τούτου εἶναι δῆλον ὅτι Κρόνος, Ζεύς, Ἄρης ἑῷοι ἐπαναφερόμενοι ἢ ἑσπέριοι ἐπίκεντροι οὐδὲν ἐν τούτοις προφητεύσουσιν· ὡσαύτως δὲ Ἀφροδίτη καὶ Ἑρμῆς <ἑῷοι ἐπίκεντροι> ἤτοι ἑσπέριοι ἐπαναφερόμενοι, οὐδὲν βούλονται θεσπίζειν. εἰ δὲ, ὡς εἴρηται, πάντες εἰσὶν ἐπίκεντροι ἢ ἐπαναφερόμενοι, ὃς πρῶτος τῷ κέντρῳ πελάζει ἢ τῇ ἐπαναφορᾷ ἐκεῖνος τηρητέος, εἰ δὲ ἰσόμοιροι γένοιντο, ὁ ὡροσκοπῶν τὰς ἀρχὰς δηλοῖ, ὁ δὲ μεσουρανῶν τὰ μέσα, ὁ δὲ δύνων τὰ τέλη. περὶ δὲ χρόνου οὕτως ὅρισον· ἐπὶ μὲν τῶν κέντρων ὁ ὡροσκοπῶν ὁ παραλελυθώς ἐστι, τὸ μεσουράνημα δὲ ὁ ἐνεστώς, ὁ δὲ δύνων ὁ μέλλων· καὶ περὶ ἡλικίας ὡσαύτως· ὁ μὲν ὡροσκόπος ἡ παιδική, τὸ μεσουράνημα ἡ ἀκμαστική, τὸ δὲ δῦνον ἡ γεροντική· ἐπὶ δὲ πάντων, τούτεστι τῶν κέντρων καὶ τῶν ἐπαναφορῶν καὶ τῶν ἀποκλιμάτων, ὁ παραλελυθὼς μὲν χρόνος τὸ ἀπόκλιμα, ὁ δὲ ἐνεστὼς αὐτὸ τὸ κέντρον, ἡ δὲ

2 ἐπιτηδειότητα V. 3 ἀπορίας (omis. ἀμοιρήσουσι) V. δυσπραγοῦσιν V. 4 ἵλεον V. 5 λέγομεν V. 8 ἴστω omis. V. 9 καὶ (prius) omis. V. κακοποιοὶ V. 10-11 καὶ - πλειονοψ. omis. V, qui post δηλωθ. add. καὶ τῆς ψηφοφορίας. — Πλειονοψηφοφορία verbum novum est sed πλειονοψηρία apud Paul. Alex. invenitur. 11 μίξεις V. 12 καταρχὰς V. τὸ γενόμενον omis. V. 13 ἐλπί(δας) ὑπόφηναι omis. V. 14 περιτραπήσεται codd., corr. τῶν δὲ τῶν V. 15 ἀνατολικοῦ ἕως A : ἀναταξικοῦ V. 18 ἡ ἑσπέριε V. 19 δῆλον V : φανερὸν A. 20 ἢ A : οἱ V. οὐδὲν ἐν - προφητεύσουσιν omis. A. 21 προφητεύσωσιν V, corr. ἑῷοι ἐπίκεντροι suppl. Bidez. 22 ἐπιφερόμενοι V. 22-24 εἰ δὲ ὡς - γένοιντο omis. V, qui ἐπὶ μὲν τῶν κέντρων tantum habet. 23 ὁ πρῶτος A : corr. 26 περὶ δὲ χρόνου omis. A. οὕτως omis. V. ὁ ὁρίζων V : ὁρίζον A. 27 ὁ (ante παρ.) omis. V. παραλελυθὸς V. ὁ ante ἐνεστὼς omis. V. ὁ δύνων δὲ A. τὸ μέλλον V. 28 ὡροσκόπων V. 27-29 τὸ μεσουράνημα - γεροντική omis. V. 30 ὁ omis. V. τούτεστι omis. V. 31 χρόνος omis V. ὁ ἐνεστ. (omis. δὲ) V. αὐτὸ omis. V.

who in contracts do not accurately observe the position of the heavens will, on account of their own weakness and unfitness, be deprived of the beneficent influence of the stars and will therefore fare badly. But let us, having God propitious and being winged by a fiery and uplifting love, now speak.

In every inception, whoever has the star of Jupiter rising in the east as the ascendant or in the house of life, that is, in the second place, let him know that the outcomes of affairs will be accomplished quickly, but also that when benefics bear witness to it, they will be good and profitable, while when malefics do so, they will be laborious and difficult to achieve. The outcome will be indicated by the prevailing influence and the majority vote, except that mixture will produce irregularity; when the benefics prevail in inceptions, what has come about will have a good end, but when the malefics do, one may expect that the hopes will be turned to the contrary. We shall know the beginnings of affairs from the planets at the angles; for Saturn, Jupiter, and Mars, from their first eastern oriental station, and for Venus and Mercury, from their evening station; the endings of affairs will be indicated by the succedent, but for Saturn, Jupiter, and Mars, by their evening position, and for Venus and Mercury, by the morning position, so that from this it is clear that Saturn, Zeus, and Mars, when morning and succedent or evening and angular, will prophesy nothing in these matters; and likewise Venus and Mercury, when morning and angular or evening and succedent, wish to foretell nothing.But if, as has been said, all are either angular or succedent, the one that first approaches the angle or the succedent house is the one to be observed; and if they should be in equal degrees, the one ascending indicates the beginnings, the one culminating the middle, and the one setting the endings. Concerning time, define it thus: at the angles, the ascending one represents the past, the midheaven the present, and the setting one the future; and likewise concerning age: the ascendant is childhood, the midheaven the prime of life, and the setting the old age; but for all of them, that is, the angles, the succedent houses, and the cadent houses, the past time is the cadent, the present is the angle itself, and the

2 ἐπιτηδειότητα V. 3 ἀπορίας (omis. ἀμοιρήσουσι) V. δυσπραγοῦσιν V. 4 ἴλεον V. 5 λέγομεν V. 8 ίστω omis. V. 9 και (prius) omis. V. κακοποιοί V.

10-11 και - πλειονοψ. omnis. V, who after δηλωθ. adds καὶ τῆς ψηφοφορίας. - Πλειονοψηφοφορία is a new word but πλειονοψηρία is found in Paul. Alex.

11 μίξεις V. 12 καταρχάς V. τὸ γενόμενον omis. V. 13 ἐλπίδας) υποφηναι omnis. V. 14 περιτραπήσεται codd., corr. τῶν δὲ τῶν V. 15 ανατολικοῦ ἕως A : ἀναταξικού V. 18 ή ἐσπέριε V. 19 δῆλον V: φανερόν A. 20 ή A : οί V. οὐδὲν ἐν - προφη τεύσουσιν omis. A. 21 προφητεύσωσιν V, corr. ἑῷοι ἐπίκεντροι suppl. Bidez.

22 ἐπιφερόμενοι V. 22-24 εἰ δὲ ὡς - γένοιντο omis. V, who has only ἐπὶ μὲν τῶν κέντρων. 23 ὁ πρῶτος A : corr. 26 περί δὲ χρόνου omis. A. οὕτως omis.

V. ὁ ὁρίζων V : ὁρίζον A. 27 δ (ante παρ.) omis. V. παραλελυθός V. ο ante ἐνεστώς omis. V. ὁ δύνων δὲ A. τὸ μέλλον V. 28 ὡροσκόπων V. 27-29 τὸ μεσουράνημα - γεροντική omis. V. 30 6 omis. V. τούτεστι omis. V. 31 χρόνος omis V. ὁ ἐνεστ. (omis. δέ) V. αὐτὸ omis. V.

ἐπαναφορὰ ὁ μέλλων· εἰ δὲ μηδένα ἔχει τὰ κέντρα, αὐτὰ τὰ ζῴδια μηνύσει τὴν ἔκβασιν ὅπως ἂν ἔχοι μαρτυρίας ἢ αὐτὴ ἡ οἰκοδεσποτεία αὐτῶν· εἰδέναι δὲ χρὴ ὡς καὶ οἱ κακοποιοὶ ἀγαθοποιῶν δύναμιν ἐπισχόντες καλῶν παρεκτικοὶ γίνονται, οἱ δ' ἀγαθοποιοὶ κακωθέντες ἄπρακτοι γίνονται· ἀλλ' οἱ μὲν μετὰ βίας τινὸς καὶ πλεονεξίας ἢ λοιδορίας ἀνύσουσιν, οἱ δὲ ἀγαθοποιοὶ μετὰ δικαιοσύνης καὶ πείθους καὶ εὐθυμίας καὶ ἀποδοχῆς· ἀγαθύνονται δὲ οἱ μὲν κακοποιοὶ ἀστέρες ὅταν ἐν ἰδίοις οἴκοις ἢ ὑψώμασιν ἢ ὁρίοις ἢ τριγώνοις ὦσιν κατὰ αἵρεσιν· κακοῦνται δὲ οἱ ἀγαθοποιοὶ τοῖς τῶν εἰρημένων ἐναντίοις, τοῦτ' ἔστιν ἐν τοῖς ἑαυτῶν ταπεινώμασιν ἢ παρ' αἵρεσιν καὶ τοῖς τοιούτοις· πραῦνονται δὲ τῆς κακώσεως οἱ κακοποιοὶ τριγωνίζοντες τὴν Σελήνην ἢ τὸν ὡροσκόπον καὶ γὰρ καλῶς εἴρηται·

Σχήμασι τριπλεύροις κακοεργέες ἀμβλύνονται·

καὶ

Ἀστὴρ οὐκετι φαῦλος ἐπὴν ἀγαθὸν τόπον εὕρῃ.

Ἄλλο γάρ ἐστι τὸ ποιὸν κατὰ φύσιν ἑκάστου ἀστέρος καὶ ἄλλο τὸ ἀγαθὸν καὶ ὠφέλιμον ἢ τὸ ἐναντίον καὶ βλαβερόν. τοῦτο δὲ καὶ ἐξ αὐτῶν τῶν πραγμάτων δῆλον· τὰ γοῦν δοθέντα δῶρα τῆς Ἀφροδίτης τῷ Πάριδι βλαβερὰ ἦσαν δηλονότι, τὰ δὲ τῇ χρυσῇ γενεᾷ τοῦ Κρόνου δῶρα ἀγαθά· καὶ τὸ γενναῖον καὶ ἀήττητον τοῦ Μακεδόνος Ἀλεξάνδρου ἀρεϊκόν, ἡ δὲ διὰ τὴν μέθην συμβᾶσα αὐτῷ τελευτὴ ἀφροδισιακόν. ἀλλὰ καὶ πολλοὶ παρὰ τοῦ Διὸς πλοῦτον καὶ βασιλείαν λαβόντες δι' αὐτὸ τοῦτο κακῶς διεφθάρησαν· τούτων δὲ πάντων αἴτιον τὸ φύσιν ἀγαθουργὸν τῶν ἀστέρων, ἡ δὲ ἀνοικείως αὐτῶν τὴν ἀπόρροιαν δεχομένη γένεσις βλάπτεται, καὶ τότε γίνονται οἱ ἀστέρες βλαπτικοί· κατὰ τὸ συμβεβηκὸς δὴ τὸ πάσχειν, ἀλλ' οὐ, μὰ Δία, διὰ τὸ ποιόν· οἱ γοῦν πυρέττοντες βλάπτονται ὑπὸ τῆς τὰ πάντα ζωοποιούσης Ἡλίου θερμότητος, διὰ τὴν ἑαυτῶν ἀνεπιτηδειότητα δηλονότι· οὐ γάρ τινες μὲν ἀγαθοὶ τῶν ἀστέρων, τινὲς δὲ κακοὶ ἀλλὰ πάντες ἀγαθοὶ καὶ τῷ ὅλῳ κόσμῳ σωτήριοι καὶ ὠφέλιμοι· πάντες γὰρ οἱ ἀστέρες πάντα δύνανται κατὰ τὴν φύσιν τῶν μετεχόντων. μαρτυρεῖ δὲ τὰ πράγματα· κατακρίτους μὲν γὰρ ποιεῖ Ζεύς, στρατοπεδάρχας δὲ Ἄρης, ἀτάφους δὲ Ἥλιος, αὐτοκράτορας δὲ Κρόνος, ἐνθέους δὲ Ἀφροδίτη, ἀρχιμύστας δὲ Ἑρμῆς· ἀλλ' ὠφελοῦσι μὲν οἱ κακοποιοὶ ἀγαθυνθέντες, ὡς εἴρηται, βλάπτουσι δὲ οἱ ἀγαθοποιοὶ κακωθέντες· ἐὰν δέ τις αὐτοὺς καθ' αὐτοὺς

1 ὁ μέλλων δὲ ἡ ἐπαναφορά A. 2 μηνήσει V. 2-3 ἢ αὐτή - αὐτῶν omis. V. 3 καὶ omis. V. 5-7 ἀλλ' οἱ μὲν - ἀποδοχῆς omis. V. 10 παραιρέσεσιν V, fors. recte. 10-11 καὶ τοῖς τοιούτοις omis. V. 13 Versus Dorothei, cf. *Catal. Flor.*, p. 146, 12, et Usener, *Rhein. Mus.*, N. F., LV, p. 332, 11. 15 καὶ ἀστὴρ οὐκ ἔστι V : ἀστὴρ δ' οὐκετι Boll in *Catal. Flor.* ἐπ' ἦν V. 15-30 Ἄλλο γάρ - ὠφέλιμοι omis. V. 19 τὰ τὲ cod. 25-26 κατὰ συμβεβηκός] Ptol., *Tetrab.*, p. 11, l. 23 [Boll]. 26 πάσχον A; corr. ποιεῖν cod., corr. collato v. 16. 27 ζωοποιοῦσα A. 29 πάντα ἀγαθά A. 30 οἱ omis. A. 32 γὰρ omis. A. 32 ss. Cf. excerptum quod ex cod, 19, f. 417ᵛ infra edent Martini et Bassi. 32 πρωτοπεδάρχας V. 34 ὡς εἴρηται omis. V.

the succedent [signifies] the future; but if the angles have no planet, the signs themselves will indicate the outcome in whatever way they may have testimony, or the very domicile-lordship of those signs; and one must know that the malefic planets, when they have assumed the power of benefics, become providers of good things, while the benefics, when they are afflicted, become ineffectual; but the former will accomplish things with a certain force and greed or contentiousness, while the benefics act with justice and persuasion and cheerfulness and acceptance; the malefic stars are strengthened when they are in their own houses or exaltations or bounds or trigons according to sect; the benefics are weakened by the contraries of the aforesaid, that is, when they are in their own depressions or contrary to sect and such like; the malefics are softened from their harmfulness when they trine the Moon or the Ascendant, for it has been well said:

By trilateral figures, the malefic ones are blunted;

and

15A star is no longer malefic when it finds a good place. For the quality according to the nature of each star is one thing, and the good and beneficial, or the contrary and harmful, is another. This is clear from the facts themselves; for instance, the gifts of Venus given to Paris were evidently harmful, while the gifts of the golden age of Saturn were good; and the nobility and invincibility of Alexander the Macedonian was of the nature of Mars, while the death that befell him through drunkenness was of the nature of Venus. But also many who received wealth and kingship from Jupiter were ruined badly on that very account; the cause of all these things is the beneficent nature of the stars, but the nativity that receives their effluence in an unfitting manner is harmed, and then the stars become harmful — by virtue of the accident of the experience, but not, by Zeus, because of their quality; for those who are feverish are harmed by the heat of the Sun which gives life to all things, evidently because of their own unfitness; for some stars are not good and others bad, but all are good and salutary and beneficial to the whole world; for all the stars can do all things according to the nature of those who partake of them.And the facts bear witness to this: for Jupiter makes men condemned to death, Mars makes generals of armies, the Sun makes men unburied, Saturn makes autocrats, Venus makes men divinely inspired, Mercury makes high priests of mysteries; but the malefic planets benefit when made good, as has been said, while the benefic planets harm when made bad; and if one examines them in and of themselves

1 the future (ὁ μέλλων) but the return (ἐπαναφορά) A. 2 mēnēsei V. 2-3 ἡ αὐτή - αὐτῶν omitted V. 3 καί omitted V. 5-7 ἀλλ᾽ οἱ μέν - ἀποδοχῆς omitted V. 10 παραιρέσεσιν V, perhaps correctly. 10-11 καὶ τοῖς τοιούτοις omitted V. 13 Verses of Dorotheus, cf. Catal. Flor., p. 146, 12, and Usener, Rhein. Mus., N. F., LV, p. 332, 11. 15 καὶ ἀστὴρ οὐκ ἔστι V : ἀστὴρ δ' οὐκέτι Boll in Catal. Flor. ἐπ᾽ ἦν V. 15-30 Ἄλλο γάρ - ὠφέλιμοι omitted V. 19 τά τε cod. 25-26 κατὰ συμβεβηκός] Ptol., Tetrab., p. 11, 1. 23 [Boll]. 26 πάσχον A; corr. ποιεῖν cod., corr. collato v. 16. 27 Ζωοποιοῦσα A. 29 πάντα ἀγαθά A. 30 οἱ omitted A. 32 γάρ omitted A. 32 ff. Cf. excerpt which from cod. 19, f. 417v will be edited below by Martini and Bassi. 32 πρωτοπεδάρχης V. 34 ὡς εἴρηται omitted V.

ἐκλαμβάνῃ, οἱ μὲν περὶ τὸν Κρόνον καὶ Ἄρεα τῆς διακριτικῆς καὶ φθαρτικῆς ἐνεργείας ὄντες εὑρεθήσονται, οἱ δὲ περὶ τὸν Δία καὶ Ἀφροδίτην τῆς συγκριτικῆς καὶ αὐξητικῆς· ἔσονται δὲ τότε οἱ ἀστέρες ἀποτελεστικοὶ ὅταν τὴν Σελήνην ἢ τὸν ὡροσκόπον ἢ τὸν σημαίνοντα τὸ ζητούμενον κεφαλαῖον τετραγωνίζωσιν. 5

β'. Περὶ ἐποχῶν καὶ κέντρων καὶ κλήρων τῶν ἑπτὰ πλανωμένων ἀστέρων·

Ἔστι μὲν οὖν οὕτως ἡ ἐπίσκεψις τῶν ἑπτὰ πλανήτων ☉ ♏ δ' η' ν', ☾ ♉ ιη' ι', ♄ ♈ κδ' κη', ☿ ♍ δ' ιβ', ♂ ♌ ιζ' λε', ♀ ♏ κα' νη', ☿ ♏ ιδ' λβ'. Ἥλιος Σκορπίου δ' η' ν'· λοξωθεὶς πρὸς τὸν ἰσημερινόν ἐπὶ τοῦ διὰ τὸν πόλον αὐτοῦ κύκλου ζ' <πρὸς> νότον μοί. ιγ', καὶ νότον κατέρχεται ἐπὶ βαθμοῦ τρίτου ἐπέχων τοῦ δ' βαθμοῦ λ'· συνεγγίζει δ' αὐτῷ ἀπλανὴς ἀστὴρ ὁ μεταξὺ τῶν χηλῶν τοῦ Σκορπίου μεγέθους δ' ἐπέχων κατὰ μῆκος Σκορπίου δ' μς', κατὰ δὲ πλάτος ἐπέχων τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς νότον α' λ'· ὡς ἀπέχειν τοῦ Ἡλίου, κατὰ μὲν μῆκος εἰς τὰ ἑπόμενα, ο' κδ', κατὰ δὲ πλάτος α' λς'· οἴκῳ Ἄρεως· ὁρίοις Ἄρεως κατὰ Πτολομαῖον καὶ Αἰγυπτίους· τριγώνῳ Ἀφροδίτης, μετοχῇ Ἄρεως, δεκανῷ α' καὶ τρίτης Σελήνης, ὑψώματι οὐδ(ενός), ταπεινώματι Σελήνης, προσώπῳ Ἄρεως, μονομοιρίᾳ Σελήνης. 10 15

Σελήνη Ταύρου ιη' ι', ἀπέχουσα κατὰ πλάτος ἀπὸ τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς ἄρκτον β' μβ', ἀνέρχεται βορρᾶν ἐπὶ βαθμοῦ τρίτου ἐπέχουσα τοῦ βαθμοῦ τὸν ι' κδ'· συνεγγίζει δ' αὐτῇ ἀπλανὴς ἀστὴρ ὁ ἐπὶ τῆς ἐκφύσεως τοῦ βορείου κέρατος τοῦ Ταύρου, μεγέθους δ', ἐπέχων κατὰ μῆκος Ταύρου ιθ' ις', κατὰ δὲ πλάτος ἐπέχων τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς νότον ο' ιε', ὡς ἀπέχειν τῆς Σελήνης κατὰ μὲν μῆκος εἰς τὰ ἑπόμενα α' ς', κατὰ δὲ πλάτος πρὸς νότον β' νζ'· οἴκῳ Ἀφροδίτης· ὁρίοις κατὰ Πτολομαῖον καὶ κατ' Αἰγυπτίους Διός, τριγώνῳ Ἀφροδίτης, μετοχῇ ἰδίᾳ, τρίτου Ἄρεως, ὑψώματι ἰδίῳ, ταπεινώματι οὐδ(ενός), δεκανῷ β', προσώπῳ ἰδίῳ, μονομοιρίᾳ Διός. 20 25 30

1 κατ' αὐτοὺς ἐκλαμβάνει V; corr. 3 ἔπονται V. 4 τὸ ὡρ. V. 5 κη' (pro κεφαλ.) V. τετραγωνίζουσιν codd. 8 Incipit M, f. 80ᵛ. 8-9 omis. M. 9 ♄ ♈ cod. 10 In marg. λύσις deinde Περὶ ἡλίου V. Pro ἰσημερινὸν sigla praebent codd. quae μεσεμβρινὸν legenda esse videntur; corr. Boll. 11 πρὸς suppl. 12 αὐτοῦ codd.; corr. 13 ἀπέχων codd. 14 κατὰ δὲ πλάτος. " Latitudinum et longitudinum stellarum fixarum numeros ex Ptolemaeo correximus; sed numeros, quibus differentiae inter planetae et stellae cuiusdam fixae locos indicantur, raro corrigere ausi sumus, incerti saepe haerentes, utrum emendandus sit numerus planetae adscriptus an vero numerus differentiae. „ Boll. 15 ἐπέχειν V : ἐπέχει M : corr. 17 κατὰ αἰγυπτίους omis. M. 18 καὶ γ' ☾ cod. Cf. Dorotheum apud Hephaest. I. 6; Bouché-Leclercq, *Astr.*, 204. ὑψωματὶ ὁ V : ὑψώματι οὐδ' M. 20 Περὶ Σελήνης in marg. V. 21 ἐπιθμοῦ γ' V. 23 βορίου M : ὡρίου V. 24 μέρος ante μῆκος expunct. V 25 ἐπέχειν V : ἐπέχει M : corr. 28-29 κατὰ - αἰγυπτίους omis. M. 28 τρίτον M : τρίτου V. 29 οὐδενὸς] ουδ' M : ὁ V, cf. v. 18.

those concerning Saturn and Mars will be found to belong to the separating and destructive activity, while those concerning Jupiter and Venus belong to the combining and augmenting; and the stars will then be effective when they form a square with the Moon or the Ascendant or the significator of the matter in question.

II. On the epochs, angles, and lots of the seven wandering stars

The examination of the seven planets is as follows: ☉ ♑ 4° 8′ 50″, ☾ 8° 1′, ♑ ♑ 20′ 25″, ♑ ♑ 10° 4′ 12″, ♂ ♑ 17′ 35″, ♀ ♑ 21° 58″, ♑ ♑ 14° 32″.

The Sun is at Scorpio 4° 8′ 50″; obliqued toward the equator along the circle through 10 its own pole 7° to the south, 13 degrees, and descends southward at the third degree, occupying the 4th degree 30′; a fixed star approaches it — the one between the claws of Scorpio, of 4th magnitude, occupying in longitude Scorpio 4° 46′, and in latitude occupying south of the mid-circle of the Zodiac 1° 30′ — so as to be distant from the Sun: in longitude 15 toward the following signs, 0° 24′, and in latitude 1° 36′; in the house of Mars; in the terms of Mars according to Ptolemy and the Egyptians; in the triplicity of Venus, participation of Mars, in the 1st decan and the third of the Moon, in the exaltation of none, in the depression of the Moon, in the face of Mars, in the single-degree of the Moon.

Moon in Taurus 18° 10′, distant in latitude from the midline of the 20 Signs of the Zodiac toward the north 2° 42′, ascending northward at the third degree, occupying of that degree 10′ 24′; and a fixed star approaches it, the one at the tip of the northern horn of Taurus, of magnitude 4, occupying in longitude Taurus 19° 16′, and in latitude occupying of the midline of the Signs of the Zodiac toward the south 0° 15′, so as to be distant from the Moon in longitude toward the following signs 1° 6′, and in latitude toward the south 2° 57′; in the house of Venus; in the terms according to Ptolemy and according to the Egyptians of Jupiter, in the triplicity of Venus, in its own participation, in the third of Mars, in its own exaltation, in the depression of none), in the second decan, in its own face, in the single degree of Jupiter.

1 κατ' αὐτοὺς ἐκλαμβάνει V; corr. 3 ἔπονται V. κεφαλ.) V: τετραγωνίζουσιν codd. 4 the cor. V; 5 ki' (prem 8-9 omis. M. 9 η χπ5 8 Incipit M, f. 80. cod. 10 In marg. λύσις deinde Περὶ ἡλίου V. Pro Ισημερινόν sigla praebent codd. quae μεσεμβρινόν legenda esse videntur; corr. Boll. 11 πρὸς suppl. 12 αὐτοῦ codd.; corr. 13 ἀπέχων codd. 14 κατὰ δὲ πλάτος. "The numbers of latitudes and longitudes of the fixed stars have been corrected from Ptolemy; but the numbers by which the differences between the positions of a planet and a certain fixed star are indicated, we have rarely ventured to correct, often remaining uncertain whether the number assigned to the planet or the number of the difference is to be emended." Boll. 15 ἐπέχειν V : ἐπέχει M : corr. 17 κατὰ αἰγυπτίους omis. M. 18 καὶ γ' (cod. Cf. Dorotheum apud Hephaest. I. 6; Bouche-Leclercy, Astr., 204. ὑψωματὶ ὁ V : ὑψώματι οὐδ' M. 20 Περί Σελήνης in marg. V. 21 ἐπιθμοῦ γ'. 23 βορίου M : ὡρίου Y. 24 μέρος ante μήκος expunct. V 25 ἐπέχειν V : ἐπέχει M : corr. 28-29 κατά - αἰγυπτίους omis. M. 28 τρίτον M : τρίτου ν. 29 οὐδενὸς] ουδ' M : 6 V, cf. ν. 18.

Κρόνος Κριοῦ κδ' κη', ἀπέχων κατὰ πλάτος <τοῦ> διαμέσου τῶν ζῳδίων κύκλου ζ' <πρὸς> νότον, ἀνέρχεται <βορρᾶν> ἐπὶ βαθμοῦ α' ἐπέχων τοῦ βαθμοῦ τὸν η'· συνεγγίζουσι δ' αὐτῷ ἀστέρες ἁπλανεῖς, εἷς μὲν τὰ προηγούμενα ὁ ἑπόμενος τῷ ἐν τῷ ῥομβοειδεῖ τετραπλεύρῳ τοῦ Κριοῦ καὶ ἐπ' ἄκρου τοῦ μυκτῆρος τοῦ Κήτους ἐπέχων κατὰ μῆκος Κριοῦ <κα' ις'>, κατὰ δὲ πλάτος πρὸς νότον ἐπέχων τοῦ διαμέσου τῶν ζῳδίων κύκλου ζ' με', ὡς ἀπέχειν τοῦ Κρόνου κατὰ μῆκος εἰς τὰ προηγούμενα γ' ιβ' ι', κατὰ δὲ πλάτος δ' ω'· εἰς δὲ τὰ ἑπόμενα συνεγγίζει αὐτῷ τῶν ἐν τῇ οὐρᾷ τοῦ Κριοῦ τριῶν ὁ προηγούμενος, ἐπέχων κατὰ μῆκος Κριοῦ κζ' <κς'>· κατὰ δὲ πλάτος <τοῦ> διαμέσου τῶν ζῳδίων κύκλου πρὸς ἄρκτον α' μ', ὡς ἀπέχειν τοῦ Κρόνου κατὰ μῆκος εἰς τὰ ἑπόμενα β' νη', κατὰ δὲ πλάτος δ' με'· ἀμφότεροι δὲ ἀστέρες μεγέθους δ'· ἀπὸ πρώτου τοῦ στηριγμοῦ, ἀφαιρέτης, ἑσπέριος φαινόμενος, ποιησάμενος τὴν τούτου ἀκρονυχίαν πρὸ ἡμερῶν πολλῶν, οἴκῳ Ἄρεως, ὁρίοις Ἄρεως, τριγώνῳ Ἡλίου, μετοχῇ Διὸς καὶ τρίτου Κρόνου, ὑψώματι Ἡλίου, ταπεινώματι ἰδίῳ, δεκανῷ γ', προσώπῳ Ἀφροδίτης, μονομοιρίᾳ Ἑρμοῦ.

Ζεὺς Παρθένου δ' ιβ', ἀπέχων κατὰ πλάτος τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς ἄρκτον ο' λε' βορρᾶν ἀνέρχεται ἐπὶ βαθμοῦ γ'· συνεγγίζει δ' αὐτῷ ἁπλανὴς ἀστὴρ ὁ ἐπ' ἄκρας τῆς νοτίας καὶ ἀριστερᾶς πτέρυγος τῆς Παρθένου μεγέθους γ', ἐπέχων κατὰ μῆκος Παρθένου β' λς', κατὰ δὲ πλάτος <τοῦ> διαμέσου τῶν ζῳδίων κύκλου πρὸς βορρᾶν ο' ι', ὡς ἀπέχειν κατὰ μῆκος τοῦ Διὸς εἰς τὰ προηγουμένα α' λς', κατὰ δὲ πλάτος ο' με'· μηδέπω ποιήσαμενος τὸν πρῶτον στηριγμόν, ἑῷος φαινόμενος, οἴκῳ Ἑρμοῦ, ὁρίοις Ἑρμοῦ, τριγώνῳ Ἀφροδίτης, ὑψώματι ἰδίῳ, ταπεινώματι Ἀφροδίτης, δεκανῷ α', προσώπῳ Ἡλίου, μονομοιρίᾳ Ἄρεως.

Ἄρης Λέοντος ιζ' λε', ἀπέχων κατὰ πλάτος τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς ἄρκτον α' ε', ἀνέρχεται βορρᾶν ἐπὶ βαθμοῦ β', ἐπέχων τοῦ βαθμοῦ τὸ ἥμισυ· συνεγγίζει δ' αὐτῷ ὁ ἁπλανὴς ἀστὴρ τῶν ἐν τοῖς γλουτοῖς τοῦ Λέοντος ὁ νοτιώτερος μεγέθους γ', ἐπέχων κατὰ μῆκος Λέοντος <ι> θ' νς', κατὰ δὲ πλάτος ἀπέχων <πρὸς> βορρᾶν <τοῦ> διαμέσου τῶν ζῳδίων κύκλου θ' μ', ὡς ἀπέχειν τοῦ Ἄρεως κατὰ μῆκος

1 Περὶ Κρόνου in marg. V. Κριοῦ] Ταύρου codd., corr. Boll. ἐπέχων codd., corr. τοῦ suppl. διὰ μέσου codd. 2 πρὸς suppl. βορρᾶν suppl. 4 ὁ δ' ἑπόμενος V. ῥομβειδῆ codd. 5 ἐπάκρου codd. 6 ♀ καὶ ζ' codd., corr. κύκλου ante πρὸς νότον transp. codd. 7 ἐπέχειν cod.: corr. 8 δ' ω'] " Numerus valde corruptus, debebat ο' με'. " συνεγγίζων codd. 9 τῶν omis. M. 10 κς' suppl. Boll. τοῦ suppl. 12 ἀμφοτερ' δὲ cum signo dubio V : ἀμφότερα δὲ cum simili signo M. 14 πρὸ V m. 1 : πρὸς V m. 2, M. ἡμερῶν compendio VM. 15 τρίτου Κρόνου] cf. Bouché-Leclercq, *Astrol. gr.*, p. 203, n. 1. 17 Περὶ ♃ in marg. V. Διὸς codd. 18 βορὰν M. 19 αὐτοῦ cod.. corr. 21 τοῦ suppl. 21-22 πλάτος κύκλου (compendio) πρὸς βορὰν ο' ι' ὡς ἐπέχειν τοῦ κατὰ M. 22 ἐπέχειν τοῦ κατὰ μῆκος ♃ V. 23 πρῶτον M : α' V. 27 Περὶ ♂ in marg. V. ἐπέχων cod., corr. 29 ἥμισυ e corr. M : signum dubium V. αὐτοῦ codd., corr. ἀστὴρ ἁπλανὴς (omis. ὁ) M. 31-32 ἐπέχων κύκλου (signo astr.) βορρᾶ διαμέσου τῶν ζῳδίων codd. 32 ἐπέχειν codd.

Saturn at Aries 24° 28', distant in latitude from the middle of the Zodiac circle 7° to the south, ascending northward at degree 1, occupying the 8th part of the degree; fixed stars approach it, to the preceding side the one following that in the rhomboid quadrilateral of Aries and at the tip of the snout of Cetus, occupying in longitude Aries <21° 16'>, and in latitude to the south of the middle of the Zodiac circle 7° 45', so as to be distant from Saturn in longitude toward the preceding side 3° 12' 10", and in latitude 4° 0'; to the following side approaches it the leading one of the three in the tail of Aries, occupying in longitude Aries 27° <26'>; and in latitude from the middle of the Zodiac circle to the north 1° 40', so as to be distant from Saturn in longitude toward the following side 2° 58', and in latitude 4° 45'; both stars are of magnitude 4; from the first station, subtractive, appearing as an evening star, having made its acronychal rising many days before, in the house of Mars, in the bounds of Mars, in the triplicity of the Sun, in the participation of Jupiter and the third of Saturn, in the exaltation of the Sun, in its own dejection, in the 3rd decan, in the face of Venus, in the monomoira of Mercury.

Jupiter at Virgo 4° 12', distant in latitude from the middle of the Zodiac circle to the north 0° 35', ascending northward at degree 3; a fixed star approaches it, the one at the tip of the southern and left wing of Virgo, of magnitude 3, occupying in longitude Virgo 2° 36', and in latitude from the middle of the Zodiac circle to the north 0° 10', so as to be distant in longitude from Jupiter toward the preceding side 1° 36', and in latitude 0° 45'; not yet having made its first station, appearing as a morning star, in the house of Mercury, in the bounds of Mercury, in the triplicity of Venus, in its own exaltation, in the dejection of Venus, in the 1st decan, in the face of the Sun, in the monomoira of Mars.

Mars in Leo 17° 35', distant in latitude from the middle of the Zodiac circle toward the north 1° 5', ascending northward to degree 2', occupying half of the degree; and the fixed star of the [stars] in the haunches of Leo, the more southerly one, of magnitude 3', approaches it, occupying in length Leo <1>9° 56', and in latitude distant <toward> the north <from the> middle of the Zodiac circle 9° 40', so as to be distant from Mars in length

1 Περί Κρόνου in marg. V. Κριοῦ] Ταύρου codd., corr. Boll. ἐπέχων codd., corr. τοῦ suppl. διά μέσου codd. 2 πρός suppl. βορράν suppl. 4 δ δ' ἐπόμενος V. ρομβειδή codd. 5 ἐπάκρου codd. 6 $ καὶ ζ' codd., corr. κύκλου ante πρὸς νότον transp. codd. 7 ἐπέχειν cod. : corr. 8 d' w'] " Numerus valde corruptus, debebat ο·με.. συνεγγίζων codd. 9 τῶν omis. M. 10 κς' suppl. Boll. τοῦ suppl. 12 ἀμφοτερ' δὲ cum signo dubio V : ἀμφότερα δέ cum simili signo M. 14 πρὸ V m. 1 : πρὸς V m. 2, M. M. ἡμερών compendio VM. 15 τρίτου Κρόνου] cf. Bouche-Leclercq, Astrol. gr., p. 203, n. 1. 17 Περί Z' in marg. V. Διός codd. 18 βορᾶν M. 19 αὐτοῦ cod., corr. 21 τοῦ suppl. 21–22 πλάτος κύκλου (compendio) πρὸς βορᾶν ο' τ' ὡς ἐπέχειν τοῦ κατὰ M. 22 ἐπέχειν τοῦ κατὰ μῆκος V. 23 πρώτον M : α' V. 27 Περί (in marg. V. current cod., corr. 29 half e corr. M :πάστὴρ signum dubium V. αὐτοῦ codd., corr. ἀπλανης (onis. d) M. 31-32 ἀπε-ντῶν χων κύκλου (signo astr.) βορρᾶ διαμέσου zodion codd. 32 of the codd.

εἰς τὰ ἑπόμενα β' κα', κατὰ δὲ πλάτος η' λε'· μηδέπω ποιησάμενος τὸν πρῶτον στηριγμόν, ἑῷος φαινόμενος, οἴκῳ Ἡλίου, ὁρίοις κατὰ Πτολεμαῖον Ἀφροδίτης, κατὰ δὲ Αἰγυπτίους Κρόνου, τριγώνῳ Ἡλίου, μετοχῇ Διός, ταπεινώματι καὶ ὑψώματι οὐδενός, δεκανῷ β', προσώπῳ Διός, μονομοιρίᾳ Σελήνης.

Ἀφροδίτη Σκορπίου κα' νη', ἀπέχουσα κατὰ πλάτος <τοῦ διαμέσου τῶν ζῳδίων> κύκλου πρὸς νότον ο' λθ' κατέρχεται νότον ἐπὶ βαθμοῦ α', ἐπέχουσα δὲ τοῦ βαθμοῦ τὸ γ' ιε'· συνεγγίζουσι δ' αὐτῇ ἀπλανεῖς ἀστέρες, εἰς μὲν τὰ προηγούμενα ὁ ἑπόμενος τῶν ἐν τῷ σώματι τοῦ Σκορπίου τριῶν ἐπέχων κατὰ μῆκος Σκορπίου ιη' ς', κατὰ δὲ πλάτος ἐπέχων τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς νότον ε' λ', ὡς ἀπέχειν τῆς Ἀφροδίτης κατὰ μὲν μῆκος εἰς τὰ ἑπόμενα γ' νβ', κατὰ δὲ πλάτος δ' να'· εἰς δὲ τὰ ἑπόμενα συνεγγίζει [δ'] αὐτῇ ὁ ἐπὶ τοῦ δεξιοῦ καὶ ἑπομένου γόνατος τοῦ Ὀφιούχου ἐπέχων κατὰ μῆκος Σκορπίου κδ' μς', κατὰ δὲ πλάτος ἀπέχων τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς βορρᾶν ζ' λ', ὡς ἀπέχειν τῆς Ἀφροδίτης κατὰ μῆκος εἰς τὰ ἑπόμενα β' μη', κατὰ δὲ πλάτος η' θ'· ἀμφότεροί εἰσι μεγέθους γ'. προσθέτης δὲ καὶ μήπω ποιησαμένη τὸν πρῶτον στηριγμόν, ἑσπερία φαινομένη, οἴκῳ Ἄρεως ὁρίοις κατὰ Πτολομαῖον Ἑρμοῦ, κατὰ δὲ [δὲ] Αἰγυπτίους Διός, τριγώνῳ ἰδίῳ, μετοχῇ Ἄρεως καὶ τρίτης Σελήνης, ὑψώματι οὐδενός, ταπεινώματι Σελήνης, δεκανῷ γ', προσώπῳ ἰδίῳ, μονομοιρίᾳ Ἄρεως.

Ἑρμῆς Σκορπίου ιδ' λβ', ἀπέχων κατὰ πλάτος τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς νότον α' λε', κατέρχεται νότον ἐπὶ βαθμοῦ γ' ἐπέχων τοῦ βαθμοῦ τὸ ε' ι'· συνεγγίζει δ' αὐτῷ ἀπλανὴς ἀστὴρ ὁ ἐν τῷ σώματι τοῦ Σκορπίου ὁ μέσος ὑπόκιρρος καὶ καλούμενος Ἀντάρης μεγέθους β', ἐπέχων κατὰ μῆκος Σκορπίου ις' ις', κατὰ δὲ πλάτος τοῦ διαμέσου τῶν ζῳδίων κύκλου πρὸς νότον δ' ο', ὡς ἀπέχειν τοῦ Ἑρμοῦ κατὰ μῆκος εἰς τὰ ἑπόμενα α' μδ', κατὰ δὲ πλάτος κβ', προσθέτης, μηδέπω ποιησάμενος τὸν πρῶτον στηριγμόν, ἑσπέριος, ὕπαυγος, μέλλων ποιήσασθαι τὴν ἑσπερίαν ἀνατολὴν μετὰ ἡμέρας δ', οἴκῳ

2 πρῶτον M : α' V. 3 κατὰ πτολομαῖον omis. M. κατὰ δὲ αἰγυπτίους V : τινὲς δὲ καὶ M. 4 τάπεινωμα καὶ ὕψωμα codd. 6 περὶ ♀ in marg. V. Ἀφροδίτης codd. 6-7 τοῦ - ζῳδίων suppl. 8 συνεγγίζει M. αὐτῆς codd. 8-9 ἀπλανὴς ἀστὴρ M. 9 στόματι codd., corr. Boll ex Ptolemaeo. 11 τοῦ - κύκλου omis. M. νότον ε' ιλ' codd., corr. Boll. ἀπέχειν scripsi : ἐπέχειν codd. 12 μὲν superscr. V. γ' νο' cod., corr. Boll. 13 εἰς - ἑπόμενα omis. M. ἀστὴρ ἀπλανὴς ante ὁ add. M. [δ'] secluſit Bidez. 13-14 καὶ ἑπομένου omis. M. 14-45 κατὰ δὲ M : καὶ κατὰ V. 15 ἀπέχων - ζῳδίων omis. M : ἐπέχων V : corr. 16 μη' superscr. M. κατὰ δὲ M : καὶ κατὰ V. 17 νθ' cod., corr. Boll. ἀμφοτερ' V : ἀμφότερα M. καὶ omis. V. 19 κατὰ πτολομαῖον omis. M. κατὰ δὲ δὲ αἰγυπτίους V : τινὲς δὲ M. 22 Περὶ ☿ in marg. V. Ἑρμῆς scripsi : Ἑρμοῦ codd. 23 α' λε' κατέρχεται νότον omis. M. 24 ἀστὴρ ἀπλάνης M. 25 σώματι scripsi : στόματι codd. μέσος - καὶ omis. M. ὑπόκιρρος scripsi : ὑπόκυρος codd., cf. infra (p. 109) ad p. 101, 15, Ptolemaei. καλλούμενος V. 25-26 ὑπόκυρος μεγέθους δύο M. 27 ζ' δο' V : ζ' δ' M, corr. Boll ex Ptolemaeo. ἐπέχων M. 28 εἰς τὰ ἑπόμενα omis. M. 28-29 προστέθην M.

into the following [signs] 2° 21', and in latitude 8° 35'; not yet having made its first station, appearing as a morning star, in the house of the Sun, in the terms of Venus according to Ptolemy, and according to the Egyptians of Saturn, in the triplicity of the Sun, in the participation of Jupiter, in the depression and exaltation of none, in the second decan, in the face of Jupiter, in the single-degree [assignment] of the Moon.

Venus at Scorpio 21° 58', distant in latitude from the circle of the middle of the zodiac toward the south 0° 39', descending southward at 1 degree, occupying of the degree the third part 15'; and four fixed stars approach it: to the preceding [side], the following of the three [stars] in the body of Scorpio, occupying in longitude Scorpio 18° 6', and in latitude occupying of the circle of the middle of the zodiac toward the south 5° 30', so as to be distant from Venus in longitude toward the following [signs] 3° 52', and in latitude 4° 51'; and toward the following [signs] there approaches it the [star] on the right and following knee of Ophiuchus, occupying in longitude Scorpio 24° 46', and in latitude distant from the circle of the middle of the zodiac toward the north 7° 30', so as to be distant from Venus in longitude toward the following [signs] 2° 48', and in latitude 8° 9'; both are of magnitude 3. Additive and not yet having made its first station, appearing as an evening star, in the house of Mars, in the terms according to Ptolemy of Mercury, and according to the Egyptians of Jupiter, in its own triplicity, in the participation of Mars and the third [part] of the Moon, in the exaltation of none, in the depression of the Moon, in the third decan, in its own face, in the single-degree [assignment] of Mars.Mercury at Scorpio 14° 32', distant in latitude from the circle of the middle of the zodiac toward the south 1° 35', descending southward at 3 degrees, occupying of the degree the fifth part 10'; and a fixed star approaches it, the middle one in the body of Scorpio, ruddy and called Antares, of magnitude 2, occupying in longitude Scorpio 16° 16', and in latitude from the circle of the middle of the zodiac toward the south 4° 0', so as to be distant from Mercury in longitude toward the following [signs] 1° 44', and in latitude 22'; additive, not yet having made its first station, evening, under the rays of the sun, about to make its evening rising after 4 days, in the house

2 πρῶτον M : α' V. 3 κατὰ πτολομαῖον omis. M. τινὲς δὲ καὶ M. 4 ταπεινωμα καὶ ὕψωμα codd. 6 περὶ της codd. 6-7 τοῦ - Ζωδίων suppl. 8 συνεγγίζει M. ἀστὴρ M. 9 στόματι codd., corr. Boll ex Ptolemaeo. νότον ε' ιλ' codd., corr. Boll. ἀπέχειν scripsi : ἐπέχειν γ' νο' cod., corr. Boll. 13 εἰς - ἑπόμενα omis. M. [δ'] seclusit Bidez. 13-14 καὶ ἑπομένου omis. M. 15 ἀπέχων - Ζωδίων omis. M : ἐπέχων V : corr. καὶ κατὰ V. 17 νθ' cod., corr. Boll. ἀμφοτερ' V : ἀμφότερα M. 19 κατὰ πτολομαῖον omis. M. κατὰ δὲ δὲ αἰγυπτίους Γ : τινὲς δὲ M. in marg. V. 'Epung scripsi: 'Ερμοῦ codd. 23 α' λε' κατέρχεται νότον omis. M. 24 ἀστὴρ ἀπλάνης M. 25 σώματι scripsi : στόματι codd. μέσος - και omis. M. ὑπόκιρρος scripsi : ὑπόκυρος codd., cf. infra (p. 109) ad p. 101, 15, Ptolemaei. καλλούμενος V. 25-26 ὑπόκυρος μεγέθους δύο M. 27 Z' do' V Z' d' M, corr. Boll ex Ptolemaeo. ἐπέχων M. 28 εἰς τὰ ἑπόμενα omis. M. 28-29 προστέθην M.

according to the Egyptians: V. 9 in marg. V. Aphrodī - αὐτῆς codd. 8-9 ἀπλανής 11 τοῦ - κύκλου omis. M. codd. 12 μὲν superscr. V. ἀστὴρ ἀπλανής ante ὁ add. M. 14-45 κατὰ δὲ M : καὶ κατὰ Γ. 16 μη' superscr. M. κατὰ δὲ M : κατὰ δὲ M : kal omis. V. V. 22 Περὶ ♀

Ἄρεως, ὁρίοις κατὰ Πτολομαῖον Διός, κατὰ δὲ Αἰγυπτίους Ἑρμοῦ, τριγώνῳ Ἀφροδίτης, μετοχῇ Ἄρεως καὶ τρίτης Σελήνης, ὑψώματι οὐδενός, ταπεινώματι Σελήνης, δεκανῷ δευτέρῳ, προσώπῳ Ἡλίου, μονομοιρίᾳ Ἄρεως.

γ'. Περὶ τῆς τῶν μετεώρων σημειώσεως Ἡλίου Σελήνης καὶ ἀστέρων.

Incipit (f. 83) : Χρήσιμοι δ' ἂν εἴεν πρὸς τὰς τῶν κατὰ μέρος ἐπισημασιῶν... Est extremum caput libri II Tetrabibli Περὶ τῆς τῶν μετεώρων σημειώσεως. Itaque satis esse duxi varias lectiones codicum V M adnotare, collata Ptolemaei editione a. 1553. Orthographica plerumque neglexi.

P. 100, 3 περὶ τὸν Ἥλιόν τε καὶ codd. 5 μὲν omis. codd. 6 ἡμερησίας codd. ἀνατέλοντα codd. 6-7 πρὸς δὲ τ. ν. δύνοντα omis. codd. 8 κατὰ] καὶ M. 10 ἐπίπαν (ἐπεῖπαν V) πρὸς τοὺς μένοντας codd. 11 ἀνεπίσκοτος καὶ εὐταθεῖς codd. 12 Post δύνων, ὁ Ἥλιος add. codd. 14 καὶ ἀκτίνας codd. 15 ἢ ὡς ἑ. ἡλωμένας omis. codd. 17 ὑπόκυρα καὶ ὡς εἰς codd. 18-19 ἐστὶ δηλωτικὸς codd. 20 γίνεται· μέγας (μέγα M) codd. 22 ἄλλων ἔχων codd. καθ' ἑνὸς μέρους codd. 23 καὶ omis.

P. 101, 2 τριῶν ἡμερῶν τρεῖς παρόδοις (cet. omiss.) codd. 8 ὑποκεκινημένων ἀνέμων ἐστὶ δηλωτική codd. 9 καθ' ὃν V. καθ' ὃ μ. π. α. πρόσνευσιν omis. M. ποιεῖτ' αὐτὴν V. 10 μελένη M. ταχεῖα M. 11 ἐστι σημαντική codd. 12 ὅλως codd. 13 μία omis. codd. καὶ αὐτὴ omis. M. 14 εὐδείαν omis. M. 15 ὑπόκυροι codd. 16 καὶ ὡς εἰρηγνυμέναι codd. 17 ἀχλυώδης M. παχεῖα codd. τοὺς omis. codd. 18 ὑποχλώρη δὲ καὶ μέλαινα καὶ ῥηγνυμένη codd. 19 ἀμφοτέρους V. 20 μείζωνες M. τε omis. codd. 21 ἀστέρας omis. codd. 22 ἄλλως codd. 24 ἐναπηλιμένων V : ἐναπηλλημένων M. 25 τι omis. M.

P. 102, 1 μὲν omis. codd. 2 πρὸς τὰς codd. 4 μὴν δὲ ἀλλὰ καὶ τῶν ἰδίων (ἰδίως M) codd. 5 νεφελοειδῶς M. 7 ἡ παχεῖαι M. 10-13 ἐπὰν δὲ - νότον omis. codd. 17 τοσοῦτον ὅσα V. 19 σύστασις γίνεται . 24 Ante ὡσαύτως titulum Περὶ νεφελῶν add. M. τὰ νέφη codd. 24-25 ἐν ὁπ. - ὁρίοις omis. codd. 25 τόποις ὁρίων codd. 26 γίνονται M. αἵ τε δὲ (δὲ omis. M) συνιστάμεναι codd.

P. 103, 2 χειμόνος codd. 3 προσημαίνουσιν] Cetera desunt in M (cf. infra). 4 ἰδιόχρωοι cod. 5 τὰ δὲ cod. τῆς ὑπὸ cod. 7-8 ἡ μὲν ... ἐπίσκεψις cod. 10 ὑπομνηματιθῶ cod. 12 προγνώσεως τὰς πραγματείας omis. cod. 13 ἐκθήσομεν cod.

1 κατὰ πτολομαῖον omis. M. κατὰ δὲ αἰγυπτίους V : τινες δὲ M. 2 καὶ τρίτον ☾ : ☾ τριτ' ☾ V, corr. 3 δεκάνῳ β' V.

of Ares, in the terms of Jupiter according to Ptolemy, and of Mercury according to the Egyptians, in the triplicity of Venus, in the participation of Ares and the third of the Moon, in the exaltation of none, in the depression of the Moon, in the second decan, in the face of the Sun, in the single degree of Ares.

3. On the Signification of Meteorological Phenomena of the Sun, Moon, and Stars.

Incipit (f. 83): Χρήσιμοι δ᾽ ἂν εἶεν πρὸς τὰς τῶν κατὰ μέρος επιση- μασιών... This is the final chapter of Book II of the Tetrabiblos, On the Signification of Meteorological Phenomena.

I therefore thought it sufficient to note the variant readings of codices V M, collated with the edition of Ptolemy of the year 1553. Orthographical matters I have for the most part disregarded.

P. 100, 3 περὶ τὸν Ηλιόν τε καὶ codd. 5 μέν omis. codd. 6 ἡμε- - ρησίας codd. ἀνατέλοντα codd. 6-7 πρὸς δὲ τ. ν. δύνοντα omis. codd. 8 κατὰ] καὶ M. 10 ἐπίπαν (ἐπειπαν V) πρὸς τοὺς μένον- tas codd. 12 Post δύνων, ὁ n11 anepiskotos and eutatheis codd. nHelios add. codd. 14 and radius codd. 15 or as ἑ. polluted nomis. codd. 17 hypokyra and as in codd. 18-19 is declarative ncodd. 20 becomes mega (mega M) codd. 22 other ἔχων codd. per part codd. 23 and omitted.

P. 101, 2 τριῶν ἡμερῶν τρεῖς παρόδοις (cet. omiss.) codd. 8 ὑπο- κεκινημένων ἀνέμων ἐστὶ δηλωτική codd. 9 καθ᾽ ὃν V. καθ᾽ ὃ μ. π. a sign omis. M. poets it V. M. 14 and thus omis. M. 14 and lar omis. 13 important codd. 12 all codd. 16 1 10 Meteorol. svejnis one omis. codd. and M. 15 subordinate codd. 17 achlyoidis M. pacheiia codd.ncodd. 18 And hypochlorite and black and the omis. reedy codd. 19 amphote- rus V. 20 majors M. te omis. codd. 21 star omis. codd 22 otherwise codd. 24 incarcerated V : incarcerated M. 25 what omis. M.

P. 102, 1 with omission. codd. 2 to the codd. 4 but also of the species (especially M) codd. 5 nepheloidos M. 7 or thick M. 10-13 επαννδε - noton omis. codd. 17 as much as V. 19 recommendations are made24 Ante as titulum Pere nefelon add. M.tannefi codd. 24-25 in op. - driois omis. codd. 25 places drianncod. 26 become M. αἵ te δὲ δὲ omis. M) recommended codd.nP. 103, 2 winter codd. 3 mark] Cetera desunt in Mn(cf. infra). 4 unique cod. 5 the cod. of under cod. 7-8 nn12 of prognosis ts without ... visit cod. 10 ὑποπομναμίτης cod. cod. 13 exhibit cod.

1 according to Ptolemy omit. M. but according to the Egyptians V : but some M. 2 and third (: (trit' (V, corr. 3 in the second decan V.

Post verbum προσημαίνουσιν subiungit cod. Mutinensis sine intermissione caput XVIII codicis Vindobonensis (f. 91):

Περὶ νεφελῶν ἐπίσκεψις.

Αἱ νεφέλαι ἀερῶδες πετόμεναι καθαρὰς τὰς ἄκρας τοῦ ὄρους δεικνύουσαι εὐδίαν σημαίνουσιν, καὶ ἐπὶ τῆς θαλάσσης χθαμαλαὶ φαι- 5 νόμεναι κατάπαυσιν χειμῶνος δηλοῦσιν· ἐὰν ἐπὶ τὰς κορυφὰς τῶν ὀρέων ἐφεζόμεναι [καὶ] ὡς ἐν κύκλῳ ἐπαίρωνται ἕως κορυφῶν τῶν ὀρέων, ἐκεῖθεν ἐλεύσεται ὁ ἄνεμος. ἐὰν αἱ κορυφαὶ τῶν ὀρέων ὦσι καθαραί, τοῖς δὲ στέρνοις αὐτῶν προσπελάζει τὰ νέφη, δεικνύουσιν αὗται τὸν ἐπιόντα ἄνεμον· ὁμίχλη ἑωθινὴ ἐν μὲν τῇ γῇ καὶ τοῖς πεδίοις 10 πίπτουσα εὐδίαν σημαίνει· πρὸς οὐρανὸν δὲ ἀνερχομένη νεφέλη γίνεται καὶ ὄμβρους καὶ ἀνέμους ἔχει συνεχεῖς· ὁμίχλη εἰ μὲν παχνώσῃ, βορρᾶν δηλοῖ, εἰ δὲ ὑγρὰ καὶ δροσώδης, εὖρον ἢ νότον· ὁμίχλη <εἰ> διαχυθῇ ἕως τρίτης ὥρας, εὐδίαν σημαίνει, εἰ δὲ περαιτέρω γένηται, αἰθρίαν καὶ εὐδίαν ἕξει τὸ πέλαγος καὶ ζέφυρον ἄνεμον. F. C. 15

F. 92. [Ἑτέρα] μέθοδος περὶ τῶν τῆς Σελήνης προγνώσεων· Μελάμπους τοῦ ἀστρολόγου[1].

Κριός. — Ἐὰν ἐν τῷ Κριῷ ἡ Σελήνη κατὰ τὴν πρώτην φυλακὴν τὰς κεραίας συνάγῃ, ἀγαθὸν σημαίνει καιρόν· εἰ σεισμὸς γένηται, σημαίνει πολεμίων κίνησιν· εἰ κεραυνὸς γένηται, σημαίνει σπάνησιν καρπῶν· 20

3 Titul. omis. M, cf. supra p. 109 ad p. 102, 24, Ptol. 4 καὶ πάλιν αἱ ν. M. ἀερώδης V, ἀερώδεις coni. Kroll. 5 τῆς omis. V. χθεμαλαὶ V. 7 καὶ delevi. ἐπαίρεται M: ἐπαίρηται V. 9 δεικνύουσαι codd.: corr. 12 παχνῶσι V: παχνώσει M. Exspectes παχνωθῇ. 13 δρωσώδη V. εἰ suppl. 14 περετέρω codd. 16 Codicem Mutinensem descripsit Alexander Olivieri. Collationem codicis Monacensis gr. 287 (= B), f. 150, nobis obtulit Boll, qui eum archetypum Mutinensis esse credebat. Codicem N(eapolitanum) 19 (f. 399) qui aliam praebet recensionem, comiter nobis contulit Aemygdius Martini. Orthographica adnotare supersedimus. 17 " Μελάμπους videtur leg. non Μελάμποδος quod dedimus in *Catal.* (p. 58). Cum folium in N a tineis corrosum sit, nonnulla passim desunt quae lectionem incertam efficiunt [Martini]. 18 τῷ μαρτίῳ (non μεσουρανήματι ut perperam legimus [p. 58]) N. 19 συνάγει M. καιρόν omis N. 20 γένηται κεραυνός N. σπάνιαν (*sic*) σημαίνει N.

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[1] [Lunarium Melampodis (nam Μελάμπους pro Μελάμποδος errore scripsit librarius) non solum in codicibus quibus usi sumus traditur sed etiam in codd. Vindob., 179, f. 135 et 190, f. 74, ubi inscribitur Ἑτέρα μέθοδος σηληνιακὴ περὶ τῆς σελήνης προγνώσεων Μελάμπους τοῦ ἀστρολόγου (Fabricius-Harles, *Bibl. gr.*, IV, 160; cf. Bernhardy ad Suidam s. v.). Ibi ad menses relata sunt, sicut in Neapolitano, quae hic ad signa; nam incipit ἐν τῷ Μαρτίῳ... Saepius edita sunt (denuo a Franz, *Script. Physionom. vet.*, 1780, p. 451 ss.) opuscula eidem Melampodi attributa de divinatione ex palpitationibus musculorum et ex naevis corporis (Μελάμποδος ἱερογραμματέως περὶ παλμῶν μαντικὴ πρὸς Πτολεμαῖον βασιλέα et Περὶ ἐλαιῶν τοῦ σώματος; cf. Bouché-Leclercq, *Hist. Divin.*, I, 165, 175). Quae omnia

After the word προσημαίνουσιν the Mutinensis codex appends without interruption chapter XVIII of the Vindobonensis codex (f. 91):

On the Observation of Clouds.

Clouds flying through the air, showing the peaks of the mountain to be clear, signify fair weather; and when they appear low over the sea, they indicate the cessation of a storm. If, settling upon the summits of the mountains, they rise as if in a circle up to the peaks of the mountains, the wind will come from that direction. If the peaks of the mountains are clear, but clouds draw near to their slopes, these indicate the wind that is approaching. Morning mist falling upon the land and plains signifies fair weather; but when it rises toward the sky it becomes cloud and brings continuous rains and winds. If mist turns to frost, it indicates a north wind; if it is wet and dewy, a southeast or south wind. If mist disperses by the third hour, it signifies fair weather; but if it persists beyond that, the open sea will have clear skies and fair weather and a west wind. G. O. 15

G. 92. [Another] method concerning the prognostications of the Moon by Melampus the astrologer [1].

Aries. — If the Moon in Aries during the first watch gathers its horns, it signifies good weather; if an earthquake occurs, it signifies the movement of enemies; if lightning occurs, it signifies a scarcity of fruits; 20

3 Title omitted in M, cf. above p. 109 at p. 102, 24, Ptol. 4 καὶ πάλιν αί ν. M. ἀερώδης V, αερώδεις conj. Kroll. 5 της omitted in V. χθεμαλαί V. 7 καὶ deleted. ἐπαίρεται M: ἐπαίρηται V. 9 δεικνύουσαι codd. : corr. 12 παχνῶσι V : παχνώσει M. One would expect παχνωθῇ. 13 δρωσώδη V. and suppl. 14 περετέρω codd. 16 The Mutinese codex was described by Alexander Olivieri. The collation of the Munich Greek codex 287 (= B), f. 150, was provided to us by Boll, who believed it to be the archetype of the Mutinese codex. The Neapolitan codex) 19 (f. 399), which offers a different recension, was kindly collated for us by Aemygdius Martini. We have refrained from noting orthographic matters. 17 "Melampus seems to be the correct reading, not Μελάμποδος as we gave in the Catalogue (p. 58). Since the folio in N has been gnawed by bookworms, several passages are missing here and there, making the reading uncertain [Martini]. 18 τῷ μαρτίῳ (not μεσουρανήματι as we incorrectly read [p. 58]) N. 19 συνάγει M. καιρόν omitted in N. 20 γένηται κεραυνός N. σπάνιαν (sic) σημαίνει N.

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1 [The Lunarium of Melampus (for the copyist wrote Μελάμπους instead of Μελάμποδος in error) is transmitted not only in the codices we have used but also in codd. Vindob., 179, f. 135 and 190, f. 74, where it is inscribed Ἑτέρα μέθοδος σπληνιακὴ περὶ τῆς σελήνης προγνώσεων Μελάμπους τοῦ ἀστρολόγου (Fabricius-Harles, Bibl. gr., IV, 160; cf. Bernhardy ad Suidam s. v.). There the matters are related to months, as in the Neapolitan codex, which here are related to signs; for it begins ἐν τῷ Μαρτίῳ ... The small works attributed to the same Melampus on divination from muscle twitches and from bodily moles (Μελάμποδος ἱερογραμματέως περὶ παλμών μαντικὴ πρὸς Πτολεμαῖον βασιλέα and Περὶ ἐλαιῶν τοῦ σώματος; cf. Bouche-Leclercq, Hist. Divin., I, 165, 175) have been edited several times (again by Franz, Script. Physionom. vet., 1780, p. 451 ff.). All of which

εἰ δὲ γένηται ὁμίχλη, εὐφορίαν· εἰ δὲ βροντήσῃ, σημαίνει ἀπώλειαν· εἰ δὲ αἱματώδης γένηται ἡ Σελήνη, σίτου εὐφορίαν σημαίνει· εἰ δὲ πνεύματα μεγάλα πνεύσωσιν, σημαίνει φθορὰν κτηνῶν.

Ταῦρος. — Ἐὰν ἐν Ταύρῳ ἡ Σελήνη γένηται ταραχώδης, ταραχὴν σημαίνει ἐθνῶν· εἰ δὲ αἱματώδης γένηται, σίτου εὐφορίαν σημαίνει· εἰ δὲ γένηται ἦχος ἐκ τοῦ οὐρανοῦ, πόλεμον σημαίνει καὶ ἐθνῶν ἐπανάστασιν· εἰ δὲ πνεύσωσι μεγάλα πνεύματα, φθορὰν σημαίνει κτηνῶν· εἰ δὲ βροντὴ γένηται, σπάνησιν σημαίνει καρπῶν.

Δίδυμοι. — Ἐὰν ἐν Διδύμοις ἡ Σελήνη συνοδεύσῃ τῷ Ἡλίῳ καὶ ἐκλείπῃ, ἡ ὑποκάτωθεν τούτων χώρα ἐρημωθήσεται· εἰ δὲ ἡ Σελήνη ἐκλείπῃ, φθορὰν μεγάλην σημαίνει· εἰ δὲ τὰς κεραίας ἐξ ἴσου ἰσάσῃ, θόρυβον σημαίνει· εἰ δὲ σεισμὸς γένηται, θορύβους καὶ πολέμους δηλοῖ, εἰ δὲ βροντή, ἀκατασταστίαν ἐθνῶν· εἰ δὲ ὁμίχλη πέσῃ, φθορὰν σημαίνει ἀνθρώπων.

Καρκίνος. — Ἐν Καρκίνῳ δὲ εἰ ὁ Ἥλιος ἀμαυρωθῇ καὶ ἐκλείψῃ, μεταβολαὶ ἔσονται· εἰ δὲ Σελήνη, λιμὸς γενήσεται καὶ φθορὰ ἀνθρώπων· εἰ δὲ πρηστὴρ πέσῃ, θόρυβος ἔσται· εἰ δὲ ὁμίχλη πέσῃ, σῖτος ἔσται πολύς· εἰ δὲ σεισμὸς γένηται, φθορὰν σημαίνει ἀνθρώπων, εἰ δὲ βροντή, σίτου σημαίνει φθοράν· εἰ δὲ αἱματώδης ἡ Σελήνη φανῇ, ὄλεθρον σημαίνει· εἰ δὲ κεραυνὸς γένηται, παραθαλάσσιοι τόποι ἐρη-

1 εἰ δὲ γένηται ὁμίχλη BM : ἡ δὲ ὁμίχλη N. εὐφορίαν BN : εὐτροφίαν M. σημαίνει add. B. βροντήσει codd. : corr. ἀπολίαν σημαίνει N. 2 ἡ ante Σελ. omis. B. ἡ Σελήνη φανὴ N. σίτου omis. B. σημαίνει εὐφορίαν B. 4 Ἐν τῷ ἀπριλλίῳ ἡ Σελήνη ὅταν ἔνει ἐν Ταύρῳ ταραχώδης γένηται ταραχὴν ἀνθρώπων σημαίνει N. 5 γένηται BM : φανῇ N. σίτου εὐφ. σημ. BM: σῖτος (ut vid.) ἔσται ἐν τῇ γῇ πολὺς N. 6 δὲ deest N. 6-7 ἐπανάστασιν ἐθνῶν N : ἐπανάστησιν M. 7 δὲ deest N. πνεύματα μεγάλα πνεύσωσιν N. 8 σπάνιαν (*sic*) N. σημαίνει καρπῶν deest N. 9 Ἐὰν τῷ μαίῳ ἡ N. συνοδεύσει codd. : corr. 10 ἐκλείπει BM. ὑπὸ κάτωθεν M. τούτων (sc. Lunae et Solis) BN : τούτου M. ἡ ante Σελ. omis. N. 11 μεγάλην deest N. εἰ δὲ τὰς - σημαίνει omis. BM. ἰσάσει N : corr. 12 εἰς σεισμός N. 13 βροντὴ N : βροντῇ B : βροντᾷ ut vid. M. ἀκατασταστίαν σημαίνει N. δὲ omis. N. 13-14 φθορὰν ἀνθρ. σημαίνει N. 15 ἐκλείψει codd. : corr. 16 μεταβολὰς N. ἡ δὲ B. γενήσεται] ἔσται N. 17 εἰ δὲ (alterum)] δὲ omis. N. 18 εἰ δὲ (prius)] δὲ omis. N. ἀνθρώπων σημαίνει N. 19 βροντῇ B. φθόραν σίτου σημαίνει N. εἰ αἱματ. γένηται ἡ Σελήνη N. φανίει B. 20 παραθαλάσσιος τόπος ἐρημωθήσεται BM; at cf. Lydum, p. 51, 13.

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ex collectaneis hausta esse videntur Περὶ τεράτων καὶ σημείων, quibus Artemidorus (III, 28) vel potius auctor eius Apollonius Attalensis usus est (Susemihl, *Griech. Lit. Alexandr.*, I, 873). Ideo autem maxime dignum est quod edatur excerptum Mutinense quod ex eodem fonte fluxit atque capitula 17-20 Lydi de Ostentis, ad Capitonem referenda, si Curtio Wachsmuth assentiamur. At illis eandem esse originem atque huic fragmento primo obtutu manifestum fiet, si e. g. versus de Capricorno, quibus incipit scriptor byzantinus, contuleris. Itaque haud minimi est momenti hoc Melampodis frustulum et ad auctores Iohannis Lydi cognoscendos et ad lacunas codicis Caseolini explendas. F. C.]

but if fog occurs, it signifies abundance; but if it thunders, it signifies destruction; but if the Moon becomes blood-red, it signifies an abundance of grain; but if great winds blow, it signifies the destruction of livestock.

Taurus. — If in Taurus the Moon becomes turbulent, it signifies turmoil among nations; but if it becomes blood-red, it signifies an abundance of grain; but if a sound comes from the sky, it signifies war and the uprising of nations; but if great winds blow, it signifies the destruction of livestock; but if thunder occurs, it signifies a scarcity of fruits.

Gemini. — If in Gemini the Moon conjoins with the Sun and is eclipsed, the region beneath them will be laid waste; but if the Moon is eclipsed, it signifies great destruction; if it equalizes its horns equally, it signifies tumult; if an earthquake occurs, it portends tumults and wars, if thunder, instability of nations; if fog falls, it signifies destruction of men.

Cancer. In Cancer, if the Sun is dimmed and eclipsed, there will be changes; if the Moon, famine will arise and destruction of men; if a thunderbolt falls, there will be tumult; if fog falls, there will be abundant grain; if an earthquake occurs, it signifies destruction of men, if thunder, it signifies destruction of grain; if the Moon appears blood-red, it signifies ruin; if lightning occurs, coastal regions will be laid waste—

1 if fog occurs BM: but the fog N. abundance B N: good nourishment M. signifies add. B. will thunder codd.: corr. signifies destruction N. 2 the before Moon omit. B. the Moon appears N. of grain omit. B signifies abundance B. 4. In the the Moon appears N. of grain omit. B signifies abundance B. 4. In the month of April when the Moon is in Taurus and becomes turbulent it signifies turmoil of men N. 5 occurs B M: appears N. abundance of grain signif. B M: grain (as it seems) will be abundant in the land N. 6 but absent N. 6-7 uprising of nations N: uprising M. 7 but absent N. great winds will blow N. 8 scarcity (sic) N. signifies of fruits absent N. 9 If in May the N. will conjoin codd.: corr. 10 is eclipsed 9 If in May the N. will conjoin codd.: corr. BM. beneath M. of these (sc. of the Moon and Sun) BN: of this M. the before Moon omit. N. 11 great absent N. if but the – signifies omit. BM. will equalize N: corr. 12 and earthquake N. 13 thunder N: thunder B: thunders as it seems M. instability signifies N. but omit. N. 13-14 destruction of men signifies N. 15 will be eclipsed codd.: corr. 16 changes N. but the B. will arise] will be N. 17 if but (second)] but omit. N. 18 if but (first)] but omit. N. of men signifies N. 19 thunder B. destruction of grain signifies N. if blood-red. the Moon occurs N. will appear B. 20 coastal region will be laid waste B M; but cf. Lydus, p. 51, 13.

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seem to have been drawn from the collectanea Περὶ τεράτων καὶ σημείων, which Artemidorus (III, 28) or rather his source Apollonius of Attaleia used (Susemihl, Griech. Lit. Alexandr., I, 873). It is therefore especially worthy of publication that the Mutinense excerpt flowed from the same source as chapters 17–20 of LYDUS on Ostenta, to be referred to Capito, if we agree with Curtius Wachsmuth. But that those chapters share the same origin as this fragment will become evident at first glance, if, for example, one compares the verses on Capricorn with which the Byzantine writer begins. And so this small fragment of Melampus is of no small importance both for identifying the sources of John of Lydus and for filling the lacunae of the Caseolinianus codex.

F. C.]

μωθήσονται· εἰ δὲ Σελήνη ἐκτείνῃ τὴν μίαν κεραίαν, ὕδωρ γένηται καὶ αὐχμός.

Λέων. — Ἐὰν ἐν Λέοντι ὁ Ἥλιος ἀμαυρωθῇ, δυναστῶν σημαίνει κίνδυνον· εἰ δὲ σεισμὸς γένηται, θόρυβος ἔσται· εἰ δὲ ἡ Σελήνη αἱματωθῇ, ἀνάγκην σημαίνει τοῖς ἀνθρώποις· εἰ δὲ βροντή, φθορὰν σημαίνει· εἰ δὲ ὁμίχλη, ἀγαθὸν σημαίνει καιρόν.

Παρθένος. — Ἐὰν ἐν Παρθένῳ τάραξις γένηται τῆς Σελήνης, λιμὸν σημαίνει· εἰ δὲ βροντήσῃ, θόρυβον μέγαν· εἰ δὲ ὁμίχλη, ἀγαθὸν σημαίνει καιρόν.

Ζυγός. — Ἐὰν ἐν Ζυγῷ ὁ Ἥλιος γένηται ἐρυθρός, ἐθνῶν ἐπανάστασιν σημαίνει· εἰ δὲ Σελήνη ἀμαυρωθήσεται, κτηνῶν σημαίνει φθοράν· εἰ δὲ γένηται ἦχος, ἀπώλειαν σημαίνει δυναστῶν· εἰ δὲ ἡ Σελήνη σύνεγγυς ἕξει τὰς κεραίας, ὕδωρ πολὺ γενήσεται καὶ σίτου πληθύς· εἰ δὲ ὁμίχλη πέσῃ, ἀφορία ἔσται.

Σκορπίος. — Ἐὰν ἐν Σκορπίῳ ἡ Σελήνη αἱματώδης γένηται, ταραχὴν σημαίνει ἐθνῶν, εἰ δὲ ὁμίχλη, σίτου σημαίνει φθοράν· εἰ δὲ ὁ Ἥλιος ἐκλείπῃ ἢ ἡ Σελήνη, θάνατος ἔσται ἀνθρώποις· εἰ δὲ ἦχος γένηται, πόλεμον σημαίνει· εἰ δὲ τῆς Σελήνης αἱ κεραῖαι συνέλθωσιν, σῖτος γένηται πολύς.

Τοξότης. — Ἐὰν ἐν Τοξότῃ ἡ Σελήνη αἱματώδης γένηται, ἀκαταστασίαν σημαίνει ἐθνῶν καὶ ἐπανάστασιν· εἰ δὲ ὁμίχλη, φθορὰν σημαίνει σίτου· εἰ δὲ ὁ Ἥλιος πλησίον Σελήνης αἱματωθῇ, λύπην καὶ θόρυβον σημαίνει· εἰ δὲ ὁμίχλη πέσῃ, χάλαζα ἀφανίσει τοὺς καρπούς.

Αἰγόκερως. — Ἐὰν ἐν Αἰγόκερῳ ἡ Σελήνη ἀμαυρωθῇ, εὐθηνία ἔσται· εἰ δὲ ἐν τῇ δευτέρᾳ φυλακῇ ἀμαυρωθῇ, πολέμους σημαίνει· εἰ σεισμὸς γένηται, σημαίνει φθοράν· εἰ δὲ ὁμίχλη πέσῃ, σίτου σημαίνει φθοράν.

1 ἐκτείνει codd. : corr. μίαν omis. BM; cf. Lyd., p. 51, 17. 3 Ἐν τῷ Λέοντι ὁ Ἥλιος εἰ ἀμαυρωθῇ δυνάσταις (*sic*) κινδυνεύσουσιν N. 4 δὲ ante σεισμ. omis. BN. ἡ ante Σελήνη omis. BM. αἱματωθεῖ M : αἱματώδης ἔσται N. 5 ἀνάγκη γένηται N. βροντῇ B. εἰ δὲ] δὲ omis. N. 6 Post ἀγαθὸν deest vocabulum nunc evanidum N. 7 Ἐν τῇ Παρθένῳ ἐὰν γένηται τάραξις τῆς Σελ. λιμὸς γένηται· εἰ δὲ βροντὴ θόρυβος μέγας N. 8-9 ἀγαθὸν καιρὸν σημαίνει N. 10 Ἐὰν (Ἐν?) τῷ Ζυγῷ ὁ Ἥλιος ἐρυθρὸς γένηται εἰ (? ut vid.; litterae evanidae) μάχη γενήσεται ἐν τοῖς ἔθνεσι· εἰ δὲ ἡ Σελήνη N. 12 εἰ ἦχος γένηται δυνάσταις (*sic*) ἀπολοῦνται· εἰ δὲ N. ἡ ante Σελ. omis. B, 13 συνεγγὺς (*sic*) N. κερέας M. 14 πληθὺν BM : fort. πλῆθος N. 15 Ἐν Σκορπίῳ ἡ Σελήνη N. 16 φθ. σίτου σημ. N. εἰ δὲ ἐκλ. ὁ Ἥλιος N. 17 ἐκλείπει codd. τοῖς ἀνθρώποις N. 18 πόλεμος ἔσται τῇ γῇ N. δὲ ἡ Σελήνη τὰς κεραίας (κερέας M) συνάξει σίτου εὐφορίαν σημαίνει BM, at cf. Lydum, p. 54, 1. 20 Ἐν τῷ Τοξότῃ εἰ ἡ N. ἀκαταστασία γένηται ἐθνῶν καὶ αἱ ἐπαναστάσεις N. 21 σημαίνει] δηλοῖ N. 22 ἐὰν δὲ ὁ Ἥλιος τῆς Σελήνης πλησ [tum lacuna trium vel quattuor litterarum ob corrosionem folii] καὶ αἱματωθῇ N. λύπην καὶ omis. BM. 23 πέσῃ omis. BM. χάλαζα τοὺς καρποὺς διαφθείρει N. 24 Ἐν Αἰγοκέρωτι ἡ Σελήνη ἀμυδρὰ φανῇ N. εὐθυνία N. 25 ἐν δὲ τῇ δευτέρα BN. 26 φθ. σημαίνει N. δὲ] deest N. 26-27 φθορὰν σίτου σημαίνει N.

they will be darkened; but if the Moon extends one of its horns, water shall arise and drought.

Leo. — If the Sun is dimmed in Leo, it portends danger to rulers; if an earthquake occurs, there will be turmoil; if the Moon turns blood-red, it signifies necessity for mankind; if there is thunder, it signifies destruction; if there is mist, it signifies a good season.

Virgo. — If a disturbance of the Moon occurs in Virgo, it signifies famine; if it thunders, great turmoil; if there is mist, it signifies a good season.

Libra. — If the Sun becomes red in Libra, it signifies an uprising of nations; if the Moon is dimmed, it signifies destruction of livestock; if a noise occurs, it signifies the ruin of rulers; if the Moon holds its horns close together, much water will come and an abundance of grain; if mist falls, there will be a failure of crops.

Scorpio. If in Scorpio the Moon becomes blood-red, it signifies turmoil among nations; if there is fog, it signifies destruction of grain; if the Sun is eclipsed or the Moon, there will be death among men; if a sound occurs, it signifies war; if the horns of the Moon come together, grain will be plentiful.

Sagittarius. If in Sagittarius the Moon becomes blood-red, it signifies instability among nations and uprising; if there is fog, it signifies destruction of grain; if the Sun near the Moon becomes blood-red, it signifies grief and tumult; if fog falls, hail will destroy the fruits.

Capricorn. If in Capricorn the Moon becomes dim, there will be prosperity; if it becomes dim in the second watch, it signifies wars; if an earthquake occurs, it signifies destruction; if fog falls, it signifies destruction of grain.

1 ἐκτείνει codd. : corr. μίαν omis. BM; cf. Lyd., p. 51, 17. 3 Ἐν τῷ Λέοντι ὁ Ἥλιος εἰ ἀμαυρωθῇ δυνάσταις (sic) κινδυνεύσουσιν N. 4 δὲ ante σεισμ. omis. BN. ἡ ante Σελήνη omis. BM. αἱματωθεῖ M : αἱματώδης ἔσται N. ὁ ἀνάγκη γένηται N. βροντῆ B. εἰ δὲ] δὲ omis. N. 6 Post ἀγαθὸν deest vocabulum nunc evanidum N. 7 Ἐν τῇ Παρθένῳ ἐὰν γένηται ταραξις τῆς Σελ. λιμός γένηται· εἰ δὲ βροντὴ θόρυβος μέγας N. 8-9 ἀγαθὸν καιρὸν σημαίνει N. 10 Εάν (Εν?) τῷ Ζυγῷ ὁ Ἥλιος ἐρυθρός γένηται εἰ ? ut vid.; litterae evanidae) μάχη γενήσεται ἐν τοῖς ἔθνεσι· εἰ δὲ ἡ Σελήνη N. 12 εἰ ἦχος γένηται δυνάσταις (sic) ἀπολοῦνται· εἰ δὲ N. ἡ ante Σελ. omis. B, 13 συνεγγύς (sic) N. κερέας M. 14 πληθύν B M : fort. πλῆθος N. 15 Ἐν Σκορπίῳ ἡ Σελήνη N. 16 φθ. σίτου σημ. N. εἰ δὲ ἐκλ. ὁ Ἥλιος N. 17 ἐκλείπει codd. τοῖς ἀνθρώποις N. 18 πόλεμος ἔσται τῇ γῇ N. δὲ ἡ Σελήνη τάς κεραίας (κερέας M) συνάξει σίτου εὐφορίαν σημαίνει BM, at cf. Lydum, p. 54, 1. 20 Ἐν τῷ Τοξότη εἰ ἡ N. ἀκαταστασία γένηται ἐθνῶν καὶ αἱ ἐπαναστάσεις N. 21 σημαίνει] δηλοί N. 22 ἐὰν δὲ ὁ Ἥλιος τῆς Σελήνης πλησ tum lacuna trium vel quattuor litterarum ob corrosionem folii] καὶ αἱματωθῇ N. λύπην καὶ omis. BM. 23 πέσῃ omis. BM. corrupting fruits N. 24 In Capricorn or Selini faintly visible N.neuthynia N. 25 but in the second BN. 26 ft. means N. δὲ] deest N.n26-27 φορὰν σίτου means N.

Ὑδροχόος. — Ἐὰν ἐν Ὑδροχόῳ ἡ Σελήνη κατὰ τὴν πρώτην ἢ τὴν δευτέραν φυλακὴν ἀμαυρωθῇ, πολέμους σημαίνει καὶ ἀκαταστασίας, σίτου δὲ σπανίαν· εἰ σεισμὸς γένηται, νόσους καὶ λοιμικὰ δηλοῖ· εἰ ἦχος γένηται, ἐπικαρπίαν καὶ εὐθηνίαν δηλοῖ· εἰ δὲ ὁμίχλη πέσῃ, σίτου
5 σημαίνει φθοράν.

Ἰχθύες. — Ἐὰν ἐν Ἰχθύσι ἡ Σελήνη ἐπιλάμψῃ, σῖτος ἔσται πολύς· εἰ δὲ ἐκλείψῃ ἡ Σελήνη, ἐλάττωσιν σημαίνει ἀνθρώπων καὶ νόσους καὶ ἀκαταστασίας· εἰ δὲ ὁ Ἥλιος, παντοίων καρπῶν φθορὰν δηλοῖ· εἰ δὲ σεισμὸς γένηται, φθορὰν κτηνῶν δηλοῖ.

10 Ἰστέον δὲ ὅτι ἡ εἰρημένη πρόγνωσις ὁλικῶς μὲν τελειοῦται εἰς τὸν ἐνιαυσιαῖον δρόμον τῶν ζῳδίων, μερικῶς δὲ εἰς τὸν μηνιαῖον.

A. O.

1-2 ἡ Σελήνη - φυλακὴν omis. BM; cf. Lydum, p. 48, 14. ἀμαυρωθήσεται B. 2 πολέμους καὶ ἀκαταστασίαις (*sic*) σημαίνει N. 3 σπάνια N. εἰ corr. ex ἡ M. νόσους καὶ λυμικὰ δηλοὶ (*sic*) N : σημαίνει φθοράν BM. εἰ ἦχος - δηλοῖ omis. BM. 4 εἰ δὲ ὁμίχλη - φθοράν omis. N. ἡ δὲ B. 6 Ἐν Ἰχθύσι ἡ Σελήνη ἐὰν N. ἐπιλάμψει codd. 7 ἐκλείψει codd. 7-9 ἐκλείψει, φθορὰν καὶ νόσους ἀνθρώπων δηλοῖ· εἰ δὲ ὁ Ἥλιος ἐκλείψει, φθορὰν σημαίνει καρπῶν· εἰ δὲ σεισμός, φθορὰν σημαίνει κτηνῶν BM. 11 τὸ μηναῶν M : τὸ μηνιαῖον B. In marg. exstant signa zodiaci in N.

De septem mundi aetatibus.

Ex codice Mutinensi breve descripseram fragmentum, quo traditur septem planetas vicissim per mille annos mundi principatum accepisse, cum consortes laboris nostri Aemygdius Martini et Dominicus Bassi mihi excerptum plenius miserunt ex libro Neapolitano (cod. 19, f. 42ᵛ) haustum, ubi eadem " philosophia „ Chaldaeis tribuitur. Compilator fontem habuit opus cuius recensionem paulo diversam in praestantissimo codice Vaticano 191, saec. XIII, f. 229ᵛ ss. inveni. Primum capitulum inscribitur Θεμέλιος τῆς ἀστρονομικῆς τέχνης κατὰ τοὺς Χαλδαίους δόξα [initium edidit Pitra, *Anal. sacra*, V, 2, p. 300; cf. mea *Mon. Myst. Mithra*, I, 35], cuius extrema verba repetuntur ab excerptore Neapolitano; sequitur in Vaticano (f. 231) novum capitulum Περὶ τῶν ζ' ἀστέρων κ. τ. λ. (cf. ad p. 116, 3), quod cum reliquo fragmento Neapolitano paene ad verbum consentit. Itaque visum est hic primum epitomen Mutinensem, quae textus genuini interdum fida est testis, deinde recensionem Neapolitanam cum Vaticana coniunctim publici iuris facere.

Astrologi planetas non solum singulis hebdomadis diebus singulisque dierum horis praesidere docuerunt, sed eos per longas annorum series vicissim χρονοκρατορίαν exercuisse et cuiusque temporis mores ad similitudinem propriarum virtutum conformasse. Quae dogmata solus, quod sciam, superstitum auctorum diserte exponit Firmicus Maternus, III, 1, 10 ss., nisi Hephaestio in fine libri II adhuc inediti, ubi de planetarum χρονοκρατορία agit, similia praebeat (cf. Engelbrechti editionem p. 25); sed scriptor latinus ab hisce " Chaldaeorum „ praeceptis

Aquarius. — If the Moon is dimmed in Aquarius during the first or the second watch, it signifies wars and instabilities, and a scarcity of grain; if an earthquake occurs, it indicates diseases and pestilences; if a sound occurs, it indicates fruitfulness and abundance; but if a mist falls, it signifies the destruction of grain.

Pisces. — If the Moon shines brightly in Pisces, there will be much grain; but if the Moon is eclipsed, it signifies a reduction of people and diseases and instabilities; if the Sun is eclipsed, it indicates the destruction of all kinds of fruits; and if an earthquake occurs, it indicates the destruction of cattle.

10 It should be known that the aforementioned foreknowledge is fulfilled in its entirety over the annual course of the zodiac signs, and in part over the monthly course.

A. O.

1-2 η ή Σελήνη - φυλακήν omis. B M; cf. Lydum, p. 48, 14. ἀμαυρωθήσεται B. 2 πολέμους καὶ ἀκαταστασίαις (sic) σημαίνει N. 3 σπάνια N. et corr. ex ή M. νόσους καὶ λυμικά δηλοί (sic) N : σημαίνει φθοράν BM. εἰ ἦχος - δηλοῖ omis. BM. 4 εἰ δὲ ὁμίχλη - φθοράν omis. N. ή δὲ B. 6 Ἐν Ιχθύσι ή Σελήνη ἐὰν N. ἐπιλάμψει codd. 7 ἐκλείψει codd. 7-9 ἐκλείψει, φθοράν καὶ νόσους ἀνθρώπων δηλοῖ· εἰ δὲ ὁ Ηλιος ἐκλείψει, φθοράν σημαίνει καρπῶν· εἰ δὲ σεισμός, φθοράν σημαίνει κτηνῶν BM. 11 τὸ μηναῶν M : το μηνιαῖον B. In marg. exstant the signs of the zodiac in N.

On the seven ages of the world.

From a Modena codex I had briefly noted a fragment, in which it is handed down that the seven planets received in turn the sovereignty of the world for a thousand years each, when my fellow collaborators Aemygdius Martini and Dominicus Bassi sent me a fuller excerpt drawn from a Neapolitan book (cod. 19, f. 42), where the same "philosophy" is attributed to the Chaldeans. The compiler had as his source a work of which I found a slightly different recension in the most distinguished Vatican codex 191, 13th century, f. 229r ff. The first chapter is entitled Θεμέλιος τῆς ἀστρονομικής τέχνης κατὰ τοὺς Χαλδαίους δόξα [the beginning was edited by Pitra, Anal. sacra, V, 2, p. 300; cf. my Mon. Myst. Mithra, 1, 35], whose final words are repeated by the Neapolitan excerptor; there follows in the Vatican manuscript (f. 231) a new chapter Περὶ τῶν ζ' ἀστέρων κ. τ. λ. (cf. on p. 116, 3), which agrees almost word for word with the remaining Neapolitan fragment. It has therefore seemed best to publish here first the Modena epitome, which is sometimes a faithful witness to the genuine text, and then the Neapolitan recension together with the Vatican one.Astrologers taught not only that the planets preside over the individual days of the week and the individual hours of the days, but also that they exercised χρονοκρατορία in turn over long series of years and shaped the customs of each period in conformity with their own characteristic powers. These doctrines are set forth explicitly, among surviving authors as far as I know, by Firmicus Maternus alone, III, 1, 10 ff., unless Hephaestio at the end of the still unedited book II, where he treats of the planets' χρονοκρατορία, provides similar material (cf. Engelbrecht's edition, p. 25); but the Latin writer departs from these precepts of the Chaldeans*

valde discrepat. Auctorem Firmicianae historiae Posidonium esse opinatus est Bouché-Leclercq (*Astrol. gr.*, 498 ss., cf. 187, n. 1), nescio an recte. Quas fabulas revera ab antiquis Chaldaeis originem accepisse mihi quidem veri simile est, nam late inter Asiaticas sectas, velut apud Mandaeos, diffusa est doctrina septem aetatum septem planetis subiectarum vel, quod idem valet, septem metallorum nominibus distinctarum (vide Bousset, *Archiv f. Religionsw.*, IV, 1901, 244 ss.; Chwolsohn, *Die Ssabier*, I, 766, et mea *Monum. myst. Mithra*, I, 157, n. 1, cf. etiam S. Reinach, *Revue hist. des relig.*, XLII, 1900, p. 374 ss.).

Accedit quod saeculo XV patriarcha Georgius Scholarios, qui et Gennadius nuncupatur, hanc doctrinam de septem planetis per ordinem dominantibus in libro quodam astrologico, sicut et apud Firmicum (III, 1, 9), cum alia invenit coniunctam quae sine ullo dubio ad Chaldaeos est referenda. Cum verear ut Iahnii editio *Dialogi Christiani cum Iudaeo* (1893) plerisque astrologiae studiosis praesto sit, ipsa Gennadii verba afferre mihi liceat (p. 37, v. 23 ss.) :

Συγγάμμασι παλαιοτέρων ἑλληνιστῶν ἐνετύχομεν εἰς ἀστρολογίαν ἀναγομένοις ἐν οἷς ... φασὶν τὴν ἑβδόμην χιλιάδα ταύτην, χρονοκρατορίαν οὖσαν Σελήνης τῆς ὑστάτης ἐν τοῖς πλανήταις, καὶ αὐτὴν ὑστάτην εἶναι· διὸ καὶ τὰ τῶν ἀνθρώπων πάντα σύμφωνα ἔσεσθαι τῇ Σελήνῃ κατά τε ζωῆς βραχύτητα καὶ τύχης ἀστασίαν καὶ μεταβολὴν προαιρέσεως, ὥσπερ καὶ ἐπὶ τῶν προτέρων χιλιάδων τὰ τῶν ἀνθρώπων σύμφωνα τότε τοῖς ἐν ἑκάστῃ χρονοκρατοῦσι πλανήταις ἦν· οἷον εὐθὺς ἡ πρώτη χιλιὰς ὑπὸ Κρόνου χρονοκρατουμένη τοῦ πρώτου ἀνθρώπους ἤνεγκε πλεῖστον μὲν βιοῦντας χρόνον, ἁπλότητι δὲ καὶ ζωῇ χρωμένους ἀτέχνῳ· καὶ ἐπὶ τῶν ἄλλων χιλιάδων ὡσαύτως ... καὶ συμπληρουμένης, φασὶν ἐκεῖνοι, τῆς ἑβδόμης ταυτησὶ χιλίαδος τοὺς πλανωμένους ἀστέρας [καὶ] τοὺς ἑπτὰ συνοδεύσειν ἐν μιᾷ τοῦ Λέοντος μοίρᾳ καὶ τότε πυρὸς αἰθερίου κατακλυσμῷ τὰ περὶ τὴν γῆν ἀφανισθήσεται πάντα, ὥσπερ δὴ καὶ τὸν μέγαν ἐκεῖνον ἐπὶ Νῶε κατακλυσμὸν δι' ὑδάτων γένεσθαι συνοδευσάντων πάντων τῶν τοιούτων ἀστέρων ἐν μιᾷ μοίρᾳ Καρκίνου, ὑδατώδους ζῳδίου τυγχάνοντος. Berosum autem " qui Belum interpretatus est „ docuisse conflagrationem terrarum accidere quando omnes sidera in Cancrum convenerint, diluvium vero cum in Capricornum, Seneca Q. N, III 29 nos certiores facit. Alii vero sicut Gennadius de Leone et Capricorno loquuntur (cf. *Catal. Flor.*, p. 163 ad v. 19 et mea *Mon. Myst. Mithra* I, 169). F. C.

F. 93v. Ἑτέρα ἐπίσκεψις τῶν ἑπτὰ πλανήτων.

Ϟ. Ἐν ταῖς ἀπορουμέναις καὶ ἀμυδραῖς εὑρέσεσιν εἶπον οἱ ἀποτελεσματικοὶ ὅτι ὁ πρῶτος καὶ ἀνώτατος τῶν πλανήτων ἀστέρων Κρόνος ἐκυρίευσε τὴν πρώτην χιλιάδα τῶν χρόνων καὶ ἐπείπερ πορεύεται ὁ αὐτὸς ἀστὴρ ἐν τῇ ἀνωτάτῳ ζώνῃ δι' ἐτῶν λ'· ὅθεν ἐγένοντο οἱ ἄνθρωποι ἐν τῇ πρώτῃ χιλιάδι μακροχρόνιοι καὶ τὰ Κρονικὰ ἐπιτηδεύοντες ἐν ἰσότητι βίου.

4 χιλιάδαν cod. 5 ss. anacoluthum corrigere nolui.

differs greatly. Bouché-Leclercq (Astrol. gr., 498 ff., cf. 187, n. 1) was of the opinion that the author of the Firmician history was Posidonius, I know not whether rightly. That these tales truly originated among the ancient Chaldaeans seems probable to me, for the doctrine of seven ages subject to seven planets, or, what amounts to the same thing, distinguished by the names of seven metals, was widely diffused among Asiatic sects, as among the Mandaeans (see Bousset, Archiv f. Religionsw., IV, 1901, 244 ff.; Chwolsohn, Die Ssabier, I, 766, and my Monum. myst. Mithra, I, 157, n. 1, cf. also S. Reinach, Revue hist. des relig., XLII, 1900, p. 374 ff.).

There is also the fact that in the fifteenth century the patriarch Georgius Scholarios, also called Gennadius, found this doctrine of seven planets ruling in succession in a certain astrological book, just as in Firmicus (III, 1, 9), combined with another doctrine which is without any doubt to be referred to the Chaldaeans. Since I fear that Jahn's edition of the Dialogus Christianus cum Iudaeo (1893) may not be readily available to most students of astrology, let me quote the very words of Gennadius (p. 37, v. 23 ff.):

We came across writings of more ancient Hellenists relating to astrology, in which ... they say that this seventh millennium, being the chronocracy of the Moon, the last among the planets, is itself also the last; wherefore all human affairs shall be in harmony with the Moon in respect to the brevity of life, the instability of fortune, and the changeableness of purpose, just as also in the preceding millennia the affairs of men were then in harmony with the planets holding chronocracy in each; for example, the first millennium, governed in time by Saturn the first, brought forth men living for the longest span of time, but employing a simple and artless way of life; and so likewise for the other millennia ... and when this seventh millennium is completed, they say, the seven wandering stars shall come together in one degree of Leo, and then all things around the earth shall be destroyed by a conflagration of ethereal fire, just as indeed that great flood in the time of Noah came about through waters when all such stars came together in one degree of Cancer, which happens to be a watery sign. That Berosus "who interpreted Bel" taught that a conflagration of the earth occurs when all the heavenly bodies come together in Cancer, and a flood when they come together in Capricorn, Seneca Q.N, III 29 informs us. Others, however, like Gennadius, speak of Leo and Capricorn (cf. Catal. Flor., p. 163 ad v. 19 and my Mon. Myst. Mithra I, 169). F. G.

Γ. 93. Another examination of the seven planets.

5. In the obscure and dim findings, the astrologers said that Saturn, the first and highest of the planetary stars, ruled the first thousand years of time, and since this same star travels through the highest zone in 30 years, the people of the first thousand years were long-lived and pursued Saturnine pursuits in equality of life.

4 thousand cod. 5 ss. I did not wish to correct the anacoluthon.

♃. Τὴν δὲ δευτέραν χιλιάδα ἐκυρίευσεν ὁ Ζεύς, † ἔχουσα ἡ τούτου ζώνη πολὺ ἔλαττων τῆς προτέρας, παροδεύων τὴν ἰδίαν πορείαν δι' ἐτῶν ιβ', ὅθεν ἐγένοντο οἱ ἄνθρωποι τὴν δευτέραν χιλιάδα ὀλιγοχρόνιοι τῶν προτέρων κατὰ τὴν τοῦ ἀστέρος πορείαν τε καὶ ἐνέργειαν.

5 ♂. Τὴν δὲ τρίτην χιλιάδα ἐκυρίευσεν ὁ τρίτος τῶν πλανήτων Ἄρης τὴν τρίτην ζώνην ἐλάττονα τῆς δευτέρας, παροδεύων δὲ τὴν ἰδίαν πορείαν δι' ἐτῶν β'· ὅθεν ἐλαττώθη ὁ βίος τῶν ἀνθρώπων καὶ ὀλιγοχρόνιοι ἐγένοντο τῶν προτέρων διὰ τὴν τοῦ ἀστέρος ἐλάττωσιν καὶ ἐνέργειαν.

10 ☉. Τὴν δὲ τετάρτην χιλιάδα ἐκυρίευσεν ὁ Ἥλιος, τὴν τετάρτην καὶ μεσαιτάτην ζώνην ἐπέχων, ἥτις ἐλάττων ἐστὶ τῆς τρίτης, παροδεύων δὲ τὴν ἰδίαν πορείαν δι' ἡμερῶν τξε'· ὅθεν καὶ ἐλαττώθη ὁ βίος τῶν ἀνθρώπων τῶν προτέρων.

♀. Τὴν δὲ πέμπτην χιλιάδα ἐκυρίευσεν ἡ Ἀφροδίτη τῆς πέμπτης

15 ζώνης, ἥτις ἔχει τὸ μέτρον τῆς περιφερείας ἔλαττον τῆς τετάρτης· ὅθεν καὶ ὀλιγοχρόνιοι οἱ ἀνθρώποι γεγόνασιν τῶν προτέρων ἀνθρώπων.

☿. Τὴν δὲ ἕκτην χιλιάδα ἐκυρίευσεν ὁ Ἑρμῆς, τὴν ἕκτην ζώνην ἥτις ἔχει τὸ μέτρον ἔλαττον τῆς πέμπτης· ἰσόδρομος γάρ ἐστι τῷ Ἡλίῳ καὶ οὐ δύναται χωρισθῆναι αὐτοῦ πλέον μοιρῶν κε' καὶ περιοδεύων ἑκάστῳ

20 οἴκῳ ἡμέρας κη', ὁ δὲ Ἥλιος λ' καὶ ὀλίγον τῶν ε' ἢ ς', ἐλαττώθη εἰς τὸν βίον διὰ τὴν τοιαύτην αἰτίαν.

☾. Τὴν δὲ ἑβδόμην χιλιάδα ἐκυρίευσεν ἡ Σελήνη τὴν ἑβδόμην ζώνην ὡς κατωτέραν οὖσαν τῶν λοιπῶν, ἥτις ἔχει τὸ μέτρον τῆς περιφέρειας πολὺ ἔλαττον πάντων· παροδεύει γὰρ ἀπὸ τόπου εἰς τόπον καὶ ἀπαρ-

25 τίζει τὸν ἴδιον κύκλον δι' ἡμερῶν κθ' ἥμισυ· ὅθεν πολλὰ ἐλαττώθη ὁ τῶν ἀνθρώπων βίος τῇ ἑβδόμῃ χιλιάδι καὶ ὀλιγοχρόνιοι τῶν προτέρων ἐγένοντο. ἔτι δὲ μᾶλλον ἐγένοντο οἱ ἄνθρωποι ἀσύστατοι, ψεῦσται, ἄπιστοι, δόλιοι παρομοιωθέντες τῇ σεληνιακῇ πορείᾳ καὶ ἐνεργείᾳ, ποτὲ βορείᾳ, ποτὲ νοτίᾳ, ποτὲ αὐξανούσῃ, ποτὲ φθινούσῃ καὶ μὴ

30 ἐχούσῃ στέγην τοιαύτητος.

Ἀκριβὴς φιλοσοφία τῶν Χαλδαίων.

Ἐπειδὴ οἱ ἀποτελεσματικοὶ ἐκ τούτων τῶν προφάσεων ἀποτελοῦσι τὰς γενέσεις τῶν ἀνθρώπων, λαβόντες πρόφασιν ἐκ τῆς τοῦ κόσμου

1 κυριεύσας cód. Sequentia quoque mendosa sunt. 3-4 χιλιδαν cod. ὀλιγοχρόνιοι pro ὀλιγοχρονιώτεροι scripsit semper epitomator. 6 ἔλαττον cod. 8-9 τῆς ἐνεργείας coni. Kroll. 11 μεσετάτην. 19-20 καὶ-ἢ ς' deest in altera recensione. "Mercurius in singulis signis versatur dies XXVIII, Sol XXX, et partem quandam reliquorum anni dierum quinque vel sex (scilicet 12 × 30 = 360 + 5 vel 6 = 365 vel 366). „ Boll. 20 τῶν corr. Boll.: τῆς cod. 29 αὐξανουσα cod. φθίνουσα cod. 30 ἔχων cod. τοιαύτητος pro ταυτότητος scripsisse vid. epitomator. 31 Titulum omisit V(aticanus); cf. praefationem. 33 γέννησεις N(eapolitanus).

Z. The second thousand years was ruled by Jupiter, † whose zone is much smaller than the former, as it traverses its own course in 12 years, whence the people of the second thousand years became shorter-lived than those of the former, in accordance with the course and activity of the star.

5 γ'. The third thousand years was ruled by Mars, the third of the planets, occupying the third zone, which is smaller than the second, and traversing its own course in 2 years; whence the life of men was diminished and they became shorter-lived than those before them, due to the diminution and activity of the star.

10 Θ. The fourth thousand years was ruled by the Sun, occupying the fourth and middle zone, which is smaller than the third, and traversing its own course in 365 days; whence the life of men was also diminished compared to those before them.

9. The fifth thousand years was ruled by Venus of the fifth zone, which has a circumference smaller in measure than the fourth; whence men also became shorter-lived than the people of the former ages.

γ. The sixth millennium was ruled by Hermes, the sixth zone which has a measure less than the fifth; for it runs at equal speed with the Sun and cannot be separated from it by more than 25 degrees, and traveling through each house in 28 days, while the Sun takes 30 and a small part of 5 or 6, life was diminished for this reason.

ζ. The seventh millennium was ruled by the Moon, the seventh zone being the lowest of the rest, which has a measure of circumference much less than all; for it travels from place to place and completes its own cycle in 29 and a half days; whence human life was much diminished in the seventh millennium and people became shorter-lived than those before. Furthermore, people became even more unstable, liars, faithless, deceitful, having been likened to the lunar course and activity, now to the north, now to the south, now waxing, now waning and having no constancy of such a kind.

The Exact Philosophy of the Chaldeans.

Since the astrologers from these causes determine the nativities of men, having taken a cause from the constitution of the world

1 κυριεύσας cod. The following passages are also corrupt. 3-4 χιλιάδαν cod. ὀλιτοχρόνιοι for ὀλιγοχρονιώτεροι always written by the epitomator. 6 ἔλαττον cod. 8-9 τῆς ἐνεργείας conj. Kroll. 11 μεσετάτην. 19-20 καὶ ἡ ς' is absent in the other recension. Mercury stays in individual signs for 28 days, the Sun 30, and a certain part of the remaining five or six days of the year (namely 12 × 30 = 360 +5 or 6 = 365 or 366). ἡ Boll. 20 τῶν corr. Boll. : τῆς cod. 29 αυξάνουσα conj. φθίνουσα cod. 30 ἔχων cod. τοιαύτητος instead of ταυτότητος appears to have been written by the epitomator. 31 Title omitted by Vaticanus, cf. preface. 33 γέννησεις Neapolitanus.

κτίσεως, πειράσαντες μάθωμεν ἐκ τῶν παρελθόντων πραγμάτων τὰ μέλλοντα γίνεσθαι ἐσχάτως.

Ἐπειδὴ ἰδόντες τὸν Κρόνον κυριεύσαντα τὴν πρώτην χιλιάδα καὶ τὴν πρώτην καὶ ἀνωτάτω ζώνην, ἥτις ἔχει μέγεθος καὶ μῆκος τῆς περιφερείας αὐτῆς ὑπὲρ πασῶν τῶν ζωνῶν, πορεύεται ὁ αὐτὸς ἀστὴρ ἐν τῇ αὐτῇ ζώνῃ περιοδεύων αὐτὴν δι' ἐτῶν λ', ὅθεν ἐγένοντο οἱ ἄνθρωποι ἐν τῇ πρώτῃ χιλιάδι μακρόβιοι καὶ πολυχρόνιοι καὶ τὰ Κρονικὰ ἐπιτηδεύοντες, οἷον γεωργίαν, φυτουργίαν, κτίσεις οἰκημάτων, ἰσότητα βίου.

Τὴν <δὲ> δευτέραν χιλιάδα ἐκυρίευσεν ὁ Ζεὺς καὶ τὴν δευτέραν ζώνην ἔχουσαν τὸ μέτρον τῆς περιφερείας αὐτῆς ἔλαττον τῆς πρώτης ζώνης, περιοδεύων αὐτὴν δι' ἐτῶν ιβ'· ὅθεν ἐγένοντο οἱ ἄνθρωποι τῆς χιλιάδος ἐκείνης ὀλιγοχρονιώτεροι τῶν παρελθόντων, ἐπιτηδευόμενοι τὰ Δϊκὰ πράγματα ἤτοι ἄρχειν ἀλλήλοις καὶ ἄρχεσθαι δίκην βασιλείας καὶ κτίσεις πόλεων καὶ δικαιοσύνην καὶ ἀγαθότητα καὶ ἀγάπην ἀνυπόκριτον καὶ εὐτεκνίαν.

Ὡσαύτως τὴν τρίτην χιλιάδα ἐκυρίευσεν ὁ Ἄρης καὶ τὴν τρίτην ζώνην ἔλαττον ἔχουσαν τὸ μέτρον τῆς περιφερείας αὐτῆς τῆς δευτέρας ζώνης· περιοδεύει δὲ ὁ αὐτὸς ἀστὴρ τὴν τοιαύτην ζώνην δι' ἐτῶν β'· ὅθεν ἐλαττώθη ὁ βιὸς τῶν ἀνθρώπων καὶ ὀλιγοχρονιώτεροι γεγόνασι τῶν προειρημένων καὶ ἐγένοντο ἐν τῇ χιλιάδι ταύτῃ φόνοι, πόλεμοι, μάχαι, ἀδικίαι, χωρισμοί, μερισμοί καὶ ὅσα τούτοις παραπλήσια κατὰ τὴν φύσιν τοῦ αὐτοῦ ἀστέρος.

Τὴν <δὲ> τετάρτην χιλιάδα κυριεύσας ὁ Ἥλιος <καὶ> τὴν τετάρτην καὶ μεσαιτάτην ζώνην, ἥτις ἔχει τὸ μέτρον τῆς περιφερείας αὐτῆς ἔλαττον

1 κτίσεως V : συστάσεως N. πειράσαντες μάθωμεν scripsi : πειράσαντες μαθόντες V : omis. N. πραγμάτων V : χρόνων N. 3 Ante ἐπειδὴ novum cap. inc. in V cum titulo : Περὶ τῶν Ζ' ἀστέρων τῶν πλανήτων καὶ τῶν Ζ' ζωνῶν καὶ ὅπως ἐγένοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτῃ χιλιονταετηρίδι. 3-5 Anacoluthum corrigere nolui. 4 καὶ ἀνωτάτω omis. N. ἥτις ἔχει scripsi : ἥτις ἔχουσα V. omis. N. τὸ ὑπερμεγθ' N. 4-5 ὑπερφερείας N. 5 παρὰ πασῶν N. ἐπείπερ πορεύεται N. 6 αὐτὴν omis. N. ἔτει N. 6-8 ἐγένοντο μακροχρόνιοι οἱ ἄνθρωποι καὶ πολλῶν χρόνων καὶ τὰ κρονικὰ ἐπιτηδεύοντο ἤγουν γεωργίαν N. 10 δὲ add. Martini Bassi. κυριεύσας codd. ὑπερ τὴν (omis. καὶ) N. 11 ἔχουσα N. ὑπεριφερείας (omis. αὐτῆς) N. 12 ὁ αὐτὸς ἀστὴρ ante δι' ἐτῶν add. V. ἔτει N. τὴν χ. ἐκείν(ης) N. 13 ὀλιγοχρόνιοι ὅταν N. διικὰ V : ἰδικὰ N. 14 ἤγ(ουν) N. ἀλλήλους V : ἀλλήτ(οις) N. καὶ ἄρχ. δ. βασ. omis. N. 15 κτίσεις V : κτήσ(εις) N. καὶ ante δικαιοσ. et ἀγαθ. omis. N. 15-16 διακαιοσύνης κ. ἀγαθότητος κ. ἀγάπης ἀνυποκρίτου κ. εὐτεκνίας V. 16 καὶ εὐτεκνίαν omis. N. 17 ὡσαύτως καὶ N. 17-18 καὶ τὴν τρίτην ζώνην omis. N. 18-19 ἔλαττον ὑπεριφέρεια αὐτῆς τῆς ζώνης N. 19 δὲ omis. N. αὐτὴν ὁ αὐτὸς ἀστὴρ (omiss. τὴν τ. Ζ.) N. διὰ μηνῶν ιη' V. Revera revolutio Martis est 687 dierum. 21 προειρημένων V : παρελθόντων N. καὶ ἐγένοντο οἱ ἄνθρωποι φονεῖς, μοιχοί, πολέμιοι καὶ ὅσα παραπλήσια τοῦ αὐτοῦ ἀστέρος N. 24 Ἐν τῷ τετάρτῳ οἴκῳ ἐκυρίευσεν N : καὶ τετάρτην V : τὴν δὲ τετάρτην corr. Bassi. καὶ suppl. Bassi. 25 ἔχει τὸ scripsit Martini : ἔχρυσα τὸ (*sic*) V : ὑπὲρ τὸ N. Fort. leg. ἐκληρώσατο τὸ.

of creation, let us try to learn from past events what will come to pass in the end.

Since we have seen Saturn ruling the first millennium and the first and highest zone, which has a greater size and length of its circumference than all the other Zones, the same star travels in the same Zone, completing its circuit in 30 years; whence the people of the first millennium became long-lived and of great age, practicing the pursuits of Saturn, namely agriculture, planting, building of dwellings, and equality of life.

The second millennium was ruled by Zeus and the second zone, whose measure of circumference is less than the first Zone, completing its circuit in 12 years; whence the people of that millennium became shorter-lived than those before them, pursuing the affairs of Zeus, that is, ruling one another and being ruled after the manner of kingship, and the founding of cities, and justice, and goodness, and sincere love, and the blessing of good children.

Likewise the third millennium was ruled by Ares and the third Zone, whose measure of circumference is less than that of the second Zone; the same star completes its circuit through such a zone in 2 years; whence the life of men was diminished and they became shorter-lived than those aforementioned, and in this millennium there arose murders, wars, battles, injustices, separations, divisions, and all things similar to these in accordance with the nature of the same star.

The fourth millennium being ruled by the Sun, and the fourth and middlemost zone, which has the measure of its circumference less 25

1 construction V : composition N. pirāsantes māthomen scripsi : pirāsantes māthon-ntes V : omis. N. of things V : of years N. 3 Ante because novum cap. inc. in Vnpragmata V : of years N. 3 Ante because novum cap. inc. in Vncum titulo: About the seven stars of the planets and the seven Zones and how the people of many years were in the first millennium. 3-5 Anacoluthumncorrigere nolui. 4 and above omis. N. ἥτις ἔχει scripsi: ἥτις ἔχουσα N.nomis. N.τὸ ὑπερμεγθ N. 4.5 ὑπερφερείας N. 5 παρὰ πασῶν N. ἐπείπερηπορεύεται N. 6 αὐτὴν omis. N. etei N. 6-8 the people became long-lived and of many years and the chronic pretenders were georgian N. 10 dnadd. Martini Bassi. dominant codd. over the (omis. also) N. 11 I had N. νύperipherias (omis. of it) N. 12 ὁ αὐτὸς ἀστηρ ante di' ετήν add. V. etei N.nn̓n x. ekine(is) N. 13 short-term when N. diike n : especially N. 14 they(un) N.nallilous V : alletoiis) N. and arch. d. bas. omis. N. 15 constructions V : constructions) N.nand ante dikaios. et agath. omis. N. 15-16 of righteousness Mr. kindness Mr. love-npi unrighteous Mr. eutecnia V. 16 and eutecnia omis. N. 17 as well as N.n17-18 and the third zone is omitted. N.18-19 of the region of this zone n 19 not omitted. N. αὐτὴν ὁ αὐτὸς αστὴρ (omiss. τὴν τ. G.) N. διάμένων ι' V. nRevera revolutio Martis est 697 dierum. 21 predestined V: past N. and the people became murderers, adulterers, warriors and all that is close to his star N. 24 In the fourth house they conquered N: and fourth C: the fourth corr. Bassi. and suppl. Bassi. 25 ἔχει τὸ scripsit Martini : ἔχρισαντὸ (sic) V : ὑπὲρ τὸ N. Fort. leg. drawn

τῆς τρίτης, περιοδεύει αὐτὴν ὁ αὐτὸς ἀστὴρ δι' ἡμερῶν τξε' τέταρτον· ὅθεν ἐλαττώθη ἐν τῇ χιλιάδι ἐκείνῃ ὁ βίος τῶν ἀνθρώπων καὶ ὀλιγοχρονιώτεροι γεγόνασι παρὰ τοὺς προλαβόντας αὐτοὺς καὶ ἐγένοντο βασιλεῖς ἰσχυροί, δυνάσται μεγάλοι, ἔνδοξοι, ἔχοντες δικαιοσύνην καὶ ὅσα τούτοις παραπλήσια κατὰ τὴν φύσιν αὐτοῦ [1].

Τὴν δὲ πέμπτην χιλιάδα καὶ τὴν πέμπτην ζώνην ἐκυρίευσεν ἡ Ἀφροδίτη, ἥτις ἔχει τὸ μέτρον τῆς περιφερείας αὐτῆς ἔλαττον τῆς τετάρτης· περιοδεύει αὐτὴν ὁ αὐτὸς ἀστὴρ διὰ μηνῶν δέκα· ὅθεν ἐλαττώθη ὁ βίος τῶν ἀνθρώπων τῆς χιλιάδος ἐκείνης καὶ ὀλιγοχρονιώτεροι γεγόνασι παρὰ τοὺς προλαβόντας αὐτούς καὶ ἐγένοντο ἐν τῇ χιλιάδι ἐκείνῃ ὅσα ἐπέχει Ἀφροδίτη ἤγουν ἐπιθυμιῶν ὑπερβολαί, ἀφροδισίαι, πορνεῖαι, εἰδωλολατρείαι, ἑορτικὰ συμπόσια καὶ ὅσα τούτοις παραπλήσιά ἐστιν.

Τὴν δὲ ἕκτην χιλιάδα καὶ τὴν ἕκτην ζώνην ἐκυρίευσεν ὁ Ἑρμῆς, ἥτις ἔχει τὸ μέτρον τῆς περιφερείας αὐτῆς ἔλαττον τῆς πέμπτης· εἶχε δὲ ὁ αὐτὸς ἀστὴρ μέτρον τῆς περιόδου αὐτοῦ μῆνας ς' πρὸς τὸ μέτρον τῆς περιφερίας τῆς ζώνης αὐτοῦ· ἀλλ' οὐκ ἠδύνατο χωρισθῆναι τοῦ Ἡλίου πλέον μοιρῶν κε' καὶ διὰ τὴν αἰτίαν ταύτην ἐποιεῖτο στηριγμοὺς καὶ ἀναποδισμοὺς δισσῶς τῶν λοιπῶν ἀστέρων καὶ περιώδευε διὰ μηνῶν δώδεκα· ὅθεν ἐλαττώθη ὁ βίος τῶν ἀνθρώπων ἐν τῇ αὐτῇ χιλιάδι καὶ ὀλιγοχρονιώτεροι γεγόνασι παρὰ τοὺς προλαβόντας αὐτούς, καὶ ἐφάνησαν ἐν τῇ χιλιάδι ἐκείνῃ αἱ Ἑρμαϊκαὶ ἐπιστῆμαι καὶ τέχναι ἤγουν προφητεῖαι, μαντεῖαι, φιλοσοφία, ἀστρονομία, γραμματική, ῥητορική, ἀριθμητική, γεωμετρία καὶ τὰ τούτοις παραπλήσια.

Τὴν δὲ ἑβδόμην χιλιάδα καὶ τὴν ἑβδόμην ζώνην καὶ κατωτέραν πάντων ἐκυρίευσεν ἡ Σελήνη, ἥτις ἔχει τὸ μέτρον τῆς περιφερείας αὐτῆς πολὺ ἔλαττον πάντων τῶν ζωνῶν πρὸς τὴν γῆν ἐγγίζουσα· διαπο-

1 περιοδεύει δὲ V. αὐτὴν omis. N. ἀστὴρ N : ἥλιος V. τέταρτον omis. N. ἤγουν δι' ὅλου ἐνιαυτοῦ· ἐκυρίευσεν λοιμός add. N. 2 ὅθεν καὶ N. 3 πρὸς τὸν προλαβόντα N. προσλαβόντας V. αὐτοὺς καὶ omis. N. 4-5 δυνάσται - αὐτοῦ omis. N. 6 δὲ omis. N. ἡ omis. V. 7 ἔχουσα V. 8 περιοδεύει καὶ αὐτὴ δι' ἐνιαυτοῦ ἑνός N. Pro δέκα leg. εἴκοσι? 9 τῆς χιλι. ἐκείνης omis. N. 10 πρὸς τὸν παρελθόντα αὐτὸν N. 10-11 ἐν τῇ - ὑπερβολαί omis. N. 12 εἰδωλολατρείαι omis. N. ἐρωτικὰ συμπώσια N. τούτοις omis. N. ἐστιν omis. N. 13 δὲ omis. N. ἥτις V : καὶ N. 14-16 αὐτῆς - αὐτοῦ omis. N. qui δι' ἐνιαυτοῦ ἑνός tantum habet. 16 εἰδύνατο N. τὸν ἥλιον V. 17 Legendum μοιρῶν κθ'. καὶ διὰ - ταύτην omis. N. καὶ (ante ἀναπ.) omis. N. 18 δισσῶς V : διὰ N. 18-19 καὶ περιοδεύων ἐν ἑκάστῳ οἴκῳ ἡμέρας κη' καὶ ἐλαττώθη N, cf. epitomen Mutin., hic pleniorem. 19 ὅθεν V : καὶ N. ἐν τῇ α. χιλιάδι omis. N. 20-21 παρὰ - ἤγουν omis. N. 22 φιλοσοφίαι N. ἀστρονομία omis. V : ἀστρονομίαι N. γραμματικοὶ N. 23 ἀριθμητικὴ καὶ τὰ ὅμοια N. 24 δὲ omis. N. τὴν ἑβδόμην (alt.) omis. N. 24-25 καὶ κατωτέραν πάντων omis. N. 25 ἔχει N : ἔχουσα V. 26 πάντων omis. N. τῶν ζωνῶν V : τῶν ζῳδίων N. ἕως ἐγγίζουσα N.

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[1] Sol enim reges facit et principibus virtutes impertit regias; cf. *Mon. Myst. de Mithra*, I, p. 291 ss.

of the third, the same star traverses it in 365 and a quarter days; wherefore in that millennium the life of men was diminished, and they became shorter-lived compared to those who preceded them, and there arose mighty kings, great rulers, glorious, possessing justice and all 5 things similar to these according to its nature.[1]

The fifth millennium and the fifth zone were governed by Aphrodite, whose measure of circumference is less than that of the fourth; the same star traverses it in ten months; wherefore the life of men of that millennium was diminished, and they became shorter-lived 10 compared to those who preceded them, and in that millennium there came about all that Aphrodite governs, namely excesses of desires, acts of sensuality, fornications, idolatries, festive banquets, and all things similar to these.

The sixth millennium and the sixth zone were governed by Hermes, whose measure of circumference is less than that of the fifth; and the 15 same star had a measure of its period of 6 months in relation to the measure of the circumference of its zone; but it could not be separated from the Sun by more than 25 degrees, and for this reason it made its stations and retrogradations twice as often as the other stars and completed its circuit in twelve months; wherefore the life of men in that same millennium was diminished 20 and they became shorter-lived compared to those who preceded them, and there appeared in that millennium the Hermaic sciences and arts, namely prophecies, divinations, philosophy, astronomy, grammar, rhetoric, arithmetic, geometry, and all things similar to these.

The seventh thousand and the seventh zone, which is the lowest of all, was ruled by the Moon, which has the measure of its circumference much smaller than all the Zones, drawing close to the earth; diapor-

1 travels but V. omits it. N.ἀστὴρ N : ἥlios G.nἤgoun di olou fourth omis. N. n niautto vykyriesen pestilence add. N. 2 othennprolavonta N. and N. 3 to τὸνn 4-5 proslavontas N.nomis. N. 6 δὲ omis. them and omis. N. dynastei - to him N. the omis. V. 7 I had V. 8 it also travels by one N. Pro ten legs. twenty 9 of the thousand of that omis. N. 10 to the past N. 10-11 ἐν τῇ - ὑπερβολαι omis. N. 12 idolatry omis. N. erotic banquets N. theses omis. N. is omitted. N. 13 δὲ omis. N. ἥtisnV : and N. 14-16 αὐτίς - αὐτοῦ omis. N. qui δι' ἐναυτοῦ ἑνὸς tantum habet.n16 possible N. τὸν ἥλιον V. 17 Legendum ἐτὸν κθ'. and by - this omis.nN. and (ante anap.) omis. N. 18 twice V : through N. 18-19 and touring in each house day and night and reduced N, cf. epitomnen Mutin, hic pleniorem.n19 whence V : and N. in a. thousand omis. N. 20-21 para - were omis. N.n22 philosophies N. astronomy omis. V: astronomy N. grammarians N. 23 arithmetic and the like N. 24 but omis. N.τὴν ἑνδομην (alt.) omis. N.24-25 and below everything is omitted. N. 25 has N : ἔχουσα C. 26 all onuis. N. of the Zones V: of the Zodiac N. to nearby N.

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1 For the sun makes kings and imparts royal virtues to princes; cf. Mon. Myst. deMithra, I, p. 291 ff.

ρεύεται ἡ αὐτὴ Σελήνη ἐν τῇ αὐτῇ ζώνῃ ἀπὸ σημείου ἐπὶ τὸ αὐτὸ σημεῖον ἤγουν ἀπὸ συνόδου ἐπὶ τὴν ἐχομένην σύνοδον δι' ἡμερῶν κζ' καὶ ὡρῶν η'· ὅθεν ἐλαττώθη ὁ βίος τῶν ἀνθρώπων ἐν τῇ χιλιάδι ταύτῃ καὶ ὀλιγοχρονιώτεροι γεγόνασι παρὰ τοὺς προλαβόντας αὐτοὺς πάνυ, καὶ ἐγένοντο ἐν τῇ χιλιάδι ταύτῃ <οἱ> ἄνθρωποι ἀσύστατοι, ψεῦσται, ἄπιστοι, δόλιοι, φθονεροί, ἐπίβουλοι, προδόται, μισόκαλοι, φιλόμαχοι, πλάνοι, μὴ ἔχοντες ἀγάπην βεβαίαν· παρῳμοιώθησαν γὰρ τῇ Σελήνῃ ποτὲ μὲν ληγούσῃ, ποτὲ δὲ αὐξανούσῃ, ποτὲ δὲ ἀφωτίστῳ, ποτὲ βορείᾳ, ποτὲ νοτίᾳ, μὴ ἐχούσῃ στάσιν ἐν ταυτότητι καὶ κρίσιν ἐν οὐδεμιᾷ ὥρᾳ.

Λοιπὸν ἐκ τῶν προειρημένων παχυμερῶν ὑποδειγμάτων τούτων ἐπενοήσαντο λεπτομερεστέρως καὶ ἀκριβεστέρως περὶ τῶν μελλόντων ἤγουν ἀέρων τροπάς, καρποφορίαν γῆς, γένεσιν ἀνθρώπων, κράτος βασιλέων καὶ ἀρχόντων, καὶ γράψαντες ἐν τοῖς ἰδίοις βίβλοις μυστικῶς τὰ λεγόμενα ἀπόκρυφα, ἔκρυψαν αὐτὰ μὴ θέλοντες διδάξαι ἐν εὐθύτητι διὰ φόβον καὶ ὠμότητα καὶ ἀπαιδευσίαν τῶν ἐξουσιαστῶν ἢ διὰ τὸν οἰκεῖον φθόνον διδάσκοντες τοὺς βουλομένους παχυμερεστέρως καὶ οὐχὶ ἀκριβῶς, καθάπερ ὕστερον εἰσαγωγικῶς ῥηθήσεται παρὰ τοῖς ἐμπείροις ἀστρονόμοις τῶν Χαλδαίων καὶ Αἰγυπτίων. F. C.

F. 94. Πέρσου φιλοσόφου καὶ ἀστρολόγοῦ τοῦν<ο>μα Ζατανῆ[1]· ἐπίσκεψις ἡ παροῦσα παρατηρήσιμος.

Δεῖ σε γινώσκειν ὅτι εἰ τύχῃ εἰκοστὴ τοῦ αὐγούστου μηνὸς ἢ τοῦ δεκεμβρίου ἢ τοῦ ἀπριλίου ἐν ἡμέρᾳ δευτέρᾳ ἑβδομάδος, ὀφείλει ἀπέχεσθαι πάσης φλεβοτομίας καὶ καθάρσεως καὶ ἑτέρας ἰατρείας καὶ

1 ἡ αὐτὴ Σελήνη omis. N. 1-2 ἀπὸ σημείων ἐπὶ σύνοδον τῆς ἐρχομένης δι' ἡμερῶν N. 2 ἤγουν corr. Kroll : οὐχὶ V. ἐρχομένην V : ἐχομένην "*sequentem*" corr. Kroll. 3 ὅθεν V : καὶ N. ἐν τ. χ. ταύτῃ omis. N. 4 ὀλιγοχρόνιοι N. 4-5 παρὰ τοὺς - ἀσύστατοι omis. N. 5 οἱ suppl. 6 φθονεροί omis. N. 6-7 μισόκαλοι - βεβαίαν omis. N. 7 γὰρ omis. V. 8 λήγουσα V N. δὲ omis. N. αὔξουσα V. ἀφώτιστος V : π. δὲ ἀφωτ. omis. N. 8-9 ποτὲ νοτίῳ ποτὲ βορείῳ N. 9 ἔχοντα N : ἔχουσα V. στέγος ἐν ταυτότητι, κρίσει (omis. καὶ) N. 10-11 παχυμερῶν - ἐπενοήσαντο omis. N. 11 λεπτομερέστερος V : λεπτομερῶς N. καὶ ἀκριβ. omis. N. περὶ V : παρὰ N. 12 ἀστέρων N. καρποφορίας V. 12-13 βασ. κράτος N. 13-14 μυστικῶς τ. λ. ἀπόκρυφα scripsi : τὰ λεγόμενα μυστικῶς (μυστικὰ V) ἀπόκρυφα codd. 14 καὶ ἐκρ. V. ταῦτα N. 15 ὠμότητα V : ἀρμότητα N. ἐξουσιασμῶν ut vid. N. 15-16 τοὺς οἰκείους φθόνους V. τοῖς βουλομένοις V. 17-18 καθάπερ - Αἰγυπτίων omis. N. An τῶν ἐμπείρων ἀστρονόμων? 18 Sequitur in V rubrica : Ὑπόδειγμα τῶν προειρημένων χιλιάρχων ἑκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς, cuius textus deest (in marg. λείπει), deinde caput Ὑπόδειγμα εἰσαγωγικὼν (*corr. in* κόν) ἐπὶ τῶν ἐπαλλήλων ζ' ζωνῶν, quod pariter desideratur. 19 τοῦ μαζονατὴ cod., cf. not. 1. 21 μόνος cod. 22 ἀπριλλίου cod. δευτέρη cod. εὐδομάδος cod.

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[1] "Philosophus et astrologus Persa τοῦνομα Ζανατή" (unde exortum est in codicibus quibusdam τοῦ Μαζουνατῆ, τοῦ Μαζονατή) est Abu-Abd' Allah-al-

the same Moon travels in the same zone from one point to the same point, that is, from one conjunction to the next conjunction, in 27 days and 8 hours; wherefore the life of men was shortened in this millennium, and they became far shorter-lived than those who came before them, and in this millennium men became unstable, liars, 5 faithless, deceitful, envious, scheming, treacherous, haters of beauty, quarrelsome, wanderers, having no steadfast love; for they were likened to the Moon, which at times wanes, at times waxes, at times is without light, at times is in the north, at times in the south, having no constancy in sameness and no fixed judgment at any hour. From the aforementioned rough examples, then, they conceived more precisely and more accurately concerning future things, 10 that is, changes of weather, the fruitfulness of the earth, the birth of men, the power of kings and rulers, and having written mystically in their own books the so-called secret things, they hid them, not wishing to teach them openly for fear of, and because of the cruelty and ignorance of, those in authority, or because of their own jealousy, teaching those who desired to learn in a rougher manner 15 and not accurately, just as will later be set forth in an introductory way by the skilled astronomers of the Chaldeans and Egyptians. F. G.

F. 94. The name of the Persian philosopher and astrologer[1] is Zatanes; the present examination is noteworthy. 20

You must know that if the twentieth of the month of August, or of December, or of April falls on the second day of the week, one ought to abstain from all bloodletting and purging and other medical treatment and 1 the same Moon omitted in N. 1-2 from signs toward the conjunction of the coming [moon] in days N. 2 ἤγουν corr. Kroll : οὐχὶ V. ἐρχομένην V : ἐχομένην * sequentem, corr. Kroll. 3 ὅθεν ν : καὶ N. ἐν τ. χ. ταύτῃ omit. N. 4 ὀλιγοχρόνιοι N. ἐν τ. χ. ταύτῃ omit. N. 4 ὀλιγοχρόνιοι N. 4-5 παρὰ τοὺς - ἀσύστατοι omit. N. 5 of suppl. 6 φθονεροί omit. N. 6-7 μισό-καλοι - βεβαίαν omit. N. 7 γάρ omit. V. 8 λήγουσα ν N. δέ omit. N. αὔξουσα V. ἀφώτιστος V : π. δὲ ἀφωτ. omit. N. 8-9 ποτὲ νοτίω ποτὲ βορείω N.

9 ἔχοντα N : ἔχουσα N. στέγος ἐν ταυτότητι, κρίσει (omit. καὶ) N. 10-11 παχυμερών - ἐπενοήσαντο omit. N. 11 λεπτομερέστερος V : λεπτομερῶς N. καὶ καὶ ἀκριβ. omit. N. περὶ V : παρὰ N. 12 ἀστέρων N. καρποφορίας V. 12-13 βασ. κράτος N. 13-14 μυστικῶς τ. λ. ἀπόκρυφα scripsi : τὰ λεγόμενα μυστικῶς (μυστικά V) V ἀπόκρυφα codd. 14 καὶ ἐκρ. V. ταῦτα N. 15 ὠμότητα : ἁρμότητα N. ἐξουσιασμῶν ut vid. N. 15-16 τοὺς οἰκείους φθόνους N. τοῖς βουλομένοις V. 17-18 καθάπερ - Αἰγυπτίων omit. N. Αἢ τῶν ἐμπείρων ἀστρονόμων? 18 In V there follows a rubric: Example of the aforementioned chiliarchs, centurions, and decarchs, and year-rulers and those following, whose text is absent (in the margin: missing), then the chapter Example of introductory [matters] (corr. to -κόν) concerning the successive 7 Zones, which is likewise absent. 19 τοῦ μαζονατὴ cod., cf. note 1. 21 μόνος cod. 22 ἀπριλλίου cod. δευτέρη cod. εὐδομάδος cod.

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1 M The Persian philosopher and astrologer τοὔνομα Ζανατή, (whence arose some incodible του Μαζωνατή, τοῦ Μαζονατή) is Abu-Abd Allah-al-

βοηθήματος· ὁ γὰρ φλεβοτομῶν ἐν ταύταις ταῖς ἡμέραις ἢ ἑτοίμως ἀποθνήσκει ἢ ς' ἡμέραν οὐ φθάνει, καὶ ὁ βοηθήματος λαμβάνων οἱουδήποτε ἔσωθεν τῶν ιε' ἡμερῶν ἀποθνήσκει, ἀλλὰ καὶ ὁ κρέας ἐσθίων ἐν ταῖς ἡμέραις ἐκείναις πρὸ κζ' ἡμερῶν ἀποθνήσκει· εἰ δὲ παιδίον γενή-
5 σεται ἐν ταύταις ταῖς ἡμέραις, βιοθάνατον ἔσται καὶ ὀλιγοχρόνιον.

A. O.

2 ἢ ς* ς' cod. φθάνη cod. 2-3 οἵου τίποτε cod. 4 ἐκεινες cod. εζ' cod.

Zanatî revera non e Perside sed ex Africana stirpe oriundus; qui inter geomantiae auctores apud Arabes clarissimus fuit; cf. Steinschneider, *Die hebräischen Uebersetzungen des Mittelalters*, 1893, p. 855, § 528. Opus eius videtur ex Arabica lingua in Persicam translatum esse (nisi Persae astrologo byzantino Arabes sint), e Persica vero in Graecam illud vertit anno 1266 Arsenius monachus (cf. supra, cod. Neap. 19, p. 31 ss.; cod. Bonon. 18, f. 296ᵛ et praeterea cod. Vindob. phil. gr. 108 [Nessel]. — Aliud excerptum eiusdem scriptoris ex cod. Neap. 19, f. 393 infra edetur. [F. C.]

of remedy; for he who is bled on these days either dies readily or does not reach the 6th day, and he who takes any remedy whatsoever within 15 days dies, and moreover he who eats meat on those days dies within 27 days; and if a child is born on these days, it will die a violent death and be short-lived. A. O.

2nd s* s' cod. reach cod. 2-3 oἴou nothing cod. 4 those cod. and cod.

Zanati was in fact not of Persian but of African origin; he was the most renowned among the authors of geomancy among the Arabs; cf. Steinschneider, Die hebräischen Uebersetzungen des Mittelalters, 1893, p. 855, § 528. His work appears to have been translated from Arabic into Persian (unless by "Persian astrologer" the Byzantines meant an Arab), and from Persian into Greek in the year 1266 by the monk Arsenius (cf. above, cod. Neap. 19, p. 31 ff.; cod. Bonon. 18, f. 296° and furthermore cod. Vindob. phil. gr. 108 [Nessel]. Another excerpt of the same writer from cod. Neap. 19, f. 393 will be published below. [F. C.]

EXCERPTUM EX COD. 15 (MUTIN. 174.)

F. 262. Ἐπιστολὴ Πετοσίρεως φιλοσόφου πρὸς Νεκεψὼ βασιλέα[1].

Περὶ τῶν κατακλινομένων ἐν ἀρρωστίαις εἰ ῥύσονται ἢ τεθνήξονται καὶ περὶ τῶν νικώντων ἐν μονομαχίαις καὶ πράγμασιν εἰς τιμὴν καὶ τῶν ἀποδιδρασκόντων καὶ λοιπῶν τῶν τούτοις ὁμοίων. 5

Περὶ ἑνὸς ἑκάστου τῶν ὑπ' ἐμοῦ εὑρημένων εἰς τὸν ἀνθρώπινον βίον ἐξακριβωσάμενος, διαπέμψασθαί σοι οὐκ ὤκνησα, ὑπέταξα δέ σοι ὄργανον κανονικόν, ὅπερ ἐπισκεπτόμενος ἀεὶ ἀδιάπτωτος ἔσῃ· τὸ δ' αὐτὸ καὶ ἐπὶ νίκης μονομαχιῶν καὶ πραγμάτων καὶ τῶν ἀποδιδρασκόντων καὶ τῶν τοιούτων ὁμοίων. σκόπει δὲ τοῦ κατακλινομένου ἢ τοῦ ἀντιδίκου ἢ τοῦ 10 δραπέτου τὸ ὄνομα ἢ τῶν ὁμοίων καὶ ἀρίθμει ἐπιβόλως καὶ πρόσβαλε τὸν ἀριθμὸν τῆς Σελήνης, καὶ ἑνώσας πάντα ὁμοῦ ὕφελε ἐπὶ τὸν κθ' καὶ τὸν ὑπολειπόμενον ἀριθμὸν ἐπιθεώρει ἐν τῷ ὀργάνῳ· καὶ ἐὰν εὕρῃς ἐν τῇ μεγάλῃ ζωῇ ταχέως ἐγερθήσεται, εἰ δὲ ἐν τῇ μικρᾷ, ὀλίγας ἡμέρας νοσήσας ἐγερθήσεται, εἰ δὲ ἐν τῷ μεγάλῳ θανάτῳ, πολλὰς ἡμέρας 15 νοσήσας τελευτήσει, ἐὰν δὲ ἐν τῷ μικρῷ, ταχέως· εἰ δὲ ὁ τῆς Σελήνης ἀριθμὸς ἐν τῷ ὑπογείῳ εὑρεθῇ, ὁ δὲ τοῦ κάμνοντος ἐν τῷ ὑπογείῳ, κινδυνεύσας σωθήσεται. ὑποδείξεως δὲ χάριν ἔστω εἶναι τὴν Σελήνην ἡμερῶν ιζ'. παρεθέμην σοι Ἀχιλλέα καὶ Ἕκτορα. ἔχει οὖν τὸ « Ἀχιλλεύς » ὄνομα ἀριθμὸν ͵ασος' καὶ τῆς Σελήνης ἡμέραι ἀριθμὸν ωϛγ' 20 καὶ ἡ ἡμέρα ρλη', ὡς εἶναι τὰ ἀμφότερα δισχίλια ρξθ'· ὕφειλον ἐπὶ τὸν κθ' καὶ μένουσιν κγ'· καὶ τὸ « Ἕκτωρ » ὄνομα ͵ασκε' καὶ ἡ τῆς Σελήνης ἡμέρα ἀριθμὸν ωϛγ', ὡς εἶναι δισχίλια ριη', ὑφεῖλον καὶ

3 εὑρήσονται cod. : εἰ ῥύσονται corr. 4 εἰς] ἔγε cod. Pro εἰς τιμὴν] ἐντίμων coni. Kroll. 8 ἀδιαίπταστος cod. 10 ὁμοίως cod. 11 καὶ τῶν cod. ἐπιβολῶς cod. Fort ἐπιμελῶς quod praebent alii. 12 ἐπὶ τῶν cod., corr. Kroll, cf. p. 121, n. 1. 17 Lege ὑπεργείῳ, cf. Riess, *l. c.*, 385, 20 [Bidez]. 19 ἀχελέα cod. 20 ασμς' cod. 21 ρλθ' cod. 22 ια' cod.

[1] Duas formas epistolae Petosiridis ad Nechepsonem, quae in multis codicibus traditur, edidit Riess (*Philologus*, Supplband VI, p. 384 s.) Tertiam praebet codex Mutinensis, cuius finis aliis est plenior. Ideo eam hic edere visum est. Computandi methodus quae hic a Petosiride exponitur, traditur etiam in cod. Flor. 12, f. 23 (ubi pro Ὑφίλα legendum esse ὑφεῖλαι monuit Kroll) et in cod. Neap. 19, f. 309 (cf. supra, p. 56). — De re, cf. Bouché-Leclercq, *Astrol. grecque*, p. 538 ss.

EXCERPT FROM COD. 15 (MUTIN. 174.)

F. 262. Letter of the philosopher Petosiris to King Nechepso.

On those who are bedridden in illness, whether they will recover or die, and on those who are victorious in single combat and in matters of honor, and on those who flee, and on other similar matters.

Having carefully examined each of the things discovered by me concerning human life, I did not hesitate to send them to you, and I have set out for you a canonical instrument, by consulting which you will always be infallible; the same applies also to victory in single combats and in affairs, and to those who flee and to similar such matters. Observe the name of the sick person, or of the opponent, or of the 10 fugitive, or of similar persons, and count it skillfully and add the number of the Moon, and having combined everything together, subtract from 29, and examine the remaining number in the instrument; and if you find it in the great life, he will quickly rise up, but if in the small, having been sick a few days he will rise up, and if in the great death, having been sick many days 15 he will die, and if in the small, quickly; but if the number of the Moon is found in the underground zone, while that of the sick person is also in the underground zone, having been in danger he will be saved. For the sake of illustration, let the Moon be at 17 days. I have set before you Achilles and Hector.The name "Achilles" therefore has the number 1271, and the days of the Moon have the number 663, 20 and the day 138, so that both together make 2,109; subtract from 29, and 23 remain; and the name "Hector" is 1,225, and the number of the day of the Moon is 663, so as to make 2,118; subtract and

3 εὑρήσονται cod. : εἰ ῥύσονται corr. 4 εἰς] ἔγε cod. Pro εἰς τιμὴν] ἐντίμων coni. Kroll. 8 ἀδιαίπταστος cod. 10 ὁμοίως cod. 11 καὶ τῶν cod. ἐπιβολώς cod. Fort ἐπιμελῶς quod praebent alii. 12 ἐπὶ τῶν cod., corr. Kroll, cf. p. 121, n. 1. 17 Read ὑπεργείψ, cf. Riess, I. c., 385, 20 [Bidez]. 19 ἀχελέα cod. 20 ασμς' cod. 21 ρλθ' cod. 22 ια' cod.

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1 Two forms of the epistle of Petosiris to Nechepso, which is transmitted in many codices, were edited by Riess (Philologus, Supplband VI, p. 384 f.). A third is provided by the Mutinensis codex, whose ending is fuller than the others. For this reason it seemed appropriate to edit it here. The calculation method which is here expounded by Petosiris is also transmitted in cod. Flor. 12, f. 23 (where Kroll noted that instead of φίλα one should read ὑφείλαι) and in cod. Neap. 19, f. 309 (cf. above, p. 56). - On the matter, cf. Bouché-Leclercq, Astrol. grecque, p. 538 ff.

ταῦτα ἐπὶ τὸν κθ' καὶ τὰ λοιπὰ τὰ καταλιμπανόμενα· ἔλθε ἐπὶ τὸ ὄργανον καὶ εὑρήσεις νικῶντα τὸν Ἀχιλλέα. καὶ ἐπεὶ τὰ κα' εἰσὶν ἐν τῷ ὑπεργείῳ, μία δὲ ἐν τῷ ὑπογείῳ, εὑρήσεις ἡττώμενον τὸν Ἕκτορα.

Τῆς Σελήνης αἱ ἡμέραι καὶ οἱ ἀριθμοί, τὸ πῶς ἀναβιβάζει ψῆφος ἑκάστῃ ἡμέρᾳ [1] — Ἀπὸ πρώτης ἕως πεντεκαιδεκάτης προστίθει ια', ἤγουν τὸν παρακείμενον ἀριθμόν, ἀπὸ δὲ τῶν ις' ἕως τῶν λ' ὀφείλεις προστιθέναι ρλα' καὶ μόνα καὶ ἐστίν ὁ ἀριθμὸς οὗτος ᾧτινι ὀφείλεις συμψηφίζειν καὶ τὸν ἀριθμὸν ἑκάστης ἡμέρας καὶ τὸ ὄνομα τοῦ πάσχοντος. χρὴ δὲ γινώσκειν ὅτι τὸ πρῶτον καὶ τὸ δεύτερον πλινθίον ἔχει τὸν ἀναβιβασμὸν ἑκάστης ἡμέρας καὶ τὸν παρακείμενον ἀριθμόν, τὸ δὲ τρίτον καὶ τέταρτον πλινθίον τὰ μεμετρημένα καὶ ὑφυλλια <?> δηλοῖ. λοιπὸν μόνον τὸ ὄνομα δεῖ ὑφελεῖν καὶ προστιθέναι τὰ μεμετρημένα ταῦτα τῆς Σελήνης. — Πρῶτον καὶ δεύτερον πλινθίον τῆς Σελήνης. — Ἡμέρα πρώτη ἔχει ψῆφον απη', προστιθεμένων δὲ καὶ τκα', ὡς προείρηται, ἄχρι τῆς ιε', γίνονται ͵αφπθ' καὶ ἐπὶ τῶν ἄλλων ὡσαύτως· δεῖ γινώσκειν τὴν ψῆφον· καὶ ἔχει ἡ πρώτη τῆς Σελήνης ͵αφπθ'· Σελήνη ἔχει δευτέραν προσθήκην ωιε', μετὰ δὲ τῆς προσθήκης τῶν πα', ὥσπερ δεῖ καὶ προστίθεσθαι ἐπὶ πασῶν ἡμερῶν ἄχρι τῆς ιε' ͵αρις'· Σελήνης τρίτη αιθ' μετὰ τῆς προσθήκης *** Σελήνης τετάρτη ατιε'· τῇ πέμπτῃ ωιδ', τῇ ἕκτῃ χλδ', τῇ ἑβδόμῃ ωκη', τῇ ὀγδόῃ υνς', τῇ ἐνάτῃ χξη', τῇ δεκάτῃ χλθ', τῇ ἑνδεκάτῃ χϟδ', τῇ δωδεκάτῃ ανμγ', τῇ τρισκαιδεκάτῃ ασπ', τῇ τεσσαρακαιδεκάτῃ αχπς', τῇ πεντεκαιδεκάτῃ αρι', τῇ ἑκκαιδεκάτῃ τοβ', μετὰ τῆς προσθήκης τῶν ρλη', τῇ ἑπτακαιδεκάτῃ ωϟγ', τῇ ὀκτωκαιδεκατῃ αχς', τῇ ἐννεακαιδεκάτῃ αιη', τῇ εἰκοστῇ τοδ', τῇ κα' αχξβ', τῇ κβ' ασκ', τῇ κς' αςνγ', τῇ κδ' ανιθ', τῇ κε' ωπτ', τῇ κς' ψλη', τῇ κζ' φλδ', τῇ κη' φξ', τῇ κθ' ψξβ', τῇ λ' ψο'. — Τὸ τρίτον καὶ τὸ τέταρτον πλινθίον. — Εἴρηται δὲ τὸ πρῶτον καὶ τὸ δεύτερον <πλινθίον> ἀπὸ τῆς ἀρχῆς τῆς ις' ἀρχὴ τοῦ γ' [τρίτον καὶ τέταρτον], τὰ καταλειφθέντα ἀπὸ τῆς πρώτης ἡμέρας. ἡ πρώτη ἡμέρα ἔχει κγ', ἡ δευτέρα ιδ', ἡ γ' δ', ἡ δ' ι', ἡ ε' ς', ἡ ς' κε', ἡ ζ' κδ', ἡ η' κα', ἡ θ' κζ', ἡ ι' α', ἡ ια' κζ', ἡ ιβ' κγ', ἡ ιγ' δ', ἡ ιδ' ιδ', ἡ ιε' η'. — Ἀρχὴ τοῦ τετάρτου πλινθίου· ἡ ις' κζ', ἡ ιζ' κγ', ἡ ιη' ι', ἡ ιθ' θ', ἡ κ' κε', ἡ κα'** <ἡ> κβ'**, ἡ κγ' κγ', ἡ κδ' κζ', ἡ κε' ιε', ἡ κς' ιγ', ἡ κζ' ις', ἡ κη' ιθ', ἡ κθ' ιε', ἡ λ' ις'. τὸ δ' ὄργανόν ἐστι τὸ ἔχον, μεγάλων μὲν τεσσάρων κύκλων, μικρῶν δὲ ὀκτώ, ἐπιγραφόμενον ὄργανον ὑπέργειον ἀστρονομικόν. A. O.

1 ἐπὶ τῶν cod., corr. Kroll, cf. p. 120, v. 12. 3 Lege καταλιμπάνεται μία; cf. Riess, p. 384, 40. 15 supra γινώσκειν : γενέσθαι cod. 19 post προσθήκης lac. signavi. 27 πλινθίον inserui. 27-28 τρίτον καὶ τέταρτον uncis seclusi. 32 Post κα' et κβ' lacunam sign. et ἡ inserui. 33 τὸ ἔχον = *sequens* ?

[1] Haec vix ac ne vix quidem intelligi possunt sine tabellis quas textus explicabat. De huiusmodi " organis " et figuris, cf. quae congessit Riess, *l. c.*, p. 386 s. Tabellae ipsae inveniuntur in cod. Neap. 19, f. 309-310.

these upon the 29th and the remaining numbers that are left over; go to the instrument and you will find Achilles victorious. And since the 21 are in the upper region, while one is in the lower region, you will find Hector defeated.

The days and numbers of the Moon, how each number is raised day by day 1 — From the first up to the fifteenth add 11, that is the adjacent number, and from the 16th up to the 30th you must add 131 only, and this is the number with which you must calculate together both the number of each day and the name of the afflicted person. One must know that the first and second tablet contains the rising of each day and the adjacent number, while the third and fourth tablet indicates the measured quantities and the sub-notes ⟨?⟩. It remains only to subtract the name and to add these measured quantities of the Moon. — — — First and second tablet of the Moon.— First day has the number 288; adding also 321, as stated above, up to the 15th, the result is 1589, and likewise for the others; one must know the number; and the first of the Moon has 1589; the Moon has the second addition 815, but with the addition of 81, as must also be added for all days up to the 15th: 1216; Moon third: 1219 with the addition *** Moon fourth: 1315; on the fifth: 814, on the sixth: 634, on the seventh: 828, on the eighth: 456, on the ninth: 668, on the tenth: 639, on the eleventh: 4, on the twelfth: 1343, on the thirteenth: 1280, on the fourteenth: 1686, on the fifteenth: 1210, on the sixteenth: 372, with the addition of 138, on the seventeenth: 863, on the eighteenth: 1686, on the nineteenth: 1218, on the twentieth: 374, on the 21st: 1662, on the 22nd: 1320, on the 23rd: 1653, on the 24th: 1319, on the 25th: 888, on the 26th: 738, on the 27th: 534, on the 28th: 585, on the 29th: 782, on the 30th: 780. — The third and fourth tablet. — The first and second ⟨tablet⟩ have been described from the beginning of the 16th; beginning of the 3rd [third and fourth], the remainders from the first day.the first day has 23, the second 14, the 3rd 4, the 4th 10, the 5th 6, the 6th 25, the 7th 24, the 8th 21, the 9th 27, the 10th 1, the 11th 27, the 12th 23, the 13th 4, the 14th 14, the 15th 8. Beginning of the fourth tablet: the 16th 27, the 17th 23, the 18th 10, the 19th 9, the 20th 25, the 21st * * ⟨the⟩ 22nd **, the 23rd 23, the 24th 27, the 25th 15, the 26th 13, the 27th 16, the 28th 19, the 29th 15, the 30th 16. The instrument is the one having four large circles and eight small ones, inscribed as the astronomical upper-region instrument. A. O.

1 ἐπὶ τῶν cod., corr. Kroll, cf. p. 120, n. 12. 3 Read καταλιμπάνεται μία; cf. Riess, p. 384, 40. 15 above γινώσκειν : γενέσθαι cod. 19 after προσθήκης lacuna indicated. 27 πλινθίον inserted. 27-28 τρίτον καὶ τέταρτον enclosed in brackets. 32 After κα' and κβ' lacuna indicated and ή inserted. 33 τὸ ἔχον following ?

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1 These things can scarcely, if at all, be understood without the tables which the text explained. Concerning such "instruments" and figures, cf. what Riess collected, l. c., p. 386 s. The tables themselves are found in cod. Neap. 19, f. 309-310.

EXCERPTUM EX COD. 15 (MUTIN. 215)

Quae in calce codicis Mutinensis manu Georgii Vallae sine titulo adnotata sunt, ex duobus capitibus Τί ἐκληρώσατο ἕκαστος τῶν ἀστέρων ἀπὸ τῶν ζῴων et Ποῖα τῶν εἰδῶν ἀνήκει ἑν (l. ἑνὶ) ἑκάστῳ ἀστέρι conflata sunt quae ex codice nostro Florentino 12, saec. X, divulgavit Ludwich (*Maximi et Ammonis reliquiae*, p. 120 ss.) Ista ideo hic edenda curavimus, quod, hac occasione oblata, auctoris excerptorum omnium quae in Flor. 12, f. 155-156 (*Catal.*, p. 71) inveniuntur et ab Arthuro Ludwich l. l. publici iuris facta sunt, nomen prodere nobis licebit. Nam haec fragmenta, quae non solum in libro Laurentiano sed in Vaticano 1066, f. 13ᵛ, et alibi ἀνωνύμως traduntur, ad opus astrologicum pertinent THEOPHILI EDESSENI, quod in cod. Parisino suppl. grec 1241 (f. 29-30) saec. XIV, continetur. Itaque constat haec quoque illustri saec. VIII astrologo tribuenda esse, cuius scripta in particulas discerpta Byzantinorum compilationes replent.

De fontibus et doctrina Theophili locus non est hic disserendi. Adnotare sufficiat ante eum de relationibus plantarum cum signis zodiaci et cum planetis Hermetem quoque Trismegistum (cf. *supra*, p. 45 ad. cod. 18 f. 435ᵛ) et Vettium Valentem (*Catal. Venet.*, p. 89, 5, 15 etc.) egisse. Alia huiusmodi ex cod. Neapolitano 19, f. 387ᵛ infra edentur.

F. 44ᵛ. Ὁ μὲν Κρόνος ἐκληρώσατο ἀπὸ τῶν ζῴων δράκοντας καὶ ὄφεις καὶ ἐχίδνας καὶ σκορπίους καὶ ἀλώπεκας καὶ λαγωοὺς καὶ ὄνους καὶ μύας καὶ αἰλουρίδας ἤτοι γαλᾶς καὶ αἰλούρους καὶ τὰ τῆς νυκτὸς πετεινά· ἀπὸ δὲ τῶν φυτῶν κρόμμυα καὶ σκόρδα καὶ σίναπι καὶ πέπερι καὶ σησάμη καὶ τὰ ὅμοια.

Ὁ δὲ Ζεὺς ἀνθρώπους καὶ λέοντας καὶ τὰ καθαρὰ ὄρνεα· ἀπὸ δὲ τῶν φυτῶν σῖτον καὶ κριθὴν καὶ ὄρυζα καὶ ὄλυρα <καὶ> τὰ στύφοντα τῶν ὀπωρῶν.

Ὁ δὲ Ἄρης κύνας καὶ λύκους καὶ λεοπάρδους καὶ τὰ ἄγρια θηρία καὶ τὰ σαρκοβόρα, χοίρους τε καὶ πιθήκους καὶ σφῆκας καὶ μυίας καὶ τὰ ὅμοια· ἀπὸ δὲ τῶν φυτῶν πάντα τὰ δριμέα καὶ τὰ στύφοντα τῶν βοτανῶν καὶ ῥοιάς.

3 ἀλουρίδας cod., corr. Kroll. 4 πετανά cod. σίνηπι cod. 5 σεσάμη cod. 7 ὄριζα cod. καὶ add. Kroll. ὄλυρα] in marg. *La pelta*, manu Vallae. τῆς ὀπώρας rectius cod. Flor. 9 λύγκας Flor. 11 δριμέα ex Flor. corr.: ἐρημία cod.

EXCERPT FROM COD. 15 (MUTIN. 215)

What was noted without a title at the end of the Mutinensis codex in the hand of Giorgio Valla, has been compiled from two chapters, Τί ἐκληρώσατο ἕκαστος τῶν ἀστέρων ἀπὸ τῶν ζῴων and ποῖα τῶν εἰδῶν ἀνήκει ἑνί (l. ἑνί) ἑκάστῳ ἀστέρι, which Ludwich published from our Florentine codex 12, 10th century (Maximi et Ammonis reliquiae, p. 120 ff.). We have taken care to edit these here because, with this opportunity presented, we will be permitted to reveal the name of the author of all the excerpts found in Flor. 12, f. 155-156 (Catal., p. 71) and made public by Arthur Ludwich l. l. For these fragments, which are transmitted anonymously not only in the Laurentian codex but also in Vaticanus 1066, f. 13r, and elsewhere, belong to the astrological work of THEOPHILUS OF EDESSA, which is contained in cod. Parisinus suppl. grec 1241 (f. 29-30), 14th century. It is therefore established that these too are to be attributed to the illustrious 8th-century astrologer, whose writings, broken into fragments, fill the Byzantine compilations.

This is not the place to discuss the sources and doctrine of Theophilus. It suffices to note that before him, Hermes Trismegistus (cf. above, p. 45 ad. cod. 18 f. 435') and Vettius Valens (Catal. Venct., p. 89, 5, 15 etc.) had also dealt with the relations of plants with the signs of the zodiac and with the planets. Other things of this kind from cod. Neapolitanus 19, f. 387* will be published below.

F. 44v. Saturn was allotted from among the animals: dragons and serpents and vipers and scorpions and foxes and hares and asses and mice and weasels, that is, martens and cats and the birds of the night; and from among the plants: onions and garlic and mustard and pepper and sesame and the like.

And Jupiter was allotted men and lions and the clean birds; and from among the plants: wheat and barley and rice and spelt and the astringent fruits.

And Mars was allotted dogs and wolves and leopards and wild beasts and carnivores, as well as pigs and apes and wasps and flies and the like; and from among the plants: all the sharp and astringent herbs and pomegranates.

3 φλουρίδας cod., corr. Kroll. 4 πεταν cod. σίνηπι cod. 5 σεσάμη cod. 7 ῥιζα cod. kai add. Kroll. ὄλυρα] in the margin: La pelta, in the hand of Valla. ' of the Ὀπώρας more correctly cod. Flor. 9 lynx Flor. 11 δριμέα corrected from Flor.: έρημία cod.

Ὁ δὲ Ἡλιος πρόβατα καὶ αἶγας ἀγρίας καὶ πρόβατα ἄγρια καὶ ἵππους καὶ ἀλεκτρύονας καὶ ἀετοὺς καὶ ἱέρακας καὶ τὰ ὅμοια· ἀπὸ δὲ τῶν φυτῶν ἄμπελον καὶ πᾶν τράγημα καὶ οἶνον καὶ σίκερα καὶ τὰ τοιαῦτα.

5 Ἡ δὲ Ἀφροδίτη ἐλάφους, ὀνάγρους καὶ δορκάδας καὶ πέρδικας καὶ περιστερὰς καὶ ἰχθύας[1] καὶ ἀκρίδας καὶ τὰ τοιαῦτα· ἀπὸ δὲ τῶν φυτῶν πᾶν ὄσπριον καὶ ὀπώραν γλυκεῖαν καὶ τὰ ἐάρινα ἄνθη καὶ ἀρώματα καὶ μύρα.

Ὁ δὲ Ἑρμῆς τὰ ἑρπετὰ πάντα καὶ τὰ παρ' ὕδασι πετεινὰ καὶ τῶν 10 θηρίων τὰ ἡμερώτερα, ἱέρακάς τε καὶ κίρκους καὶ κύνας· ἀπὸ δὲ τῶν φυτῶν ἐλελίσφακον καὶ κύαμον καὶ τὰ ὅμοια τῶν βοτανῶν τῶν χλωρῶν.

Ἡ δὲ Σελήνη βόας καὶ καμήλους καὶ ἐλέφαντας καὶ πάντα τῶν ζώων τὰ χειροήθη· ἀπὸ δὲ τῶν φυτῶν ἐλαίαν καὶ πάπυρον καὶ † βού- 15 τουμανον καὶ κάναβιν καὶ λῖνον καὶ βάμβακα καὶ μέταξαν καὶ τὰ τοιαῦτα. F. C.

8 μύρρα cod. 11 ἐλελίσφατον. 14–15 βούτομον praebet Flor. 15 βάμβυκα cod.

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[1] Pisces enim deae Syriae sacri erant, quae a mythographis Veneri aequatur (Eratosth., *Catast.*, 38, etc.). Quod Theophilus discere potuit Edessae in sua patria cuius incolae pisces Atargatidis praecipue venerabantur (Duval, *Histoire d'Edesse*, p. 78. Cf. Pauly-Wissowa s. v., *Dea Syria*, c. 2242).

The Sun governs sheep and wild goats and wild sheep and horses and roosters and eagles and hawks and the like; and among plants, the vine and every kind of dried fruit and wine and strong drink and such things.

5 Venus governs deer, wild asses and gazelles and partridges and doves and fish and locusts and the like; and among plants, every kind of legume and sweet fruit and the flowers of spring and spices and perfumes.

Mercury governs all reptiles and the birds that live near water and the more gentle among the wild beasts, hawks and falcons and dogs; and among plants, sage and beans and the like among the green herbs.

The Moon governs oxen and camels and elephants and all tame animals; and among plants, the olive and papyrus and + βού-15-τουμανον and hemp and flax and cotton and silk and such things. F. G.

8 μύρρα cod. 11 ἐλελίσφατον. 14–15 βούτομον praebet Flor. 15 βάμβυκα cod.

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1 For fish were sacred to the Syrian goddess, who is equated with Venus by mythographers (Eratosth., Catast., 38, etc.). This Theophilus could have learned at Edessa in his homeland, whose inhabitants especially venerated the fish of Atargatis (Duval, Histoire d'Edesse, p. 78. Cf. Pauly-Wissowa s. v., Dea Syria, c. 2242).

EXCERPTA EX CODICE 18 (Bonon. 3632)

Apomasaris excerpta quaedam.

F. 272. Περὶ τῆς μεθόδου τῶν Χαρανιτῶν [1] ἤτοι ἐναλλαγῆς τοῦ κοσμικοῦ ἔτους.

Ἰδὲ κατὰ τὰς ιθ' τοῦ Ἰουλίου μηνὸς νυκτί, [τῆς] ἐπιφωσκούσης τῆς κ' τοῦ αὐτοῦ μηνός [2], καὶ ἔνθα ἄν ἐστιν ἡ Σελήνη, ἐκεῖνο τὸ ζῴδιον λόγισαι ὡροσκόπον τοῦ κοσμικοῦ ἔτους, καὶ εἰ εὕρῃς τὴν Σελήνην ἐν τῷ Κριῷ, πολλαὶ συννέφειαι καὶ ὑετοὶ ἔσονται <κατὰ> τὸ ἔτος ἐκεῖνο καὶ ὁ σῖτος ἔσται λεπτὸς καὶ τὸ ἔλαιον πληθυνθήσεται. εἰ δὲ ἐν τῷ Ταύρῳ, ἔσται ὑετὸς πολὺς κατὰ τὴν ἀρχὴν τοῦ ἔτους καὶ τὸ τέλος καὶ φόβος ἐν τῇ γῇ πολὺς καὶ ψῦχος πολὺ καὶ παγετὸς καὶ πόλεμοι διάφοροι καὶ λιμός.

Cod. B(ononiensem) descripsi; cod. A(ngelicanum) 29, s. XIII, f. 14ᵛ mihi contulit Leo Parmentier. Orthographica plerumque non adnotavi. 1 χειρανήτων B. ἐναλαγή B. 3 ἴδε codd. τὰς] l. τὴν? 3-4 τῆς ἐπιφωσκούσεως codd. 5 λόγησε B. ἐν omis. B. 6 συνεφίαι codd. τὸ ἔτος ἐκεῖνο (sine κατὰ) B : τῷ χρόνῳ ἐκείνῳ A. 7 ὁ omis. B. 7-8 ἡ δὲ ζῳδίω Ταύρου B. 8 τοῦ τέλους codd. : corr. 9 ἐν omis. B. 9-10 πολὴς B. πόλεων διαφορά B.

[1] Charanitae sunt Sabaei Carrhenses qui temporibus cum Romanorum tum Arabum astrologiae studiosi fuerunt; cf. *Catal. Flor.*, p. 84, n. 5. De his Sabaeis notus est liber viri doctissimi Chwolsohn, *Die Ssabier*, 1856. Ad cultum planetarum spectant nova fragmenta a De Goeje et Dozy edita (*Nouveaux documents pour l'étude de la religion des Harraniens* (Actes Congrès Orient. Leyde, 1885, 2ᵉ partie, p. 281 ss.).

[2] Die 19 vel 20 Iulii, quo Canicula exoritur (cf. Pseudo-Gemini calendarium ap. Lydi, *De Ost.*, ed. Wachsmuth, p. 151, 19 ss.), antiqui astrologi caelum servare solebant " coniecturamque capere salubrisne an pestilens annus futurus esset "; cf. Heraclidem Ponticum ap. Ciceronem, *De div.*, I, 57; Syrum in *Catal. Flor.*, p. 171; Hephaest. Theb., I, 23 (p. 91, Engelbrecht). — Eadem fere atque Charanitae docet Zoroaster in Geoponicis I, 8 (p. 17, 4 ss. ed. Beckh) sed non de duobus solum, ut Apomasaris codices, sed de duodecim zodiaci signis agit. Vide etiam quae ad excerptum Antiochi quod ex cod. Neap. 19, f. 433ᵛ infra edetur adnotavimus.

EXCERPTS FROM CODEX 18 (BONON. 3632)

Certain excerpts from Apomasar.

F. 272. On the method of the Haranites, or the alternation of the cosmic year.

Observe on the 19th of the month of July at night, [at the dawn] of the 20th of the same month, and wherever the Moon may be, reckon that sign as the horoscope of the cosmic year; and if you find the Moon in Aries, there will be many clouds and rains during that year, and the grain will be scarce and oil will abound. But if in Taurus, there will be much rain at the beginning of the year and at the end, and great fear upon the earth, and great cold and frost, and various wars and famine. 10

I have transcribed from Cod. B(ononiensis); cod. A(ngelicanum) 29, s. XIII, f. 14* was collated for me by Leo Parmentier. Orthographic variants I have for the most part not noted. 1 χειρανήτων B. ἐναλαγή B. 3 ἴδε codd. τὰς] read τὴν? 3–4 τῆς ἐπιφωσκούσεως codd. 5 λόγησε B. ἐν omit. B. 6 συνεφίαι codd. τὸ ἔτος ἐκεῖνο (sine κατά) B: τῷ χρόνῳ ἐκείνῳ A. 7 ὁ omit. B. 7–8 ἢ δέ ζῳδίῳ Ταύρου B. 8 τοῦ τέλους codd.: corr. 9 ἐν omit. B. 9–10 πολής B. πόλεων διαφορά B.

The Haranites are the Sabaeans of Carrhae who were devoted to astrology both in the time of the Romans and of the Arabs; cf. Catal. Flor., p. 84, n. 5. Concerning these Sabaeans, well known is the work of the most learned Chwolsohn, Die Ssabier, 1856. New fragments edited by De Goeje and Dozy pertain to the cult of the planets (Nouveaux documents pour l'étude de la religion des Harraniens (Actes Congrès Orient. Leyde, 1885, 2e partie, p. 281 ff.).

2 On July 19 or 20, when the Dog Star rises (cf. Pseudo-Geminus' calendar in Lydus, De Ost., ed. Wachsmuth, p. 151, 19 ff.), the ancient astrologers were accustomed to observe the sky and form a conjecture as to whether the coming year would be healthy or pestilential; cf. Heraclides Ponticus in Cicero, De div., I, 57; Syrus in Catal. Flor., p. 171; Hephaest. Theb., I, 23 (p. 91, Engelbrecht). Zoroaster in Geoponica I, 8 (p. 17, 4 ff. ed. Beckh) teaches almost the same things as the Charanites, but deals not with only two, as do the codices of Apomasar, but with the twelve signs of the zodiac. See also the notes we have added to the excerpt of Antiochus, which will be edited below from cod. Neap. 19, f. 433.

Περὶ τῆς τοῦ Κυνὸς ἐπιτολῆς [1] καὶ τῶν ἐξ αὐτῆς σημαινομένων συμπτωμάτων.

Εἴπερ ἐστὶν ἡ ἡμέρα, καθ' ἣν ἐπιτέλλει ὁ Κύων, τοῦ Ἄρεως, ἔσονται ποντισμοὶ καὶ πολλὴ χιὼν καὶ ἐν τῷ νοτίῳ μέρει ἀβροχία ἔσται καὶ πολλὰ πλοῖα κινδυνεύσουσιν· εἰ δέ ἐστιν ἡ ἡμέρα τοῦ Ἑρμοῦ, πολὺς ἔσται ὁ οἶνος καὶ θάνατος γερόντων, ὁ δὲ χειμὼν ἔσται ξηρός, τὸ δὲ ἔαρ ὑγρόν. εἰ δέ ἐστι τοῦ Διός, οἱ ἀρουραῖοι μύες πληθυνθήσονται καὶ θάνατος ἔσται κτηνῶν· εἰ δέ ἐστιν ἡ ἡμέρα τῆς Ἀφροδίτης, σφοδρὸς ἔσται <ὁ> χειμών, τὸ δὲ ἔαρ πολύβροχον καὶ τὸ τρύγος ἔσται πολύ. εἰ δέ ἐστιν ἡ ἡμέρα τοῦ Κρόνου, ἔσονται ἄνεμοι πολλοὶ καὶ θανατικὸν ἐν τοῖς τετράποσιν.

F. 272ᵛ. Περὶ τῆς τοῦ πάντος συστάσεως [2].

Λέγεται ὡς ὅτε ἐδημιούργησεν ὁ θεὸς τὸν κόσμον ἦν ὡροσκοπῶν ὁ Καρκίνος καὶ ἦν ὁ Ζεὺς ἐν αὐτῷ, ὁ δὲ Κρόνος ἦν ἐν τῷ Ζυγῷ, ὁ δὲ Ἀναβιβάζων ἦν ἐν τοῖς Διδύμοις, ὁ δὲ Καταβιβάζων ἦν ἐν τῷ Τοξότῃ,

1 A, f. 14ᵛ; B, f. 272. τὸν ἐξ αὐτοῦ B. 3 ἐπιτέλει codd. 4 ποντισμοὶ] cf. supra p. 91, 2 καταποντισμός. πολὴς χιὼν B. τὰ νοτία μέρη B. 5 δέ ἐστιν omis. B. 6 ὁ omis. B. θάνατοι B. χυμὸς B. 7 ἔσται ὑγρόν B. μύες corr. : μύς ut vid. B : μυστ' A. 8 ἡ δὲ B. σφοδροὶ B. 9 ὁ suppl. χυμοὶ B. 10 πολὴ B. 10-11 θανατικὸν τῆς τετ. B. 12 A(ngelic.) f. 15ʳ. 13 ὡς A : ἐπὶ B. ὡρ(οσ)κ(οπῶν) ὁ ♋ A : ὁ ὡρ(οσ)κ(όπος) ♋ B. 14 ἐν (ante τῷ) omis. B ac sic semper.

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[1] Cf. supra p. 124, n. 2.

[2] Hoc excerptum duobus partibus constare videtur, quae laxe inter se coniunctae sunt. Prior praebet thema mundi, ab eis quae apud Firmicum III, 1 et Paulum Alex. (R, Ὅπως ἐστὶν ἡ τοῦ κόσμου γένεσις) inveniuntur omnino diversum. Iam antiqui Chaldaei mundi genituram determinaverunt, si excerpto anonymo a cardinale Pitra (*Analect. sacra*, V, 300) edito fidere licet (cf. *supra*, p. 113).

In altera parte chorographia quam vocamus astrologica exponitur, i. e. regiones terrae enumerantur singulis planetis vel zodiaci signis subiectae. Talia iam graecos docuisse omnibus notum est et iam in *Catal. Veneto* (p. 84 ss.) de auctoribus huius divisionis egimus (cf. et infra cod. Neap. 19, f. 379ᵛ). Illa praecepta Arabes quoque et Persae ad plagas terrarum quas incolebant accomodasse, vel ex excerptis librorum nostrorum graecorum perspicuum est (vide e. g. Achmetis collectanea in cod. Venet. 5, f. 225-225ᵛ = cod. Angelic. 29, f. 165, et ipsius Apomasaris lib. III, cap. κβ' in cod. Flor. 11, f. 159 = cod. Angelic., f. 77). Frequenter autem similia in Orientalibus libris inveniri certiorem me fecit litteris, qua semper est et humanitate et scientia, Theodorus Nöldeke. Nempe accurata enumeratio regionum secundum ordinem septem climatum vel septem planetarum et deinde duodecim signorum zodiaci invenitur in praestantissimo lexico geographi Iâqût (I 29-36). Breviorem descriptionem praebet Mas'ûdî (*Les prairies d'or*, I, p. 181-2). Mandaei quoque huiusmodi studiis vacuerunt : in collectaneis astrologicis inscriptis Asfar Malwâšê (= Liber signorum zodiaci, cod. Petermann 155 (Berlin) cap. 123 ss.) chorographia inserta est ex Arabico exemplari versa et depravata. — Idem Theodorus Nöldeke ad nomina geographica, quae Apomasaris interpres

On the rising of the Dog Star and the events portended by it.

If the day on which the Dog Star rises belongs to Mars, there will be floods and much snow, and in the southern region there will be drought, and many ships will be in danger; but if the day belongs to Mercury, wine will be abundant and there will be death among the elderly, and the winter will be dry, and the spring wet. If it belongs to Jupiter, field mice will multiply and there will be death among cattle; if the day belongs to Venus, the winter will be severe, the spring will be very rainy, and the vintage will be abundant. If the day belongs to Saturn, there will be many winds and a pestilence among the four-footed animals.

Γ. 272. On the Constitution of the Universe 2.

It is said that when God created the world, Cancer was on the ascendant and Jupiter was in it, Saturn was in Libra, the Ascending Node was in Gemini, the Descending Node was in Sagittarius,

1 A, f. 14"; B, f. 272. τὸν ἐξ αὐτοῦ B. 3 ἐπιτέλει codd. 4 ποντισμοί] cf. supra p. 91, 2 καταποντισμός.πολής χιών B. τὰ νοτία μέρη B. 5 δέ ἐστιν omis. B. 6 6 omit. B. θάνατοι B. χυμός B. ἔσται ὑγρόν B. μύες corr. : μύς ut vid. B.; μυστ' A. 7 B: A. 8 ἡ δὲ B. σφοδροί B. **9 ὁ suppl.** χυμοί B. 10 πολή B. 10-11 θανατικὸν τῆς τετ. B. 12 A(ngelic.) f. 15″. 13 ὡς A : ἐπὶ B. **ὡρ(οσ)κ(ο-**πῶν) ὁ O A : ὁ ὡροσ)κ(όπος) O B. 14 In (before τῷ) omitted B and so always.

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1 Cf. above p. 124, n. 2.

2 This excerpt appears to consist of two parts, which are loosely connected to one another. The former presents a world theme, entirely different from what is found in Firmicus III, 1 and Paul of Alexandria (R, "Ὅπως ἐστὶν ἡ τοῦ κόσμου γένεσις). The ancient Chaldeans had already determined the nativity of the world, if we may trust the anonymous excerpt edited by Cardinal Pitra (Analect. sacra, V, 300) (cf. above, p. 113).

In the second part, what we call astrological chorography is set out, i.e. regions of the earth are enumerated as subject to individual planets or signs of the zodiac. It is well known to all that the Greeks had already taught such things, and in the Venetian Catalogue (p. 84 ff.) we have already dealt with the authors of this division (cf. also below cod. Neap. 19, f. 379'). That the Arabs and Persians too adapted these precepts to the regions of the lands they inhabited is evident even from the excerpts of our Greek books (see e.g. Achmet's collections in cod. Venet. 5, f. 225-225' = cod. Angelic. 29, f. 165, and Apomasar himself, lib. III, chap. κβ' in cod. Flor. 11, f. 159 = cod. Angelic., f. 77). That similar things are frequently found in Oriental books, Theodorus Nöldeke informed me by letter, with his customary humanity and learning. Indeed, an accurate enumeration of regions according to the order of the seven climates or seven planets and then the twelve signs of the zodiac is found in the most excellent geographical lexicon of Yāqūt (I 29-36). A briefer description is provided by Mas'ūdī (Les prairies d'or, I, p. 181-2). The Mandaeans too devoted themselves to studies of this kind: in the astrological collections entitled Asfar Malwāšė (= Book of the Signs of the Zodiac, cod. Petermann 155 (Berlin), chap. 123 ff.) a chorography is inserted, translated from an Arabic exemplar and corrupted. — The same Theodorus Nöldeke, regarding the geographical names which Apomasar's translator

ὁ δὲ Ἄρης ἦν ἐν τῷ Αἰγόκερῳ, ὁ δὲ Ἥλιος ἦν ἐν τῷ Κριῷ, ἡ δὲ Ἀφροδίτη καὶ <ἡ> Σελήνη ἐν τῷ Ταύρῳ, ὁ δὲ Ἑρμῆς ἐν τοῖς Διδύμοις.

Διῃρέθη ἡ οἰκουμένη κατὰ τὸν ἀριθμὸν τῶν ἑπτὰ ἀστέρων εἰς ἑπτὰ κλίματα· ἀπένεμον οὖν τῷ Κριῷ καὶ τῷ Διὶ τὰ μέρη τῆς Βαβυλωνίας καὶ τῆς Περσίας, τῷ δὲ Ζυγῷ καὶ τῷ Κρόνῳ τὴν Ῥωμαϊκὴν ἐπι- 5 κράτειαν, τῷ δὲ Αἰγόκερῳ καὶ τῷ Ἑρμῇ τὰ μέρη τῆς Ἰνδίας, τῷ δὲ Σκορπίῳ <καὶ τῇ Ἀφροδίτῃ> τὰ δυτικὰ μέρη, τῷ δὲ Λέοντι καὶ τῷ Ἄρει τὴν Τουρκίαν, τῷ δὲ Ὑδροχόῳ καὶ τῷ Ἡλίῳ τὴν Μικρὰν Ἀσίαν καὶ τὰ μέρη τῆς Αἰγύπτου, τῇ δὲ Παρθένῳ καὶ τῇ Σελήνῃ τὰ μέρη τοῦ Χορασᾶν. Πλ(ὴν) δὲ † περὶ ἡ ὑποδιαίρεσις τῶν κλιμάτων καὶ ἐμέρισαν 10 τὸ πρῶτον κλίμα εἰς ιβ' καὶ ἀπένεμον τῷ Κριῷ καὶ τῇ Ἀφροδίτῃ τὴν Μηδίαν, τῷ δὲ Κρόνῳ καὶ τῷ Τοξότῃ τὸ Χιλὰν καὶ τὴν χώραν τῶν

2 Aut hic aut p. 125, v. 15 pro Διδύμοις, l. Ἰχθύσι 4 ἀπενέμων B. μέρη B : μὲν ut vid. A. 6 Post ἐπικράτειαν praebet B : τῷ δὲ Αἰγόκερῳ καὶ τῷ Ἑρμῇ τὴν τουρκίαν expuncta, deinde pergit τῷ ♒ καὶ τῷ Ἡλίῳ τὴν μικράν ἀσίαν (καὶ τὰ μέρη τῆς ἐγύπτου superscr.) τῇ δὲ ♍ καὶ τῷ ♀ τὰ μέρη τῆς ἠνδίας. 7 τῆς δυτικῆς μέρεση (*sic*) B. 8-9 τῷ δὲ ὑδροχόῳ - αἰγύπτου hic omis. B. 9 καὶ τῇ ♍ B. 10 χορασὰ B. Verba corrupta πλ' δὲ πε(τ)ρί ἡ ὑποδιαίρεσις A : πλ' σι // πέτρη ϊ ὑποδιέρεσυν B. πλέον (pro ἐπὶ πλέον) δὲ προῃεῖ coni. Kroll; capitis titulum esse suspicuit Boll : κεφάλαιον δ'? 11 τόν ἓν B : τὸ ἓν A : corr. ἀπόνεμον B. 12 χυλὰν B " Est Gîlân i. e. pars occidentalis montium ad austrum maris Caspii ergo fors. corrig. Γιλὰν „. Nöldeke.

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interdum corrupit, recte interpretanda plurimum contulit; ideo quoque ei gratias agimus maximas.

Apomasaris chorographiae subiungere iuvat tabellam quam vir doctissimus Fredericus Conybeare inter tabulas calendarii in codice quodam Armeno invenit et latine versam comiter nobiscum communicavit. Fere eadem series habetur in *Isagoge* Pauli Alexandrini et in excerpto anonymo Vaticano; cf. Boll, *Sphaera barb.*, p. 296 s.

Ab homine figuravit caelos hoc modo :

Persae.	Caput.	Aries.
Babylonii.	Collum.	Taurus.
Gamriq (Cymbri seu Cappadoces).	Manus et humeri.	Gemini.
Hayastan (Armenia).	Pectus.	Cancer.
Asiatici.	*Deest.*	Leo.
Graeci.	Venter.	Virgo.
Libyes.	Latera.	Libra.
Cretaei.	Membrum virile.	Scorpius.
Italici.	Coxae.	Sagittarius.
Asorestan (Syria).	Genua ambo.	Capricornus.
Aegyptii	Tibiae.	Aquarius.
Indi (Aethiopi).	Plantae pedum.	Pisces.

In margine adnotatur : " *Quia et terram figura hominis ostenderunt et caelesti circulo distribuerunt.*

Mars was in Capricorn, the Sun was in Aries, Venus and the Moon were in Taurus, and Mercury was in Gemini.

The inhabited world was divided, according to the number of the seven planets, into seven climes. They assigned to Aries and Jupiter the regions of Babylonia and Persia; to Libra and Saturn, the Roman dominion; to Capricorn and Mercury, the regions of India; to Scorpio and Venus, the western regions; to Leo and Mars, Turkey; to Aquarius and the Sun, Asia Minor and the regions of Egypt; and to Virgo and the Moon, the regions of Khorasan. Moreover, concerning the subdivision of the climes, they divided the first clime into 12 parts and assigned to Aries and Venus Media; to Saturn and Sagittarius, Gilan and the land of the

2 Either here or at p. 195, v. 15, read Ἰχθύσι instead of Διδύμοις. 4 ἀπενέμων B. μέρη B : μὲν as apparently seen in A. 6 After ἐπικράτειαν, B provides: τῷ δὲ Αἰγόκερῳ καὶ τῷ Ἑρμῇ τὴν τουρκίαν, expunged, then continues τῷ καὶ τῷ Ἡλίῳ τὴν μικρὰν ἀσίαν (καὶ τὰ μέρη τῆς ἐγύπτου superscr.) τῇ δὲ my καὶ τῷ ἢ τὰ μέρη τῆς ἠνδίας. 7 τῆς δυτικῆς μέρεση (sic) B. 8–9 τῷ δὲ ὑδροχόῳ – αἰγύπτου omitted here in B. 9 καὶ τῇ η B. 10 Χορασά B. Corrupt words πλ' δὲ πε(τ)ρί ἡ ὑποδιαίρεσις A : πλ' σι / πέτρη ϊ ὑποδιέρευν B. πλέον (for ἐπὶ πλέον) δὲ προῄει conjectured by Kroll; Boll suspected it to be a chapter heading: κεφάλαιον δ'. 11 τόν ἓν B : τὸ ἓν A: corr. ἀπόνεμον B. 12 χυλάν B. "This is Gilan, i.e. the western part of the mountains to the south of the Caspian Sea; therefore perhaps to be corrected to Γιλάν." Noldeke.

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at times corrupted, contributed greatly to the correct interpretation; for this reason too we give him our greatest thanks.

It is useful to append to Apomasar's chorography a table which the most learned Frederick Conybeare found among the calendar tables in a certain Armenian codex and kindly communicated to us translated into Latin. Nearly the same series is found in the Isagoge of Paul of Alexandria and in the anonymous Vatican excerpt; cf. Boll, Sphaera barb., p. 296 f.

He represented the heavens from the human figure in this manner:

Persians.	Head.	Aries.
Babylonians.	Neck.	Taurus.
Gamriq (Cimbri or Cappadocians).	Hands and shoulders.	Gemini.
Hayastan (Armenia).	Chest	Cancer.
Asians.	It is missing.	Leo.
the Greeks	Waiting.	Virgo.
Libyans	Sides.	Libra.
Cretans.	Male member.	Scorpio.
Italians.	Hips.	Sagittarius.
Asorestan (Syria).	Both knees.	Capricorn
Egyptians	Shins.	Aquarius.
Indians (Ethiopians).	Soles of the feet.	Fish.

In the margin it is noted:* Because they also showed the earth in the form of a man and distributed it according to the celestial circle.

Δελεμιτῶν, τοῖς δὲ Διδύμοις καὶ τῷ Ἄρει τὸ Μάρρουν, τῷ δὲ Καρκίνῳ καὶ τῷ Κρόνῳ τὰ ἀνατολικώτερα μέρη, τῇ δὲ Παρθένῳ καὶ τῷ Ἑρμῇ τὴν Περσίδα, τῷ δὲ Ζυγῷ καὶ τῷ Ἑρμῇ τὴν τῶν Καραμάνων χώραν, τῷ δὲ Σκορπίῳ καὶ τῇ Σελήνῃ τὸ Ῥὲ καὶ τὸ Ἀμόλ, τῷ δὲ
5 Τοξότῃ καὶ τῷ Ἡλίῳ τὸ Σπάχαις, τῷ δὲ Αἰγόκερῳ καὶ τῇ Ἀφροδίτῃ τὸ † Χασάς, τῷ δὲ Ὑδροχόῳ καὶ τῇ Σελήνῃ τὰ μέρη τοῦ Κοῦφαι, τοῖς δὲ Ἰχθύσι καὶ τῷ Ἑρμῇ τὴν Ἰβηρίαν καὶ τὴν Ἀβασβάν.

Ἄλλως περὶ αὐτοῦ.

Γίνωσκε ὅτι ὁ κόσμος οὗτος συνίσταται ἐκ πυρός, ἀέρος, ὕδατος καὶ
10 γῆς· τοιουτοτρόπως οὖν συνίσταται καὶ ὁ οὐρανός· ὅτε γὰρ ὁ Κριὸς ἀνατέλλει, πυρῶδες ζῴδιον ὄν, τὸ ὑπόγειον κέντρον ἐστὶν ὁ Καρκίνος, ὅπερ ἐστὶν ὑδατῶδες, τὸ δὲ ἑξῆς κέντρον ἐστὶν ὁ Ζυγός, ὅπερ ἐστὶν ἀερῶδες, τὸ δὲ μεσουράνημά ἐστι γεῶδες· ἄρχουσι δὲ τὰ μὲν πυρώδη ζῴδια τῆς ξανθῆς χολῆς, τὰ δὲ γεώδη τῆς μελαίνης χολῆς, τὰ δὲ ὑδα-
15 τώδη τοῦ φλέγματος, τὰ δὲ ἀερώδη τοῦ αἵματος[1], καὶ ὥσπερ ὁ οὐρανὸς οὐ παύεται τῆς κινήσεως μίαν ῥοπήν, οὕτω καὶ ἡ καρδία καὶ ὁ πνεύμων οὐ παύεται τῆς κινήσεως μίαν ῥοπήν.

F. 273ᵛ. Περὶ παιγνίου οἷον ζατρικίου[2] ἢ ταβλίου.

Ὅτε ζατρίκιον ἢ ταβλίον παίζῃς, ἰδὲ τὴν Σελήνην ἐν ποίᾳ μοίρᾳ ἐστὶ
20 καὶ ἆρά γε ἐν τῇ ἀνατολῇ ἐστιν ἢ ἐν τῇ δύσει καὶ εἰ βορεία ἐστὶν ἢ νοτία, καὶ κάθισον ἐν τόπῳ ἔνθα ἐστὶν ἡ Σελήνη μὴ μόνον τῇ ἀνατολῇ καὶ τῇ δύσει προσέχων ἀλλὰ καὶ τῷ βορρᾷ καὶ τῷ νότῳ. F. C.

1 Δελεμῖται sunt incolae regionis Dêlam vicinae montibus Gîlân. Cf. Pauly-Wissowa, *Realc.*, s. v. μαροῦν B. Est Margiana Graecorum (Marghu, Mouru, hodie Merw.). 3 βαραμάνων A. 4 " Scribendum est Ραῖ i. e. Ragai (Ῥάγαι) metropolis in cuius locum successit urbs regia Teherân, quae paulo ab ea distat „. [Th. N.] Ἀμόλ est Amol prope mare Caspium. Vocabulum persicum adamussim ex antiquo nomine Ἀμάρδοι ortum est „. [Th. N.] 5 σπάχες A. " Depravatio nominis Spâhân, Ispâhân „. [Th. N.] χα(σ)άς B : χασάς (οι vel ορ super α) A. " Hoc verbum corruptum esse videtur ex nomine Χουσαστᾶν vel Χουζαστᾶν i. e. regio Chûz sive Susiana „. [Th. N.] 6 κοῦφαι B : κοῦφε A. " Id est Kûfa metropolis quam Arabes non longe ab antiqua Babylone condiderunt et quae post pauca saecula conlapsa est „. [Th. N.] 7 Iberia nota est. " Pro Ἀβασβάν, l. Ἀβασγάν seu Ἀβασκάν i. e. terra Abasgorum (Ἀβασγοί), qui Caucasum incolebant „. [Th. N.] Cf. Pauly-Wissowa, *Realenc.*, s. v. 8 A(ngelicanus) f. 15ʳ. 9 ἐκ A : ἀπὸ B. 10 τοιουτότροπ(ον) B. 11 ζῴδιον B : ζῶον A. 14 ζῶα A. 16 παύβεται B. ῥωπί B. 18 A(ngelicanus) f. 58ᵛ. οἷων B : omis. A. ταυλίου codd. 19 ταυλί(ον) A : ταυλία B. ἴδε A : ἤδε B. ἐν omis. B. 21 νότος B. 22 τὸ βορᾶ.

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[1] Haec doctrina medicorum fuit, cf. *Hippocratis epistolam ad Ptolemaeum regem* ab Ermerins (*Anecdota medica graeca*, 1840, p. 279) editam : Συνέστηκεν ὁ κόσμος ἐκ στοιχείων τεσσάρων οἷον πυρός, ἀέρος, ὕδατος, γῆς ... τὸ μὲν αἷμα ἔοικε τῷ ἀέρι, τὸ δὲ φλέγμα τῷ ὕδατι, ἡ δὲ ξανθὴ χολὴ τῷ πυρί, ἡ δὲ μέλαινα τῇ γῇ.

[2] Ludus scacchorum apud Orientales in honore fuisse scimus (cf. van der Linde,

of the Delemites, and to Gemini and Mars the Marrun, and to Cancer and Saturn the more eastern parts, and to Virgo and Mercury Persia, and to Libra and Mercury the land of the Caramanians, and to Scorpio and the Moon Re and Amol, and to Sagittarius and the Sun Spachais, and to Capricorn and Venus † Chasas, and to Aquarius and the Moon the regions of Kophai, and to Pisces and Mercury Iberia and Abasban.

Another view on the same subject.

Know that this world is composed of fire, air, water, and earth; in the same way, the heavens are also composed; for when Aries rises, being a fiery sign, the subterranean pivot is Cancer, which is watery, the next pivot is Libra, which is airy, and the midheaven is earthy; the fiery signs rule yellow bile, the earthy signs rule black bile, the watery signs rule phlegm, and the airy signs rule blood; and just as the heavens do not cease their motion for even a moment, so too the heart and the lungs do not cease their motion for even a moment.

C. 273. About the game of a zatriki or of tables.

When you play Chess or Tables, observe in what degree the Moon is and whether it is in the east or in the west and whether it is northern or southern, and sit in the place where the Moon is, attending not only to the east and the west but also to the north and the south. F. C.

1 Delemites are the inhabitants of the region of Delam near the mountains of Gilan. Cf. Pauly-Wissowa, Realc., s. v. μαρούν B. This is Margiana of the Greeks (Marghu, Mouru, today Merw.). 3 βαραμάνων A. 4 * Should be written Rat i.e. Ragai (Ράγαι) the metropolis in whose place the royal city of Tehran succeeded, which is situated a little distance from it. [Th. N.] Amol is Amol near the Caspian Sea. The Persian word is precisely derived from the ancient name Αμάρδοι. [Th. N.] 5 στάχες A. "A corruption of the name Spâhân, Ispâhân. [Th. N.] χα(σ)άς B: χασάς (οι or op above a) A. * This word appears to be corrupted from the name Χουσασταν or Χουζασταν i.e. the region of Chûz or Susiana. [Th. N.] 6 κούφαι B: κούφε A. "That is Kufa, the metropolis which the Arabs founded not far from ancient Babylon and which collapsed after a few centuries." [Th. N.] 7 Iberia is well known. "For Αβασβάν, read Αβασγάν or Αβασκάν i.e. the land of the Abasgians (Αβασγοί), who inhabited the Caucasus. [Th. N.] Cf. Pauly-Wissowa, Realenc., s. v. 8 A(ngelicanus) f. 15. 9 ex A: ἀπὸ B. 10 τοιουτότροπον B. 11 ζώδιον B: ζῶον A. 14 ζῶα A. 16 παύβεται B ρωπί B. 18 A(ngelicanus) f. 58. οίων B: omit. A. ταυλίου codd. 19 ταυλί(ον) A: ταυλία B. ἴδε A: ἤδε B. ἐν omit. B. 21 νότος B.22 the north.

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1 This was the doctrine of physicians, cf. the letter of Hippocrates to King Ptolemy edited by Ermerins (Anecdota medica graeca, 1840, p. 279): Συνέστηκεν ὁ κόσμος ἐκ στοιχείων τεσσάρων οἷον πυρός, ἀέρος, ὕδατος, γῆς ... τὸ μὲν αἷμα ἔοικε τῷ ἀέρι, τὸ δὲ φλέγμα τῷ ὕδατι, ἡ δὲ ξανθή χολὴ τῷ πυρί, ἡ δὲ μέλαινα τῇ γῇ.

* We know that the game of chess was held in honor among the Orientals (cf. van der Linde,

Tonitruale ignoti auctoris.

Excerptum anepigraphum, quod ff. 327ᵛ-329 codicis Bononiensis, multis corruptelis inquinatum, legitur, ex duobus fontibus provenire videtur quorum verba scriptor quidam Byzantinus conglutinavit. In priore praesagia secundum signorum zodiaci, in altero secundum mensium anni ordinem disponebantur. Multa cum Aegyptiorum, Nigidi, Vicelli tonitrualibus fere consentiunt quae Curtius Wachsmuth iterum nuper edidit (Lydus, *De Ostentis*, 1897, p. 57-92); nonnulla ad opusculum Melampodis, quae supra (p. 110) divulgavimus, vel ad scriptiunculam anonymi quae in *Catal. Mediolan.* p. 50 praebetur, propius accedunt; alia vero ab omnibus differunt. Quae singillatim adnotare immodicum et parum utile esset, at non minimi erit momenti fragmentum hoc studiosis qui historiam huiusmodi superstitionum persequi voluerint.

Ἐὰν ἐν τῷ Κριῷ βροντήσῃ ἀπὸ τῆς ἀνατολῆς *** εἰς φθορὰν καὶ ἀκαταστασίαν φθαρήσονται καὶ κτημάτων ἀπώλ(εια)· εἰ δὲ καὶ σεισμὸς γένηται καρπῶν φθορὰ καὶ λοιμὸς ἔσονται. — Ἐὰν ἐν τῷ Μαρτίῳ βροντήσῃ, ἀπ(ώλειαν) ἀνδρῶν σημαίνει, σί(του) καὶ οἴνου φθορά<ν>· ἐὰν ἐν τῇ νυκτὶ ὕδατα πέσῃ εἰς τὴν γῆν, βασιλέας διαφέρει τοὺς περὶ αὐτῶν (?), ἐὰν δὲ ἐν τῇ ἡμέρᾳ, ὕδατα φανῶσ(ι), κατασφαγὴ γίνεται· ἐὰν δὲ σ(ε)ι(σμὸς) εὑρὺς γένηται, πόλεμον καὶ ταραχὴν ση(μαίνει).

Ἐὰν ἐν τῷ Ταύρῳ βροντήσῃ, φθορὰ(ν) σίτου κατὰ τόπους σημαίνει καὶ χαρὰ(ν) ἐν ταῖς βασιλικαῖς αὐλαῖς· εἰ δὲ εἰς τὴν ἀνατολήν, ἀνόμιμον λοιμὸν καὶ ἀλλήλων σφαγὴν καὶ ἄκουσμα βασιλέως καὶ νόσον ὀλίγον καὶ τετραπόδων ἀπώλεια<ν>· εἰ δὲ καὶ σεισμός γένηται, καύματα μέγιστα καὶ συνοχὴ πολλή. — <Ἐὰν> ἐν τῷ μηνὶ τῷ Ἀπριλίῳ βροντήσῃ, πάντων τῶν ὀψίμων φθορὰ<ν> σημαίνει ἐκτὸς τῆς ἐλαίας καὶ πολλὰ περὶ θαλάσσῃ εὐπορήσουσιν· ἐὰν δὲ τὸ σεληναῖον ἐκλείψῃ, ἀνθρώπων φθορὰ<ν> ση(μαί)ν(ει)· ἐὰν δὲ σεισμὸς γένηται, ταραχὴ<ν> καὶ θόρυβον σημ(αί)ν(ει).

<Ε>ἰ ἐν Διδύμοις βροντήσῃ, νόσον παρὰ ἀνθρώποις δηλοῖ καὶ φθορὰν ἰδιωτῶν καὶ ὀσπρίων ἀπώλ(ειαν) καὶ σάλου πυρὸς χειμώνων ἐνδόξων [καὶ πάντων τοῦ ὀσπρίων φθορὰς καὶ] ἐπιφάνειαν καὶ ἑρπετῶν ἀπώλεια<ν>· εἰ δὲ καὶ σεισμὸς γένηται, ταράσ<σ>εται ἡ ἀ(ν)δ(ρῶν) πάντων χώρα. — Ε<ἰ> ἐν τῷ μηνὶ τῷ Μαΐῳ βροντήσῃ, ἀκαταστασία<ν>

1 ἀπετην (?) ἀνατολή cod., post ἀνατολῆς lacunam signavi. 2 κτησμάτων cod.: κτημάτων corr., num κτισμάτων? 3 λημὸς cod. 5 ὕδατα hieroglyphic. expressum (v. Gardthausen, *Griech. Paläograph.*, p. 258). βασιλεῖς cod. αὐτὸν cod. 9 Leg. ἀνώνυμον? 12 Ἐὰν inserui. 14 σελήνιον cod. ut infra. 18 ἰδιοτῶν cod.: an αἰδοιοτάτων? Cf. Fontei, *Tonitruale*, p. 90, l. 23 sqq. 19 καὶ πάντων - φθορὰς καὶ uncis seclusi. 20-21 ante πάντων : ἀδ' cod., ἀνδρῶν dubitanter scripsi.

Leerboek van het Schaakspel, Utrecht, 1876, p. 6 ss.), eoque fit ut saepe laudetur in scriptis Graecis ex Arabica vel Persica lingua versis velut Achmetis *Oneirocr.*, 241 (p. 218 ed. Rigaltii); cf. Du Cange, *Glossar.*, s. v. Ζατρίκιον.

Thunder-omen text of unknown author.

An anonymous excerpt, which is found on ff. 327–329 of the Bologna codex, corrupted by many errors, appears to derive from two sources whose words a certain Byzantine writer combined. In the former, omens were arranged according to the signs of the zodiac, in the latter according to the order of the months* of the year. Many passages are in close agreement with the thunder-omen texts of the Egyptians, Nigidius, and Vicellius, which Curtius Wachsmuth recently re-edited (Lydus, De Ostentis, 1897, pp. 57–92); some come closer to the small work of Melampus which we published above (p. 110), or to the anonymous little text provided in Catal. Mediolan. p. 50; others, however, differ from all of them. It would be excessive and of little use to note these individually, yet this fragment will be of no small importance to scholars who wish to pursue the history of superstitions of this kind.

If it thunders in Aries from the east *** unto destruction and chaos they shall be destroyed and loss of property); but if an earthquake also occurs, there shall be destruction of crops and pestilence. — If it thunders in March, it signifies the destruction) of men, and destruction of grain) and wine; if at night waters fall upon the earth, it concerns the kings regarding them (?), 5 but if during the day, waters appear, a slaughter occurs; but if a widespread earthquake) occurs, it signifies war and turmoil).

If it thunders in Taurus, it signifies destruction of grain in certain places and joy in the royal courts; but if toward the east, unlawful pestilence and mutual slaughter and a report of a king and brief illness 10 and destruction of four-footed animals; but if an earthquake also occurs, very great heat and much distress. — If it thunders in the month of April, it signifies the destruction of all late-ripening crops except the olive and many shall prosper at sea; but if the lunar eclipse occurs, it signifies the destruction of men); but if an earthquake occurs, it signifies turmoil 15 and commotion.

If it thunders in Gemini, it portends illness among men and destruction of common people and loss of legumes) and a surge of fire, of renowned storms [and destruction of all legumes and] a manifestation and destruction of reptiles; but if an earthquake also occurs, the land of all men) is 20 thrown into confusion. — If it thunders in the month of May, chaos

1 ἀπετην (?) ανατολή cod., after ανατολῆς I have marked a lacuna. 2 κτησμάτων cod. : κτημάτων corr., or κτισμάτων? 3 λημός cod. 5 ὕδατα expressed hieroglyphically (cf. Gardthausen, Griech. Paläograph., p. 258). βασιλεῖς cod. αὐτὸν cod.
9 Read ἀνώνυμον? 12 Ἐάν inserted by me. 14 σελήνιον cod. as below. 18 ἰδιοτῶν cod.: or αιδοιοτάτων? Cf. Fontei, Tonitruale, p. 90, l. 23 sqq. 19 καὶ πάντων - φθοράς καὶ enclosed in brackets and excluded. 20–21 before πάντων: ἀδ' cod., ἀνδρῶν written tentatively.

Leerboek van het Schaakspel, Utrecht, 1876, p. 6 ff.), and thus it frequently appears cited in Greek writings translated from Arabic or Persian, such as Achmet's Oneirocr., 241 (p. 218 ed. Rigaltii); cf. Du Cange, Glossar., s.v. Ζατρίκιον.

ἀνθρώπων δηλοῖ καὶ κόσμου ταραχήν· ἐὰν δὲ τὸ σεληναῖον ἐκλείψῃ, λοιμὸν σημαίνει· ἐὰν δὲ ὁμίχλη εἰς τὴν γῆν πέσηται, φθορὰ<ν> πάντων τῶν καρπῶν ση(μαίνει) καὶ ἀνδρῶν δυναστῶν ἀπώλ(ειαν)· εἰ δὲ καὶ σεισμὸς γένηται, λιμὸν καὶ σίτου σπάνεις καὶ κλαυθμὸν λύπης.
5 <Ε>ἰ ἐν Καρκίνῳ βροντήσῃ, ἄνεμοι μεγάλοι πνεύσουσι, διὸ καὶ τὰ γενόμενα ἡμέρᾳ ἀγενήσονται, σῖτος δὲ καὶ κριθὴ πλησθήσονται καὶ οἱ ἄνθρωποι πληγηθήσονται· <σημαίνει> καὶ θανάτ(ους) βοῶν, χειμώνων δὲ ἐνδόξων, καρπῶν ὀλίγην, ὀσπρίων φθορὰν ὀλίγην, πλὴν ἀπὸ τῆς βορ(είας) ἀπώλ(ειαν) καὶ ἡγεμόνος τινὸς ἀσφάλ(ειαν)· εἰ δὲ καὶ σεισμὸς,
10 γένηται, ἀπώλ(ειαν) ἐκλελεγμένων ἀνδρῶν. — <Ε>ἰ ἐν τῷ Ἰουνίῳ βροντήσεται, εὐφορία(ν) δηλοῖ καὶ ἀνδρῶν δυναστῶν ἀπώλειαν· εἰ δὲ καὶ σεισμὸς γένηται, τὰ αὐτὰ τοῦ Μαίου γενήσεται.

<Ε>ἰ ἐν τῷ Λέοντι βροντήσῃ, σίτου καὶ οἴνου καὶ τῶν ὅλων καρπῶν φθορά<ν> σημαίνει καὶ κατὰ τὴν δύσιν αἵρεσιν καὶ βλάβην,
15 ψώρα<ν> τε καὶ λειχῆνα [ἐκτρ(ίβει) τοὺς ἀνθρώπους αὐτοὺς] καὶ κινδύνους μεγάλους <καὶ> ὀσπρίων ἀπώλ(ειαν)· εἰ δὲ καὶ σεισμὸς γένηται, σοφοὶ ἀπολοῦνται. — Ἐὰν ἐν τῷ μηνὶ τῷ Ἰουλίῳ βροντήσῃ, οἴνου εὐφορία ἔσται καὶ μέγας ἀνὴρ τελευτήσει· ἐὰν δὲ καὶ σεισμὸς γένηται, θόρυβον ἀνθρώπων καὶ τυράννων αἱρήσεις δηλοῖ. ἐὰν δὲ ὁμίχλη εἰς τὴν
20 γῆν πέσῃ, ἡγουμένου ἀποστασία ἔσται· ἐὰν δὲ θ<ε>ῖον χολὴν αὐτῷ μὴ εὕρῃς (?), λιμὸν δηλοῖ.

Ἐὰν ἐν τῇ Παρθένῳ βροντήσῃ, φίλων ἔχθραν καὶ βασιλικῶν ἀπώλεια<ν> καὶ κατὰ τὴν Αἴγυπτον σάλον, πλὴν ἀπώλ(ειαν) εἰς δυσμῶν τόπους, φθορὰ<ν> σίτ(ου), καὶ πάντα τὰ ἐπὶ τῆς γῆς καὶ ὄσπρια
25 καὶ τὰ πετεινὰ κρυβήσονται· χυμὸς δὲ ὄψιμος ἐπαχθὴς καὶ θάνατος· εἰ δὲ καὶ σεισμὸς γένηται, νοσήματα πολλὰ σημαίνει. — Ἐὰν ἐν τῷ μηνὶ τοῦ Αὐγούστου βροντήσῃ, θόρυβον ἀνθρώπων σημ<αί>ν<ει>· εἰ δὲ ἀπὸ δυσμῆς βροντήσῃ, ὁ καρπὸς ἀπὸ θηρίων <ἐ>βρώθη· ἐὰν δὲ ἀντ' ἄρ(κτου) (?) γένηται, ἀνὴρ μέγας θνήσκει· ἐὰν δὲ ἦχος ἐκ τῆς γῆς
30 γένηται, λιμόν, φθορὰ<ν> ση(μαίνει)· ἐὰν δὲ ὕδατα <ἐν νυκ>τὶ ἢ ἡμέρᾳ φανῶσι, ἀνδρῶν μεγάλων σφαγὴν σημ(αί)ν(ει)· ἐὰν καὶ σεισμὸς γένηται, φόβον καὶ στενοχωρίαν καὶ λιμοὺς <καὶ> τετραπόδων ἀπώλειαν καὶ ἀρχόντων φυγὴν σημαίνει· ἐὰν δὲ πρὸς μίαν ἡμέραν τοῦ Αὐγούστου ἕως πρὸ η' καλανδῶν *** ἐὰν δὲ καὶ σεισμὸς γένηται, πόλεμος μέγας
35 ἔσται.

Ἐὰν ἐν τῷ Ζυγῷ βροντήσῃ, λιμὸς καὶ ἀλλήλων σφαγή, καρπῶν φθορὰ πολλή, ὕστερον δὲ πολλοὶ ἀπολοῦνται, ἔνδοξος δὲ χειμώνων

6 An πρησθήσονται? κρ'θος cod. 7 σημαινει inserui. 9 βαρ' ut vid.: βορείας scripsi. 11 ἐμφορία cod.: εὐφορίαν dub. scripsi. 15 ἐκτρον' (?) τοὺς ἀνθρώπους αὐτοὺς uncis seclusi. 17 εὐφορία] φορία cod. 24 ἐπιτη γς' cod.: ἐπὶ τῆς γῆς scripsi dubitanter. 25 πεδηνὰ cod. 28 δυσμοὺς (?) cod. 32 καὶ inserui. 34 σκαδλ' cod.: καλανδῶν scripsi et lac. signavi. 37 ἔνδειξις scripserim, sed cf. supra et infra, p. 130, l. 39.

signifies disturbance of men and of the world; but if the moon should be eclipsed, it portends pestilence; but if fog should fall upon the earth, it portends destruction of all the fruits and the ruin of powerful men; and if an earthquake also occurs, famine and scarcity of grain and lamentation of grief. If it thunders in Cancer, great winds will blow, and therefore the things produced by day will come to nothing, but wheat and barley will be plentiful and the people will be stricken; it also signifies the deaths of cattle, of illustrious winters, a small harvest of fruits, a small destruction of legumes, but from the north destruction and the safety of some ruler; and if an earthquake also occurs, the ruin of chosen men. If it thunders in June, it signifies abundance and the ruin of powerful men; and if an earthquake also occurs, the same things as in May will come to pass.

If it thunders in Leo, it signifies destruction of grain and wine and all fruits, and in the west seizure and harm, and scabies and lichen afflict the people themselves and great dangers and destruction of legumes; and if an earthquake also occurs, wise men will perish. — If it thunders in the month of July, there will be an abundance of wine and a great man will die; and if an earthquake also occurs, it portends tumult of men and seizures of tyrants. And if fog falls upon the earth, there will be a revolt of a leader; and if you do not find sulfur bile in it (?), it portends famine.

If it thunders in Virgo, it signifies enmity of friends and destruction of royal things and turmoil in Egypt, moreover destruction in the western regions, destruction of grain, and all things upon the earth and legumes and the birds will hide; and a late oppressive juice and death; and if an earthquake also occurs, it signifies many diseases. — If it thunders in the month of August, it signifies tumult of men; and if it thunders from the west, the crop was eaten by wild beasts; and if it occurs from the north (?), a great man dies; and if a sound arises from the earth, it signifies famine and destruction; and if waters appear by night or by day, it signifies the slaughter of great men; and if an earthquake also occurs, it signifies fear and distress and famines and destruction of four-footed animals and flight of rulers; and if on the first day of August until eight days before the calends *** and if an earthquake also occurs, there will be a great war.

If it thunders in Libra, there will be famine and mutual slaughter, great destruction of fruits, and afterwards many will perish, but a notable winter

6 Ah swell krithos cod. 7 means inserui. 9 bar' ut vid. : northern inscriptions. 11 excise cod. : euphorian dub. scripsi. 15 except () these people uncis seclusi. 17 euphoria] phoria cod. 24 epitis gs' cod. : on the earth nscripsi dubitanter. 25 flat cod. 28 dismus ().cod. 32 Kal inserui.n34 skadl' cod. : kalandish scripsi et lac. signavi. 37 index scripserim, sed cf.nsupra et infra, p. 130, 1. 39.

καὶ ποταμοῦ σφοδροῦ· ἀνδρῶν καὶ γυναικῶν ἀπώλειαν, ἑρπετῶν καὶ κυνῶν λύσ<σ>αν καὶ νόσους· εἰ δὲ καὶ σεισμὸς γένηται, θάνατον πολλοῖς σημαίνει. — Ἐὰν ἐν τῷ μηνὶ τοῦ Σεπτεμβρίου βροντήσῃ, σίτου φθορὰ ἔσται, ἐπακολουθήσ(ει) δὲ τοῦ οἴνου· ἐὰν δὲ ψῦχος γένηται ἀπὸ πρώτης καλανδῶν σῖτος κακὸς ἔσται· ἐὰν δὲ ὁ ἦχος πρὸ τριῶν καλανδῶν, εὐετηρίαν δηλοῖ· ἡ δὲ οἰκία ἡ οἰκοδομουμένη, ἐὰν σεισμὸς γένηται, συμφέρει τῷ οἰκοδομοῦντι ἄλλως αὖ τοῖς κυριεύουσι καὶ ὁ κύριος αὐτοῦ ἀποθανεῖται.

<Ε>ἰ ἐν Σκορπίῳ βροντήσῃ, λιμὸν καὶ ἀλλήλων σφαγὴν δηλοῖ, τὰ νέα ἀπολοῦνται, ἔνδοξος δὲ χειμῶνος, ὀλίγη δὲ ἐπικαρπ(ία), ὀσπρίων φθορά· εἰ δὲ καὶ σεισμὸς γένηται, χαρὰ πολλὴ καὶ πᾶν ἀγαθόν. — Ἐὰν ἐν τῷ μηνὶ τῷ Ὀκτωβρίῳ βροντήσῃ ἀπὸ τῆς ἀνατολῆς, οἴνου καὶ ἐλαίου πλησμονὴ πολλή· ἐὰν δὲ ὁμίχλη ἐπὶ τὴν γῆν ἐμπέσῃ, εὐφορία<ν> δηλοῖ· ἐὰν δὲ καὶ σεισμὸς γένηται, ὥρᾳ πρώτῃ τοῦ μεσονυκτίου ἢ πρὸ η'<τοῦ> φωσφόρου (?), θόρυβον τὸν ἀπὸ ξενιτείας σημαίνει.

Ἐὰν ἐν τῷ Τοξότῃ βροντήσῃ, σάλος ἐν ἐκείνῃ τῇ χώρᾳ <καὶ> καρπῶν φθορὰ καὶ τετραπόδων καλῶν ἔσται, περὶ δὲ τοῦ τόπου τῆς ἀνατολῆς λύσιν σημαίνει χειμῶνος, πλ<ε>ιόνων (?) ἐπιφάνειαν καὶ χαρὰ πάσῃ τῇ οἰκουμένῃ· εἰ δὲ καὶ σεισμὸς γένηται, ποιμνῶν καταφθορὰν δηλοῖ. — Ἐὰν ἐν τῷ μηνὶ τῷ Νοεμβρίῳ βροντήσῃ, σῖτον πολύν καὶ μεγάλου ἀνθρώπου τελευτὴ(ν) σ(ημαίνει)· ἐὰν δὲ ὁ ἦχος ἐκ τῆς γῆς γένηται, φυγὴν ἀρχόντων δηλοῖ· ἐὰν σεισμὸς γένηται, δυναστῶν ἀνδρῶν ἀπώλειαν.

<Ε>ἰ ἐν τῷ <Αἰγό>κερῳ βροντήσῃ, ὄμβρον σημαίνει ἡμέρᾳ, βασιλέων καὶ σάλον καὶ ψόγον καὶ ἀνδρῶν ἀπρεπῶν <καὶ> μεγάλην ἐπιφάνεια<ν> ἑτέρου βασιλέως, τὸ<ν> δὲ ἐν τῇ ἀνατολῇ τόπον κατήκοον <?> τῆς οἰκουμένης· λαὸς δὲ ὀλίγος γενήσεται καὶ θάνατος ἀνθρώπων, καρπῶν φθορά, τὰ δὲ ὄσπρια ἐρεβηθήσονται κατὰ τρεῖς χαλάζας καὶ κατὰ θαλάσσαν χειμῶνα μεγίστον καὶ γάλη<ν> πολλὴν πλὴν καὶ ἀπώλειαν καὶ ἀφανισμὸν μειζόνων ἀνδρῶν, μαλακισμὸς (?) γενήσεται, δυσδαίμονες ἔσονται οἱ τῶν ἀνθρώπων πλείους, καὶ χειμῶνες πικροὶ καὶ ναυάγια καὶ σάλοι σφαλεροί· εἰ δὲ καὶ σεισμὸς γένηται, λιμός ἔσται ἀνδρῶν (?) πάντων χώρᾳ. — Ἐὰν ἐν τῷ μηνὶ τῷ Δεκε<μ>βρίῳ βροντήσῃ, θάνατος μεγίστων ἀνδρῶν ἐπέρχεται· εἰ δὲ σεισμὸς γένηται, χαρὰν πολλὴν καὶ ἀγαθοσύνην, καὶ φθορὰ<ν> δερμάτων δηλοῖ, χειμῶνας δὲ ὀψίμους γενέσθαι.

Ἐὰν ἐν τῷ Ὑδροχόῳ βροντήσῃ, πόλεμον δηλοῖ καὶ νόσους καὶ μαλακισμοὺς παρὰ τῶν ἀνθρώπων, εὐφορίαν σίτων καὶ κριθῶν καὶ τῶν τοιούτων ὁμοίων, ὀσπρίων δὲ σπανίαν, ἐνδόξους καὶ χειμῶνας

6 σκανδάλ(ων) cod. : corr. 7 τὸ οἰκοδομοῦντας cod. αὖ τοῖς] αὐτοῦ cod. 12 τὴν ἀνατολὴν cod. 13-14 ἐμφορία cod. 15 φωσφόρου?] φάσκοντα cod. τοῦ inserui. 16 καὶ inserui. 26-27 κατὴκη cod. 29-30 γάλη πολή πλίον cod. 33 ἀδ¹ ut supra cod. 38 ἐμφορ' cod.

and of a violent river; it signifies the destruction of men and women, the loosing of reptiles and dogs, and diseases; and if an earthquake also occurs, it signifies death for many. — If it thunders in the month of September, there will be destruction of grain, and it will be followed by that of wine; and if cold comes from the first of the Kalends, the grain will be bad; but if the sound comes three days before the Kalends, it portends a good year; and the house being built, if an earthquake occurs, it is beneficial to the builder, but otherwise to those who hold dominion, and its master will die.

If it thunders in Scorpio, it portends famine and mutual slaughter, the young will perish, but a notable winter, with little fruit harvest and destruction of legumes; but if an earthquake also occurs, there will be great joy and every good thing. If it thunders in the month of October from the east, there will be great abundance of wine and oil; and if fog falls upon the earth, it portends abundance; and if an earthquake also occurs, at the first hour of midnight or before the 8th hour of the morning star (?), it signifies the turmoil that comes from being abroad in a foreign land.

If it thunders in Sagittarius, there will be turmoil in that land and destruction of crops and fine four-footed animals, but concerning the place of the east it signifies relief from winter, the appearance of more (?) and joy for all the inhabited world; but if an earthquake also occurs, it indicates destruction of flocks. If it thunders in the month of November, it signifies much grain and the death of a great man; but if the sound comes from the earth, it indicates the flight of rulers; if an earthquake occurs, the destruction of powerful men.

If it thunders in Capricorn, it signifies rain by day, and turmoil and reproach of kings and of unseemly men and a great appearance of another king, and the place in the east subject (?) to the inhabited world; and the people will become few and there will be death of men, destruction of crops, and the legumes will be parched for three hailstorms and a very great storm at sea and much calm but also destruction and disappearance of greater men, weakness (?) will occur, most of mankind will be ill-fated, and bitter winters and shipwrecks and dangerous disturbances; but if an earthquake also occurs, there will be famine for all men (?) in the land. — If it thunders in the month of December, the death of very great men approaches; but if an earthquake occurs, it indicates great joy and goodness, and destruction of hides, and that late winters will occur.

If it thunders in Aquarius, it portends war and diseases and weaknesses among men, abundance of wheat and barley and such similar things, but scarcity of legumes, and distinguished and harsh winters

6 triggers) cod. : corr. 7 the builder cod. αὗ τοῖς] αὐτοῦ cod.n12 τὴν Ανατολὴν cod. 13-14 tax code. 15 phosphorus] fasconta cod. toninserui. 16 and inserui. 26-27 occupation cod. 29-30 gali poly plion cod.n33 ad' ut supra cod. 38 import cod.

καὶ ποικίλους γενέσθαι, τῶν σπειρομένων καὶ φυτευομένων πλείων εὐφορία, ἑρπετῶν δὲ ἀπώλ(εια) καὶ ἀνδρῶν ἐκλεκτῶν φθορά· εἰ δὲ καὶ σεισμὸς γένηται, πόλεμος καὶ νήστεις ἔσονται. — Ἐὰν ἐν τῷ μηνὶ Ἰανουαρίῳ βροντήσῃ, ἔσεται ἀπορία παντὸς κόσμου, ἐὰν ἦχος ἐξ
5 οὐρανοῦ γένηται, νόσον σημαίνει τῇ χώρᾳ· ἐὰν ἡμέρᾳ δένοντος (*sic*) τὴν νύκτα, πόλεμον τόπῳ σημαίνει.

Ἐὰν <ἐν> Ἰχθύ<σιν> βροντήσῃ, σίτου φθορὰ<ν> κατὰ τόπους δηλοῖ ὀλίγην καὶ κίνδυνον καὶ σάλον κατὰ τὴν οἰκουμένην ἀνθρώποις καὶ ἐν τῇ πόλει λιμὸν καὶ ἀπώλ(ειαν) ἢ πάντα τὰ ὄψιμα καλὰ ἔσονται,
10 βοῶν ἀπώλ(ειαν) μάλιστα δὲ ἑρπετῶν καὶ θηρίων· εἰ δὲ καὶ σεισμὸς γένηται, νοσήματα πολλά. — Ἐὰν ἐν τῷ μηνὶ τῷ Φεβρουαρίῳ βροντήσῃ, πολλὰ ἀγαθὰ σημαίνει εἰς τὸν καρπὸν *** σημαίνει καὶ ἀκαταστασία<ν> καὶ νόσον. A. O.

1 τὰ σπειρόμενα καὶ φυτευόμενα cod. 6 τόπου cod. 8 ἐν inser. 12 post καρπὸν lacunam signavi.

and varied ones; greater abundance of things sown and planted, but destruction of reptiles and ruin of chosen men; and if an earthquake also occurs, there will be war and famines. If it thunders in the month of January, there will be a shortage of all worldly goods; if a sound comes from the sky, it signifies disease for the land; if during the day that binds (sic) the night, it signifies war for the place.

If it thunders in Pisces, it portends slight destruction of grain in various places and danger and turmoil throughout the inhabited world among men, and in the city famine and ruin, or all the late crops will be good, destruction of cattle, and especially of reptiles and wild beasts; and if an earthquake also occurs, many diseases. — If it thunders in the month of February, it signifies many good things for the harvest *** it also signifies instability and disease. A. O.

1 the sown and planted cod. 6 place cod. 8 ἐν inser.nkarpòn 12 post lacunam signavi.

EXCERPTA EX CODICE 19 (Neapol. II. C. 33)

F. 233. Λεκανομαντεία [1].

Ἐν τῇ πρώτῃ ἡμέρᾳ ὥρᾳ πρώτῃ τοῦ Ἡλίου ἀνατέλλοντος ἔπαρον λεκάνην καινήν, ὁμοίως κενήν· εἶτα λαβὼν ἐλθὲ εἰς τὸν τρίοδον παλαιὸν καὶ ὤρυξον λάκκον καὶ βάλε τὴν λεκάνην μέσον· τῇ δὲ νυκτὶ εὑρὲ μέλαν ἵππον, ἵππευσον δὲ ἐν αὐτῷ ἔχων ἐν τῇ χειρί σου μερόπειον ὀστέον, 5 εἰρηκέναι δὲ οὕτως· « Ξερίον, Ἀριήλ, Σαλφρενάς, Μοροῆς Μιζξαούλ, † Ἡμντλβλ, Φορέλ, Φερεήλ, Ναρκισοῦ, Ξυμπωνά, Σαραφαήλ, Βερζεβουήλ, Μουνοχόθ, Ἀλαήλ, μισοκλήσους τοὺς δαίμονας τῆς δύσεως, τοὺς δαίμονας τοῦ Κριοῦ· οἱ δαίμονες τοῦ μεγάλου Ἅιδου, [f. 233v] ὧν πρῶτος καλούμενος Ὀρνέας, περὶ τοῦ Θέθ, 10 Μαλδούωρ, Φαρτοῦελ, Σαρσαννά, Καρκινὰρ καὶ ἡ γέννα αὐτοῦ ὀνοσκελίς [εἰς] τὸ ὄνομα Σεμιράμηλ· οἱ δαίμονες τῶν τριόδων ἔρχεσθε καὶ εἰσέρχεσθε εἰς τὴν ἐμὴν ἀπόκρισιν. » καὶ οὕτως μὴ δειλιάσῃς, ἀλλὰ στῆσον τὴν διάνοιάν σου· ὁμίλει καὶ ἐσὺ ἀποκρινόμενος· ὅταν δὲ στραφῇς, λέγε· « ἅρματα οὐρανοῦ πυρίνου καὶ βασιλεὺς 15 Σαβαὼθ τετραγεγραμμένος εἰς † ναζόρεος νέος. » καὶ καταλάβε <καὶ> διαμέρισον. [D. B. et Æ. M.]

1 ἀρχ<ῆ> τῆς λεκανομαντίας cod. 2 ἀνατέλοντος cod. 3 λα<βών> cod. τριώδ<ιον> cod. 4 ὤρηξον. 5 ἵπευσον cod. ἔχον cod. μερώπιον cod. 6 Ἀριήμ cod. 10 δν ἀος cod. γένη cod., nos γέννα. 12 ὀνοσκελίδα εἰς cod., ὀνοσκελίς scripsimus, εἰς uncis inclusimus. τριώδ<ιων> cod. 14 ἔσυ cod., scripsimus ἐσύ. 15 πυρίνων cod. 16 σαββαώθ cod. τετραγγραμένος. An εἷς, Ναζωραῖος, νέος? [Cumont].

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[1] Haec formula auctoris, ni fallimur, christiani (v. 15, Ναζωραῖος) nomina angelorum et daemonum continet plerumque corrupta, quae iam is qui scripsit interpretari non posset. Ista verborum nos commonent Hieronymi (*Epist. 75*, t. I, col. 687, Migne, *P.L.*) : *Armagil, Barbelon, Abraxas, Balsamum, et ridiculum Leusiboram celeraque magis portenta quam nomina, quae ad imperitorum et muliercularum animos concitandos quasi de Hebraicis fontibus hauriunt, barbaro simplices quosque terrentes tono; ut quod non intelligunt plus mirentur.* [F. C.] — Formulam magicam eiusdem farinae edidimus in *Catal. Mediol.*, p. 53.

EXCERPTS FROM CODEX 19 (NEAPOL. II. C. 33)

F. 233. Lecanomancy [1].

On the first day, at the first hour of the rising Sun, take up a new basin, likewise empty; then, having taken it, go to an old crossroads and dig a pit and place the basin in the middle; and at night find a black horse, ride it while holding in your hand a bone of a mortal, 5 and say thus: "Xerion, Ariel, Salphrenas, Moroës, Mizxaoul, † Ēmntlbl, Phorel, Phereēl, Narkisou, Xympōna, Saraphael, Berzebouel, Mounochoth, Alaēl, you who hate the demons of the west, the demons of Aries; the demons of great 9 Hades, [f. 233] of whom the first called is Orneas, concerning Theth, 10 Maldouōr, Phartouel, Sarsanna, Karkinār and his offspring Onoskelis, in the name of Semiramel; demons of the crossroads, come and enter into my consultation." And thus do not be afraid, but set your mind firm; converse and you yourself answer back . — but when you turn, say: "Chariots of the fiery heaven and King 15 Sabaoth, fourfold-written, into + nazorean new." And take hold and divide.

1 beginning of the lecanomancy cod. 2 rising cod. 3 handles) cod.nitriodion> cod. 4 mature. 5 if cod. have cod. front cod.n6 Ariim cod. 10 ὃν ἀος cod. genera cod., nos genera. 12 onoskelida εἰς cod., ono-nskelis scripsimus, εἰς uncis inclusimus. triode> cod. 14 ἔσυ cod., scrip-nsimus ἔσυ. 15 core cod. 16 Saturday cod. squared. from one

Nazoraios, new? [Cumont].

This formula of the author, unless we are mistaken, a Christian (v. 15, Ναζωραίος), contains the names of angels and demons, for the most part corrupted, which even he who wrote them could no longer interpret. These words remind us of Jerome (Epist. 75, t. I, col. 687, Migne, P.L.): Armagil, Barbelon, Abraxas, Balsamum, and the ridiculous Leusiboram and other things that are more monstrous than names, which they draw as if from Hebrew sources to stir up the minds of the ignorant and of little women, frightening simple folk with their barbarous tone, so that what they do not understand they may admire all the more. [F. C.] — A magic formula of the same kind we have published in Catal. Mediol., p. 53.

F. 315. Versus[1].

Λαβὼν τὸν Ἀστράμψυχον, ὦ καλὲ φίλε,
Σὺν τῷ ὀρτάνῳ τῷ πανσόφῳ καὶ κρείττῳ
Ἔχων [f. 315v] τε φράσεις καὶ λύσεις πολλῶν τρόπων
5 Διά τε νοσήματος, ζωῆς, θανάτου,
Ψήφους καλλίστους εὐμαθεῖς πανωραίους
Σοφοῦ Πετοσίρεως καὶ Αἰγυπτίων
Ἅμα Πυθαγόρᾳ τε ὑψηλοτάτῳ
Δηλοῦν νίκας, βέλτιστε, ἀνδρῶν μαχίμων,
10 Πάντων πραγμάτων εὐπόρων καὶ ἀπόρων
Σύνες ἀνάγνως εὐφυῶς, ἵνα μάθῃς
Ἐν ἀκριβείᾳ καὶ πολλῇ ἀσφαλείᾳ
Σαφήνειαν πάντων τε τῶν γεγραμμένων·
Καὶ οὕτω τυχὼν τοῦ ποθουμένου, φίλε,
15 Ἔχοιμεν ἡμεῖς εὐχαρίστους ἐπαίνους
Καὶ μνήμην ἀεὶ τοῦ ἀχωρίστου βίου.
Ὧδε τέλος σὺν θεῷ ἀμήν.

[D. B. et Æ. M.]

2 Ἀστράψυχον cod. 3 An volebat τὸν πάνσοφον καὶ κρείττω? 4 An ἔχοντα? 8 ὑψηλοτάτου cod., correximus. 11 Num leg. ἀναγνούς? μάθεις cod. 13 σαφήνιαν cod. 15 cod. ἔχειεν quod correximus dubitanter.

Ex Pauli Alexandrini Introductione excerptum.

Titulo decepti cum codicem Mutinensem 11, f. 79, et Neapolitanum 19, f. 379v, describeremus, hoc fragmentum ex opere Iuliani, cuius initium supra (p. 103) editum est, excerptum esse opinati sumus. Perperam, nam codice transcripto haec nil aliud esse animadvertimus nisi primum caput " Introductionis „ (Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν) Pauli Alexandrini, primis et extremis verbis mutatis vel omissis. Frustulum tamen huius capitis publici iuris facere visum est, ut de indole codicis Neapolitani iudicari possit, qui editioni Schatonis (Witebergae 1586) interdum praeferendus est. [F. C.]

F. 379v. Παύλου Ἀλεξανδρέως ἐπίσκεψις ἀστρονομικὴ περὶ τῶν ιβ' ζῳδίων.

Ἰστέον ὅτι τὸ ζῴδιον ἔχει δεκανοὺς τρεῖς, μοίρας λ', λεπτὰ ζ'. ἀρχὴ δὲ τοῦ ζῳδιακοῦ κύκλου. ὁ Κριὸς ζῴδιον ἀρσενικόν, ἰσημερινόν, τροπι-
5 κόν· οἶκος Ἄρεως, ὕψωμα Ἡλίου περὶ μοίρας ιε', ταπείνωμα Κρόνου

3-4 Ἰστέον - κύκλου desunt in ed(itione). 3 λεπτὰ ,αω' coni. Kroll. 5 ιε' cod., ιθ' ed.

[1] Hi versiculi, nisi fallimur, eundem librarium auctorem habent, qui hoc modo scripta codicis praestantiora summatim indicavit.

F. 315. Verse 1.

Having received the Astrapsychos, O dear friend,
Together with the instrument most wise and excellent
And having [f. 315v] phrases and solutions of many kinds
Both concerning sickness, life, and death,
Most beautiful, easy-to-learn, and wholly lovely counters
Of the wise Petosiris and of the Egyptians
Together with the most exalted Pythagoras
To reveal victories, O best of men, of men of battle,
Of all matters prosperous and difficult
Understand, reading clearly and discerningly, so that you may learn
With precision and great certainty
The clarity of all that has been written;
And thus, having obtained what is desired, friend,
May we have grateful praises
And ever the memory of the inseparable life.
Here is the end, with God, Amen.

[D. B. and Æ. M.]

2 Astropsychon cod. 3 An volebat the all-wise 4 An echona n8 highness cod., correximus. 11 Num leg. pure learn cod. 13 clearnviav cod.n15 cod. hasen quod correximus dubitanter.

Excerpt from the Introduction of Paul of Alexandria.

Misled by the title, when we were transcribing codex Mutinensis 11, f. 79, and Neapolitanus 19, f. 379v, we supposed this fragment to be an excerpt from the work of Julianus, the beginning of which was edited above (p. 103). Incorrectly, for after transcribing the codex we noticed that this is nothing other than the first chapter of the Introduction (Εἰσαγωγὴ εἰς τὴν ἀποτελεσματικήν) of Paul of Alexandria, with the first and last words altered or omitted. Nevertheless, it seemed worthwhile to publish this small fragment, so that a judgment may be made about the nature of the Neapolitan codex, which is sometimes to be preferred to the edition of Schato (Wittenberg 1586). [F. C.]

F. 379. Astronomical examination of Paul of Alexandria

on the 12 Signs of the Zodiac.

It should be known that a sign has three decans, 30 degrees, 7 minutes. The beginning of the Zodiacal circle: Aries is a masculine sign, equinoctial, tropical; house of Mars, exaltation of the Sun around the 15th degree, dejection of Saturn

3–4 Ιστέον - κύκλου desunt in ed(itione). 3 λεπτά απ' coni. Kroll. 5 e' cod., ιθ' ed.

These little verses, unless we are mistaken, have the same scribe as their author, who in this manner briefly indicated the more notable writings of the codex.

περὶ μοίρας κ', τρίγωνον ἡμέρας μὲν Ἡλίου, νυκτὸς δὲ Διός· κεῖται δὲ <ἐν τῷ> κλίματι τῷ τῆς Περσίδος ἀπομεμερισμένον ἀνέμῳ ἀπηλιώτῃ, κυριεύει δὲ κεφαλῆς καὶ ὅλου προσώπου, ἀνατέλλει δὲ τὸ ζῴδιον ἐν τῷ Ἀλεξανδρείας κλίματι [f. 380] τρίτῳ ὄντι ἐκ τοῦ ἀφανοῦς [τοῦ] κόσμου εἰς τὸν ἐμφανῆ ἐν ὥραις α' γ' θ', χρόνοις δὲ κα'· ἔστι δὲ ἐν τῷ τοιούτῳ 5 ζῳδίῳ τὸ μεσουράνιον κέντρον τοῦ κοσμικοῦ διαθέματος.

Δεύτερον ζῴδιον Ταῦρος· θηλυκόν, στερεόν, ἐαρινόν· οἶκος Ἀφροδίτης, ὕψωμα Σελήνης περὶ μοίρας γ', ταπείνωμα οὐδενός, τρίγωνον ἡμέρας μὲν Ἀφροδίτης, νυκτὸς δὲ Σελήνης· κεῖται δὲ ἐν τῷ κλίματι τῆς Βαβυλωνίας ἀπομεμερισμένον νότῳ, κυριεύει δὲ τραχήλου καὶ 10 τένοντος, ἀναβαίνει δὲ τὸ ζῴδιον ἀπὸ τοῦ ἀφανοῦς κόσμου εἰς τὸ ἐμφανὲς ἐν ὥραις α' γ' ε', χρόνοις δὲ κε' κατὰ τὸ προκείμενον κλίμα.

Τρίτον ζῴδιον Δίδυμοι· ἀρσενικόν, δίσωμον, ἐαρινόν, ἀνθρωποειδές· οἶκος Ἑρμοῦ, ὕψωμα οὐδενός, κοίλωμα οὐδενός, τρίγωνον ἡμέρας μὲν Κρόνου, νυκτὸς δὲ Ἑρμοῦ· κεῖται δὲ <ἐν τῷ> κλίματι Καππα- 15 δοκίας ἀπομεμερισμέτον λιβί, κυριεύει <δὲ> ὤμων καὶ χειρῶν, ἀναβαίνει δὲ τὸ ζῴδιον ἀπὸ τοῦ ἀφανοῦς κόσμου εἰς τὸ ἐμφανὲς ἐν ὥραις α' γ' ε' με', χρόνοις <δὲ> κη' κατὰ τὸ προκείμενον κλίμα. ἐν ταύτῃ τῇ τριζῳδίᾳ ἀπαρτίζεται ἡ τῆς ἐαρινῆς ὥρας τροπή, ἥτις καλεῖται ἀήρ.

Desinit codex Neapolitanus verbis ἐν ταύτῃ τῇ τριζῳδία ἀπαρτίζεται 20 ἡ τῆς χειμερινῆς ὥρας τροπή, ἥτις καλεῖται ὕδωρ. = Quat. A, 4v, l. 10, editionis a. 1586. [D. B. et Æ. M.]

F. 387v. **De plantis quae secundum planetarum naturam operantur** [1].

Ἡ βοτάνη τοῦ Ἡλίου <ἐστὶ> πολύγονον· ἔλαβε τὴν προσηγορίαν 25 ἐκ τοῦ τὸν Ἥλιον πᾶσιν ἀρχηγέτην καὶ σπορέα γενέσθαι· αὐτήν τινες χαμαίλεον προσηγόρευσαν ἐκ τοῦ [f. 388] κατὰ οὐρανὸν καὶ γῆν τὰ

1 περί omis. ed. κα' ed. 2 ἐν τῷ supplevimus; cf. passim. κλίματι τὸ cod., κλίματος τοῦ ed. τῆς omis. ed. ἀπηλληώτη cod. 3 ἀνατέλει cod., ἀναβαίνει ed. 3-4 κατ' Αἰγυπτίους ἐν τῷ δι' Ἀλεξανδρείας ed. 4 τρίτου ed. τοῦ cod. ante κόσμου uncis inclusimus. 5 εἰς τὰ ἐμφανῆ cod., εἰς τὸν ἐμφανῆ κόσμον ed. ἐν ὥρᾳ μιᾷ ἰσημερινῇ τρίτῳ ἐννάτῳ. χρόνοις δὲ κα', λεπτοῖς μ' ed., ἐν ὥραις τριάκοντα τριῶν οθ' χρόνον δὲ κα' cod., corr. Cumont. 6 τὸ μεσουρανοῦν (ut vid.) κέντρον cod., τὸ μεσουράνουν ed. 7 θυληκόν cod. 8 οὐθενός ed. 9 ἐν τῷ κλίματι cod., κλίματος ed. 10 Βαβυλῶνος ed. ἀνέμῳ νότῳ ed. 11 κόσμου omis. ed., quae τοῦ κόσμου post ἐμφανές add. 12 ὥρᾳ μιᾷ μ' ed. κλίματι cod. Post κλίμα, τὸ δι' Ἀλεξανδρείας ed. 14 οὐθενός ed. bis. 14-15 μὲν ἡμέρας cod. 15 ἐν τῷ suppl. κλίματος τοῦ τῆς ed. 16 ἀνέμῳ Λιβί ed., λίβα cod. δέ omis. cod. χειρῶν καὶ δακτύλων ed. 17 κόσμου omis. ed., quae post ἐμφανές add. τοῦ κόσμου. ἐν ὥρα cod. α' νγ' κ'' ed. 18 δέ omis. cod. ταύτῃ δέ ed. 19 ἀήρ cod., ἔαρ ed.: perperam, nam infra secunda trias appellatur πῦρ, tertia γῆ, quarta ὕδωρ. 25 ἐστί suppl. 26 γενῆσθαι cod. 27 cod. χαμελαίαν quod corr. ἐν cod., scripsimus ἐκ. οὐρανοῦ cod.

[1] Idem excerptum invenitur in cod. Vindobon. phil. gr., 179, f. 31v. Cf. Pitra,

at about degree 20, the daytime trigon of the Sun, the nighttime trigon of Zeus; it lies <in the> climate of Persia, allotted to the east wind, and it rules the head and the whole face; the sign rises in the climate of Alexandria [f. 380], being the third from the invisible world into the visible, in hours 1, 3, 9, and in 21 times; and in such a 5 sign is the midheaven center of the cosmic configuration.

The second sign, Taurus: feminine, fixed, vernal; house of Venus, exaltation of the Moon at about degree 3, depression of none, the daytime trigon of Venus, the nighttime trigon of the Moon; it lies in the climate of Babylonia, allotted to the south wind, and it rules the neck and 10 the tendon; the sign ascends from the invisible world into the visible in hours 1, 3, 5, and in 25 times according to the given climate.

The third sign, Gemini: masculine, bicorporeal, vernal, human-shaped; house of Hermes, exaltation of none, depression of none, the daytime trigon of Kronos, the nighttime trigon of Hermes; it lies <in the> climate of Cappa- 15 docia, allotted to the sirocco wind, and it rules <the> shoulders and hands; the sign ascends from the invisible world into the visible in hours 1, 3, 5, 45, and in 28 times <according to> the given climate. In this triad of signs the turn of the vernal season is completed, which is called air.

The Neapolitan codex ends with the words ἐν ταύτῃ τῇ τριζῳδία ἀπαρτίζεται 20 ἡ τῆς χειμερινῆς ὥρας τροπή, ἥτις καλεῖται ὑδωρ. = Quat. A, 4, 1. 10, of the edition of the year 1586.

[D. B. and Æ. M.]

F. 387. On plants that operate according to the nature of the planets[1]

The herb of the Sun is polygonon; it received its name 25 from the Sun having become the originator and sower of all things; some called it chamaeleon from the fact that [f. 388] in heaven and on earth the

1 περί omitted ed. και ed. 2 ἐν τῷ supplied by us; cf. passim. κλίματι το cod., κλίματος τοῦ ed. τῆς omitted ed. ἀπηλληώτη cod. 3 ἀνατέλει cod., ἀναβαίνει ed. 3-4 κατ' Αἰγυπτίους ἐν τῷ δι᾽ Ἀλεξανδρείας ed. 4 τρίτου ed. τοῦ cod. before κόσμου enclosed in brackets by us. 5 εἰς τὰ ἐμφανῆ cod., εἰς τὸν ἐμφανή κόσμον ed. ἐν ὥρᾳ μια ισημερινῇ τρίτῳ ἐννάτῳ. Χρόνοις δὲ κα', λεπτοῖς μ' ed., ἐν ὥραις τριάκοντα τριῶν οθ' χρόνον δὲ κα' cod., corr. Cumont. 6 τὸ μεσουρανούν (as it appears) κέντρον cod., τὸ μεσουράνουν ed. 7 θυληκόν cod. 8 ουθενός ed. 9 ἐν τῷ κλίματι cod., κλίματος ed. 10 Βαβυλώνος ed. ἀνέμῳ νότῳ ed. 11 κόσμου omitted ed., which adds τοῦ κόσμου after έμφανές. 12 ώρα μια μ' ed. κλίματι cod. After κλίμα, τὸ δι' Αλεξανδρείας ed. 14 ουθενός ed. twice. 14-15 μὲν ἡμέρας cod. 15 ἐν τῷ supplied κλί- ματος τοῦ τῆς ed. 16 ἀνέμῳ Λιβί ed., λίβα cod. δέ omitted cod. χειρῶν καὶ δακτύ- λων ed. 17 κόσμου omitted ed., which adds τοῦ κόσμου after εμφανές. ἐν ὥρα cod. α' νγ' κ' ed. 18 δέ omitted cod. ταύτῃ δέ ed. 19 ἀήρ cod., ἔαρ ed.: incorrectly, for below the second triad is called πῦρ, the third γῆ, the fourth ὑδωρ. 25 ἐστί supplied. 26 γενή- σθαι cod. 27 cod. χαμελαίαν which is corrected from cod., we wrote εκ. οὐρανοῦ cod.

1 The same excerpt is found in cod. Vindobon. phil. gr., 179, f. 31. Cf. Pitra,

μῆλα λελογχέναι· πινόμενος γὰρ <ὁ> χυλὸς αὐτῆς ἑτοιμοτέρους πρὸς γόνον καὶ ἀφροδίσια ποιεῖ· περιαφθεῖσα ἡ ῥίζα πᾶσιν ὀφθαλμίας ἀπαλλάσσει, ἰᾶται δὲ φρενιτικούς, ληθαργικούς, ἀμβλυωποῦντας θαυμαστῶς περιαπτομένη καὶ τοὺς ἐν καταρχαῖς <πειραζομένους> τῶν ὑποχύσεων.

5 Ἡ βοτάνη τῆς Ἀφροδίτης ἐστὶν ὁ περιστερεών· ταύτης ἡ ῥίζα περιαφθεῖσα τὰ περὶ τὸν τράχηλον ἰᾶται πάθη, χοιράδας, παρωτίδας, βουβῶνας, ὁ δὲ χυλὸς αὐτῆς ἵστησιν αἱμορροΐδας μετὰ μέλιτος καὶ νίτρου προσκλυζομένης· πινόμενος ὁ χυλὸς μετὰ μέλιτος λεπτύνει τὰ ὑγρά· <αὕτη> ἡ βοτάνη ἁρμοδία γίνεται καὶ πρὸς ἀφροδίσια· ὁ <δὲ>

10 χυλὸς παρέχεται καὶ τοῖς συνουσιάζουσιν· ἐν οἰκίᾳ ἡ ῥίζη παρακειμένη ἀπελαύνει πάντα φαῦλον δαίμονα.

Ἡ βοτάνη τοῦ Ἑρμοῦ ἐστὶ τὸ πενταδάκτυλον, οἱ δὲ πεντάφυλλον· ἰᾶται τὰ ἐν ἄρθροις γινόμενα πλήγματα καὶ τὰ πυρώδη, σπλῆνι <δὲ> καταπλασσομένη <τοὺς τῆς> κοιλίας στροφοὺς παύει

15 <καὶ> τοὺς τῶν ὀδόντων πόνους διακλυζομένη· ἡ ῥίζα περιαφθεῖσα τῷ στόματι εὐλόγους ποιεῖ καὶ ῥητορικοὺς ἐν τοῖς λόγοις· ὀνίνησι καὶ τοὺς λιθιῶντας καὶ δυσουριῶντας.

Ἡ βοτάνη τοῦ Ἄρεως λέγεται ἀρνόγλωσσον· ἰᾶται τὰ ἐν αἰδοίοις πάθη καὶ <τὰ> ῥυπαρὰ ἕλκη [ἰᾶται]· εὐθετεῖ <δὲ> καὶ δυ[f. 389]σεντερι-

20 κοὺς καὶ αἱμορροΐδας καὶ τὰ πυρώδη καὶ τὰ φθαρτικά.

Ἡ βοτάνη τοῦ Διός ἐστιν ἀλχαράνιος· ταύτης ἡ ῥίζα ἰᾶται βου-

2-3 ἀπαλάσσει cod. 4 ταῖς ἐν καταρχαῖς cod., scripsimus καὶ τοὺς ἐν καταρχαῖς πειραζομένους collato Pitra, loc. infra, n. 1, cit., p. 283, l. 4. 5 ἡ περιστερεῶνα cod. 8 προσκλυζομένη cod. 9 αὕτη suppl. ἁρμόδιος cod. ἀφροδισία cod. δέ suppl. 12 Ἑρμῆ ἦν cod., scripsimus Ἑρμοῦ ἐστι. 13 ἔναρθρα cod., sed cf. Pitra, loc. cit., l. 16. 14 δέ et τοὺς τῆς suppl. 15 καί suppl. τάς cod., corr. 18 αἰδίοις cod. 19 ῥυπαρὰ ἕλκη ἰᾶται cod., fort expungendum alterum ἰᾶται. δέ suppl. 21 ἦν cod., scripsimus ἐστίν.

Anal. sacra, V², 282-283, qui diversam in idem argumentum scriptionem edidit. Codex Mediolan. 23, f. 250 (*Catal. Astrol.*, p. 15) fragmentum ex alio simili sed ampliore tractatu complectitur, cui praefigitur nomen Alexandri regis, ubi multa sunt quae cum cod. Neapol. consentiunt. Exempli gratia ea afferemus quae de herba solis dicuntur :

Δευτέρα βοτάνη Ἡλίου πολύγονος. αὕτη εἵληφε τὴν προσωνυμίαν ἐξ οὗ τό<ν Ἥλιον> πᾶσιν [cod. πάσης] ἀρχηγὸν <εἶναι> νενόμισται· ταύτην δέ τινες χαμαιλέοντα προσηγόρευσαν, ὅ ἐστι οἶκος Ἡλίου. αὕτη πινομένη [cod. τινομένη] θεραπεύει τὰ περὶ τὸ στῆθος καὶ στομαχικὰ πάθη, καθάπερ καὶ τὸ ζῷδιον τὰ μέρη λέλαχεν. ἐνεργεῖ δὲ καὶ συμπαθῶς ἡ βοτάνη διὰ τὸ ὄνομα [an διὰ τοῦ ὀνόματος?]· πινόμενος δὲ ὁ χυλὸς αὐτῆς ἑτοιμοτέρους πρὸς γονὴν καὶ ἀφροδίσια καθίστησι, περιαφθεῖσα δὲ ἡ ῥίζα ὀφθαλμιῶντας [cod. ὀφθαλμῶντας] ἀπαλλάσσει, εἰ δέ τις πρὸ τοῦ πάσχειν περιαφθείη, οὐκ ἐξ ἐπὶ τὸ σύνολον ὀφθαλμιᾶσαι. ἁρμόζει δὲ καὶ τοῖς φρενιτικοῖς καὶ ληθαργικοῖς περιαπτομένη, καθότι τὸν περὶ καρδίας τόπον ὁ Ἥλιος ἔλαχε<ν>· εὔπνοιαν <δὲ> παρέχει καὶ τοῖς πνευμονιῶσιν ὡς ἐπὶ τῶν γενέσεων· ἐπὶ δὲ πρώτους ἐν ἡμῖν φρενιτικοὺς καὶ ληθαργικοὺς ... νομίζων δὲ † ἀφένα καθίστησι· ποιεῖ δὲ καὶ πρὸς ῥοὴν γυναικεῖον προποτιζομένη τῷ χυλῷ.

to have obtained apples; for the juice of it, when drunk, makes one more ready for procreation and sexual intercourse; the root, when bound on, relieves all inflammations of the eyes, and heals those suffering from phrenitis, lethargy, and dim-sightedness in a wonderful manner when applied as an amulet, and also those in the early stages of cataracts. 5 The herb of Aphrodite is the verbena; its root, when bound around the neck, heals affections of the neck, scrofula, parotid swellings, and buboes; its juice stops hemorrhoids when applied as an injection with honey and natron; the juice drunk with honey thins the humors; this herb is also suitable for sexual intercourse; the said juice is also provided to those engaging in coitus; the root, when placed in a house, drives away every evil spirit.

The herb of Hermes is the cinquefoil, which some call five-leaf; it heals blows to the joints and inflammatory conditions; applied as a poultice to the spleen it stops the cramps of the belly, and when used as a mouthwash it relieves toothaches; the root, when bound about the mouth, makes men eloquent and rhetorical in their speech; it also benefits those suffering from kidney stones and difficulty in urination.

The herb of Ares is called plantain; it heals affections of the genitals and foul ulcers; it is also serviceable for those suffering from dysen[f. 389]tery and hemorrhoids and inflammatory and destructive conditions.

The herb of Zeus is alcharanios; its root heals ox-

2-3 frees cod. 4 those in catarrh cod., scripsimus and those in catarrh collato Pitra, loc. infra, n. 1, cit., p. 283, 1. 4. 5 or a dove cod.n8 encircled cod. 9 of this suppl. competent cod. aphrodisiac cod. δε suppl.n12 Ἑρμῆ ἦν cod., scripsimus 'έρμοῦ ἐστι. 13 articles cod., sed cf. Pitra, loc. cit., n1. 16. 14 and in the suppl. 15 and suppl. cod., corr. 18 ἰιοις cod.n19 ῥυπαρὰ ἕλκι ἰᾶται cod., fort expungendum alterum ἰᾶται. dé suppl. 21 ἦνcod., scripsimus ἐστίν.

Anal. sacra, V2, 282-283, who published a different account on the same subject. Codex Mediolan. 23, 1. 250 (Catal. Astrol., p. 15) contains a fragment from another similar but more extensive treatise, prefaced with the name of King Alexander, where there is much that agrees with cod. Neapol. As an example, we will present what is said about the herb of the sun:

The second herb of the Sun is polygonos. It has received its name from the fact that the Sun is considered to be the ruler of all things; some have called it Chamaeleon, which is the house of the Sun. When drunk, it heals ailments of the chest and stomach, just as the zodiac sign has been allotted those parts. The herb also acts sympathetically on account of its name [or: through its name?]; and the juice of it, when drunk, makes one more ready for procreation and erotic activity, while the root, when tied on, relieves those suffering from eye disease, and if someone ties it on before falling ill, it prevents eye disease from occurring at all. It is also beneficial for the phrenitic and lethargic when tied on, since the Sun has been allotted the region of the heart; it provides easy breathing also for those suffering from lung disease, as in nativities; and for those among us who are first afflicted with phrenitis and lethargy ... thinking that † it renders affluent, and it also acts against women's flux when the juice is drunk beforehand.

βῶνας, ποδαλγικούς, ἡπατικοὺς μετὰ κρόκου καὶ μέλιτος πινομένη· περιαπτομένη <δὲ> καὶ τοῖς συνουσιάζουσιν ἁρμόζει [περιαπτομένη] καὶ τὰς γυναῖκας ἐπιχαρεῖς ποιεῖ πρὸς ἀφροδίσια.

Ἡ βοτάνη τοῦ Κρόνου ἐστὶν ἀσφόδελος <ἢ> ἡράκλεια· ταύτης ὁ χυλὸς μετὰ στύρακος πόνους ἰᾶται γονάτων καὶ ποδῶν, τῆς ῥίζης δὲ ὁ χυλὸς ἑψηθεὶς ὠφελεῖ πόνους νεφρῶν καὶ φόβους ἰᾶται δαιμονιζομένων· περιαπτομένη <δὲ> καὶ τοῖς ὀδοντιῶσι παιδίοις εὐθετεῖ.

Ἡ βοτάνη τῆς Σελήνης ἐστὶν ὁ κυνόσβατος· καθαίρει δὲ ὁ χυλὸς τὰ τοῦ θώρακος δριμέα καὶ στομάχου καὶ πλευρῶν, εὔθετος δὲ καὶ πρὸς ὀξυδορκίαν καὶ ἀμβλυωπίαν ἰᾶται καὶ εὐθετεῖ στόμαχον κεκακωμένον, ἰᾶται δὲ <καὶ> στρόφους καὶ ἕδρας πυρακτωμένας.

[D. B. et Æ. M.]

F.389. Ἡλιοδώρου[1] ἐπίσκεψις τῶν πλανητῶν, πῶς κυριεύουσι τὰς ζ' ἡμέρας τῆς ἑβδομάδος καὶ τὰς ιβ' ὥρας.

Ἰστέον ὅτι τῇ α' ἡμέρᾳ ὁ Ἥλιος πολεύει· ἔχει οἶκον τὸν Λέοντα, καὶ ὁ Κριὸς ὕψωμα αὐτοῦ τοῦ Ἡλίου.

Τῇ β' ἡ Σελήνη· ἔχει οἶκον τὸν Καρκίνον, καὶ ὁ Ταῦρος ὕψωμα αὐτῆς.

Τῇ γ' ὁ Ἄρης· ἔχει οἶκον τὸν Κριὸν καὶ τὸν Σκορπίον, καὶ ἡ Παρθένος ὕψωμα αὐτοῦ.

Τῇ δ' ὁ Ἑρμῆς· ἔχει οἶκον τοὺς Διδύμους καὶ τὴν Παρθένον, καὶ ὁ Αἰγόκερως ὕψωμα αὐτοῦ [τοῦ Ἑρμοῦ].

[F. 389v] Τῇ ε' ὁ Ζεύς· ἔχει οἶκον τοὺς Ἰχθύας καὶ τὸν Τοξότην, καὶ ὕψωμα αὐτοῦ <ὁ> Καρκίνος.

Τῇ ς' ἡ Ἀφροδίτη· ἔχει οἶκον τὸν Ταῦρον καὶ τὸν Ζυγόν, καὶ ὕψωμα αὐτῆς <οἱ> Ἰχθύες.

Τῷ σαββάτῳ ὁ Κρόνος· ἔχει οἶκον τὸν Αἰγοκέρωτα καὶ Ὑδροχόον, καὶ ὕψωμα αὐτοῦ ὁ Ζυγός.

Τῇ α' ἡμέρᾳ κυριεύει ὁ Ἥλιος· ὥρᾳ α' [ὁ] Ἥλιος, β' Ἀφροδίτη, γ' Ἑρμῆς, δ' Σελήνη, ε' Κρόνος, ς' Ζεύς, ζ' Ἄρης, η' Ἥλιος πάλιν.

Τῇ β' κυριεύει ἡ Σελήνη· ὥρᾳ α' Σελήνη, β' Κρόνος, γ' Ζεύς, δ' Ἄρης, ε' Ἥλιος, ς' Ἀφροδίτη, ζ' Ἑρμῆς, η' Σελήνη.

2 δὲ suppl. περιαπτομένη καὶ ταῖς γυναιξὶν cod., uncis inclusimus περιαπτομένη, scripsimus τὰς γυναῖκας. 3 ἀφροδισίαν cod. 4 ἢ suppl. 5 στήρακος cod. 7 δὲ suppl. ὀδουτιοῦσι cod. 8 σκηνόβατος cod.; Pitra, loc. cit., l. 5, κυνόβατος. 9 δρυμαῖα et στομάχων cod. 10 ἀβλυωπίαν cod. 10-11 κεκακομένον cod. 11 καὶ suppl. πυρακτομένους cod. 22 αὐτοῦ τοῦ Ἑρμοῦ cod., uncis inclusimus τοῦ Ἑρμοῦ. 24 ὁ suppl. 26 οἱ suppl. 29 ὁ Ἥλιος cod., uncis inclusimus ὁ.

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[1] De Heliodoro astronomo, qui circa a. 500 p. C. n. Alexandriae florebat, cf. *Catal. Venet.*, p. 81, n. 1 et infra excerptum ex eodem cod. Neap. f. 430v. [F. C.]

gout sufferers, and those with liver ailments, when drunk with saffron and honey; when worn as an amulet it is also suitable for those engaged in intercourse and makes women more pleasing in matters of love.

The herb of Saturn is asphodel <i> heraclea; its juice with storax heals pains of the knees and feet, and the juice of the root, boiled, benefits pains of the kidneys and heals the fears of those who are possessed by demons; and when worn as an amulet it is also beneficial for children who are teething.

The herb of the Moon is the dog-rose; its juice purges the sharp humors of the chest, stomach, and sides; it is also useful for sharpness of vision and heals dimness of sight, and it benefits a damaged stomach, and heals colic and inflamed rectum.

[D. B. and Æ. M.]

Γ.389. Heliodorus: an examination of the planets, how they rule the 7 days of the week and the 12 hours.

Know that on the 1st day the Sun rules; it has its house in Leo, 15 and Aries is the exaltation of the Sun himself.

On the 2nd, the Moon; it has its house in Cancer, and Taurus is its exaltation.

On the 3rd, Mars; it has its house in Aries and Scorpio, and Virgo is its exaltation. 20

On the 4th, Mercury; it has its house in Gemini and Virgo, and Capricorn is the exaltation of Mercury himself.

[Γ. 3894] On the 5th, Zeus; it has its house in Pisces and Sagittarius, and Cancer is its exaltation.

On the 6th, Venus holds her house in Taurus and Libra, and her exaltation is in Pisces.

On Saturday, Saturn; he holds his house in Capricorn and Aquarius, and his exaltation is in Libra.

On the 1st day the Sun rules; in the 1st hour [the] Sun, 2nd Venus, 3rd Mercury, 4th Moon, 5th Saturn, 6th Zeus, 7th Mars, 8th the Sun again. 30

On the 2nd day the Moon rules; in the 1st hour the Moon, 2nd Saturn, 3rd Zeus, 4th Mars, 5th Sun, 6th Venus, 7th Mercury, 8th the Moon.

2 and suppl. periaptomeni and the women cod., uncis inclusimus periaptomeni, scripsimus the women. 3 aphrodisiac cod. 4 or suppl. 5 support cod.n7 and suppl. Odotiousi cod. 8 staging cod.? Pitra, loc. cit., I. 5, canine. 10 avlyopic cod. 10-11 kekakomenon cod. 11 and suppl. Incandescent cod. 22 of this Hermou cod., uncis inclusimus of Hermou. 24 & suppl. 26 of suppl.

29 δ "Ηλιος cod., we enclose δ in brackets.

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1 Concerning the astronomer Heliodorus, who flourished in Alexandria around 500 A.D., cf. Catal. Venet., p. 81, n. 1 and below the excerpt from the same cod. Neap. f. 430'. [F. C.]

Τῇ γ' κυριεύει ὁ Ἄρης· ὥρᾳ α' [ὁ] Ἄρης, β' [ὁ] Ἥλιος, γ' Ἀφροδίτη, δ' Ἑρμῆς, ε' Σελήνη, ς' Κρόνος, ζ' Ζεύς, η' Ἄρης.

Τῇ δ' κυριεύει ὁ Ἑρμῆς· ὥρᾳ α' Ἑρμῆς, β' Σελήνη, γ' Κρόνος, δ' Ζεύς, ε' Ἄρης, ς' Ἥλιος, ζ' Ἀφροδίτη, η' Ἑρμῆς.

Τῇ ε' κυριεύει ὁ Ζεύς· ὥρᾳ α' Ζεύς, β' Ἄρης, γ' Ἥλιος, δ' Ἀφροδίτη, ε' Ἑρμῆς, ς' Σελήνη, ζ' Κρόνος, η' Ζεύς.

Τῇ ς' κυριεύει ἡ Ἀφροδίτη· ὥρᾳ α' Ἀφροδίτη, β' Ἑρμῆς, γ' Σελήνη, δ' Κρόνος, ε' Ζεύς, ς' Ἄρης, ζ' Ἥλιος, η' Ἀφροδίτη.

Τῷ σαββάτῳ κυριεύει <ὁ> Κρόνος· ὥρᾳ α' Κρόνος, β' Ζεύς, γ' Ἄρης, δ' Ἥλιος, ε' Ἀφροδίτη, ς' Ἑρμῆς, ζ' Σελήνη, η' Κρόνος.

Οὕτως οὖν πάλιν ἀνακύκλιε καὶ λέγε τὴν η' <τοῦ> Κρόνου, τὴν θ' τοῦ Διός, τὴν ι' τοῦ Ἄρεως, τὴν ια' τοῦ Ἡλίου, τὴν δὲ ιβ' τῆς Ἀφροδίτης· ὁμοίως καὶ τοὺς ἄλλους ἀνελλιπῶς οὕτως ἀρίθμει. ὁμοίως καὶ εἰς τὰς τῶν ἡμερῶν νύκτας οὕτως εὑρήσεις.

Περὶ τῆς νυκτός.

Νὺξ α'· κυριεύει ὁ Κρόνος· ὥρᾳ α' Κρόνος, β' Ζεύς, γ' Ἄρης, δ' Ἥλιος, ε' Ἀφροδίτη, ς' Ἑρμῆς, ζ' Σελήνη, η' Κρόνος.

[F. 390] Νὺξ β'· κυριεύει ἡ Ἀφροδίτη· ὥρᾳ α' Ἀφροδίτη, β' Ἑρμῆς, γ' Σελήνη, δ' Κρόνος, ε' Ζεύς, ς' Ἄρης, ζ' Ἥλιος, η' Ἀφροδίτη.

Νὺξ γ'· κυριεύει ὁ Ζεύς· ὥρᾳ α' Ζεύς, β' Ἄρης, γ' Ἥλιος, δ' Ἀφροδίτη, ε' Ἑρμῆς, ς' Σελήνη, ζ' Κρόνος, η' Ζεύς.

Νὺξ δ'· κυριεύει ὁ Ἥλιος· ὥρᾳ α' [ὁ] Ἥλιος, β' Ἀφροδίτη, γ' Ἑρμῆς, δ' Σελήνη, ε' Κρόνος, ς' Ζεύς, ζ' Ἄρης, η' Ἥλιος.

Νὺξ ε'· κυριεύει <ἡ> Σελήνη· ὥρᾳ α' Σελήνη, β' Κρόνος, γ' Ζεύς, δ' Ἄρης, ε' Ἥλιος, ς' Ἀφροδίτη, ζ' Ἑρμῆς, η' Σελήνη.

Νὺξ ς'· κυριεύει <ὁ> Ἄρης· ὥρᾳ α' Ἄρης, β' Ἥλιος, γ' Ἀφροδίτη, δ' Ἑρμῆς, ε' Σελήνη, ς' Κρόνος, ζ' Ζεύς, η' Ἄρης.

Νὺξ σαββάτου· κυριεύει ὁ Ἑρμῆς· ὥρᾳ α' Ἑρμῆς, β' Σελήνη, γ' Κρόνος, δ' Ζεύς, ε' Ἄρης, ς' Ἥλιος, ζ' Ἀφροδίτη, η' Ἑρμῆς.

Οὕτως οὖν ἀνακύκλιε, ὡς ἄνωθεν λέγεται, ἵνα εὑρήσεις τὸν πολεύοντα καὶ διέποντα· ἔστι δὲ ὁ πολεύων καὶ ὁ διέπων καὶ ὁ ὑψῶν τὰς ὥρας καὶ κυριεύων ὁ κύριος τῆς ἡμέρας ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ὁ κύριος τῆς νυκτὸς ἐν ἐκείνῃ τῇ νυκτί· ἐκ τούτου οὖν σκόπει ἀκριβῶς ποίαν ὥραν τῆς ἡμέρας ἢ τῆς νυκτὸς πολεύει καὶ κυριεύει ὁ ἀγαθοποιὸς ἀστὴρ καὶ ἐν ποίᾳ ὁ κακοποιός, καὶ ἐκ τούτου διακρινεῖς τὴν ὥραν. τοίνυν λαμβάνονται ἐν ταῖς ὥραις ἀγαθοποιοὶ ἀστέρες Ζεύς, Ἀφροδίτη

1 ὁ Ἄρης et ὁ Ἥλιος cod., uncis inclusimus art. Ita et infra, l. 22. 7 τῇ ε' iterum cod. pro τῇ ς', quod reposuimus. 9 ὁ suppl. 11 τοῦ suppl. 13 ἀνελειπῶς cod. 16 Νὺξ α' ὥρα κυριακῆς cod., expunximus ὥρα et pro κυριακῆς dedimus κυριεύει ὁ. 24 ἡ suppl. 26 ὁ suppl. 28 ἐξημέρομ<αν> κῦρ, ut vid., cod., scripsimus κυριεύει ὁ dubitanter.

On the 3rd day Mars rules; in the 1st hour [the] Mars, 2nd [the] Sun, 3rd Venus, 4th Mercury, 5th Moon, 6th Saturn, 7th Zeus, 8th Mars.

On the 4th day Mercury rules; in the 1st hour Mercury, 2nd Moon, 3rd Saturn, 4th Zeus, 5th Mars, 6th Sun, 7th Venus, 8th Mercury.

On the 5th, Zeus rules; hour 1st Zeus, 2nd Ares, 3rd Sun, 4th Aphrodite, 5th Hermes, 6th Moon, 7th Kronos, 8th Zeus.

On the 4th, Aphrodite rules; hour 1st Aphrodite, 2nd Hermes, 3rd Moon, 4th Kronos, 5th Zeus, 6th Ares, 7th Sun, 8th Aphrodite.

On the Sabbath, Kronos rules; hour 1st Kronos, 2nd Zeus, 3rd Ares, 4th Sun, 5th Aphrodite, 6th Hermes, 7th Moon, 8th Kronos.

So then cycle through again in the same way and say the 8th belongs to Kronos, the 9th to Zeus, the 10th to Ares, the 11th to the Sun, and the 12th to Aphrodite; likewise count the others continuously in this manner. Likewise you will find the same for the nights of the days.

Concerning the Night.

Night 1st: Kronos rules; hour 1st Kronos, 2nd Zeus, 3rd Ares, 4th Sun, 5th Aphrodite, 6th Hermes, 7th Moon, 8th Kronos.

[G. 390] Night 2nd: Aphrodite rules; hour 1st Aphrodite, 2nd Hermes, 3rd Moon, 4th Kronos, 5th Zeus, 6th Ares, 7th Sun, 8th Aphrodite.

Night 3rd: Zeus rules; hour 1st Zeus, 2nd Ares, 3rd Sun, 4th Aphrodite, 5th Hermes, 6th Moon, 7th Kronos, 8th Zeus.

Night 4th: the Sun rules; hour 1st Sun, 2nd Aphrodite, 3rd Hermes, 4th Moon, 5th Kronos, 6th Zeus, 7th Ares, 8th Sun.

Night 5th: the Moon rules; hour 1st Moon, 2nd Kronos, 3rd Zeus, 4th Ares, 5th Sun, 6th Aphrodite, 7th Hermes, 8th Moon.

Night 6: <δ> Ares rules; hour 1 Ares, 2 Sun, 3 Aphrodite, 4 Hermes, 5 Moon, 6 Kronos, 7 Zeus, 8 Ares.

Night of Saturday: Hermes rules; hour 1 Hermes, 2 Moon, 3 Kronos, 4 Zeus, 5 Ares, 6 Sun, 7 Aphrodite, 8 Hermes.

Thus cycle through again, as stated above, so that you may find the one who rules and governs; and the one who rules and governs and who exalts the hours and holds dominion is the lord of the day on that day and the lord of the night on that night; from this, therefore, observe carefully at which hour of the day or of the night the benefic star 35 rules and holds dominion, and at which hour the malefic one does, and from this you will distinguish the hour. Accordingly, the benefic stars received in the hours are Zeus, Aphrodite

1 δ Ares and δ Sun cod., we have enclosed the articles in brackets. So also below, l. 22. 7 τῇ ε' again in cod. instead of τῇ ς', which we have restored. 9 & suppl. 11 τοῦ suppl. 13 ἀνελειπώς cod. 16 Night α' hour of Sunday cod., we have deleted ὥρα and in place of κυριακῆς we have given κυριεύει ὁ. 24 h suppl. 26 6 suppl. 28 ἐξημέρομ<αν> κῦρ, as it appears, cod., we have written κυριεύει A tentatively.

καὶ [ἡ] Σελήνη· κακοποιοὶ δὲ Κρόνος καὶ Ἄρης· ἐπίκοινοι δὲ Ἥλιος καὶ Ἑρμῆς διὰ τὸ κοινὸν τῆς φύσεως, καὶ μετὰ ἀγαθῶν ἀγαθοποιοί, μετὰ δὲ κακοποιῶν <κακοποιοὶ> καθεστήκασιν.

[D. B. et Æ. M.]

F. 390v. Περὶ τῶν ἐνεργειῶν τῶν πλανητῶν ἐν ταῖς ὥραις κυριευόντων.

Ὥρᾳ Ἡλίου οἱ θέλοντες κρυφόν <τι> ποιῆσαι, οὐ συμφέρει· φανερωθήσεται γάρ. κοινωνίαν ποίει, ξενίαν πάρεχε, ὅρμα ὅπου δ' ἂν θέλῃς κατὰ γῆν καὶ θάλασσαν, οἰκοδομῆς ἄρχου, θεμέλια τίθε, ἵππους ἀγόραζε, παιδία εἰς μάθησιν δίδου· κλοπιμαῖόν τι ὁ ποιήσας εὑρεθήσεται.

Ὥρᾳ Σελήνης ὅσοι μεθοδεύονται νικήσουσι, καὶ πραγματείαν ὁ βουλόμενος ποιῆσαι ἐπὶ κέρδος ἕξει. οἰκοδομῆς ἄρχου, θεμέλια τίθε, τὰ πάντα καλὰ λίαν, βόας δὲ πρώτιστον μὴ ζεύξῃς· τὸ γεννηθὲν ποικίλαις ἀφορμαῖς τρωθήσεται.

Ὥρᾳ Ἄρεως οὐδὲν καλὸν ποιήσεις· πρὸς πάντα γάρ ἐστιν ἄθετος, <εὔθετος δὲ> πρὸς ἐπιβουλάς δαιμόνων. εἰς μάχην μὴ ἀπέλθῃς καὶ πληγὰς καὶ τραυματίας <μὴ> ὑπομείνῃς· τὸ γεννηθὲν δυσχερῶς ἀνατραφήσεται, κακότροπος, μέθυσος, φονεύς, οὐλὴν ἔχων εἰς τὸ πρόσωπον, πάγχυ κακός· εἰ δὲ θῆλυ, ἐπὶ βλάβην γονέων τεχθήσεται· οἱ εἰς κριτήριον οὐ συμφρονήσουσιν ἀλλήλοις, ἀλλὰ μάχην ποιήσουσιν· ὁ ποιήσας διαθήκην οὐκ ἐπιτεύξεται.

Ὥρᾳ Ἑρμοῦ <ὁ> πρὸς πάντα μεθοδεύων τι <οὐκ> ἡττηθήσεται· περὶ κόπου ὁ βουλόμενος οὐκ ἐπιτεύξεται· πραγματείαν πρὸς κέρδος ποίησον· μὴ ἀποδιώξῃς, μετοίκει καὶ μετέρχου, ἀποδημίαν ποίησον, παιδία εἰς μάθησιν δίδου, παντὸς πράγματος [f. 391] ἄρχου· τὸ γεννηθὲν μετὰ πολὺν κόπον ἀνατραφήσεται· χάριτας ὁ αἰτήσας οὐκ ἐπιτεύξεται.

Ὥρα Διὸς <ἀγαθὴ> πρὸς πάντα μεθοδεύοντι μετὰ καλῆς πίστεως· βουλόμενος συναλλαγὴν ποίησον, κοινωνίαν πάρεχε, ἀποδημίαν ποίει, πορείαν ἐμπορεύου κατὰ γῆν καὶ θάλασσαν, μάχης δὲ ἀπέχου, μετ' ἀδικούντων μηδὲν πράξῃς τὸ σύνολον· τὸ γεννηθὲν ζώσιμον ἔσται. ἐν ταύτῃ τῇ ὥρᾳ, ἐὰν φιλονεικοῦσί τινες, εἰς κριτήριον ἀπελθόντες ἐκ συμφωνίας κριθήσονται· διαθήκην ὁ ποιήσας οὐκ ἐπ' αὐτῇ τελευτήσει.

1 ἡ uncis inclusimus. 3 κακοποιοί suppl. 5 In marg. atramento rubro librarius adnotavit: εἰ ἀληθῆ ταῦτα οὐκ οἶδα. 7 τι suppl. Cf. infra, l. 10. 9 κατὰ γῆς καὶ θαλάσσης cod. et ita inferius. 10 διδόναι cod. et ita inferius, nos δίδου. 11 νικήσωσιν et πραγματίαν (sic et infra) cod. 12 ποιήσει cod. ἕξη cod. 13 προτίστους cod., πρώτιστον scripsimus. 14 ἀφορμίαις et τροθήσεται cod. 16 εὔθετος δέ suppl. 16-17 An μὴ ([vel ἵνα μὴ] pro καὶ) - ὑπομένῃς? 18 κακότροπον cod. 19 κακῶς cod. 20 Fortasse hic et p. seq. l. 6, post κριτήριον et κρίσιν addendum ἀπελθόντες: cf. ad l. 31. ποιήσωσιν cod. 22 ὁ et οὐκ suppl. μετορεύοντι cod., μετοδεύων τι scripsimus. 23 Num pro περὶ κόπου ἀπερικόπως legendum? 27 ἀγαθή suppl. 28 συναλαγεῖν cod., correximus. Cumont: fortasse ἀλλαγέω pro ἀλλάσσω dixit scriptor. 29 ἀπέρχου cod., ἀπέχου scripsimus. μετ' ἀδικούντι cod.

and [the] Moon; malefic are Kronos and Ares; common to both are Sun and Hermes on account of the shared nature, and with benefics they are benefic, but with malefics they are established as <malefic>.

[D. B. and E. M.]

Γ. 390. On the activities of the planets ruling in the hours.

Hour of the Sun: those who wish to do something in secret, it is not advantageous — for it will be revealed. Enter into partnership, offer hospitality, set out wherever you wish by land and sea, begin building, lay foundations, buy horses, send children to school; one who commits theft will be found out. Hour of the Moon: all who scheme will prevail, and one who wishes to conduct business will have profit. Begin building, lay foundations — all things are very favorable, but above all do not yoke oxen; the child born will be wounded by various setbacks.

Hour of Mars: you will do nothing good, for it is unsuitable for all things, though suitable for plots of evil spirits. Do not go into battle and do not endure blows and wounds; the child born will be raised with difficulty, of evil character, a drunkard, a murderer, bearing a scar on his face, altogether wicked; and if female, it will be born to the harm of its parents; those going to court will not agree with one another, but will quarrel; one who makes a will shall not benefit from it.

In the Hour of Mercury, one who pursues any matter will not be defeated; one who wishes for rest will not attain it; conduct business for profit; do not drive away, relocate and pursue, make a journey, send children to school, begin every matter [f. 391]; the child born will be raised after much toil, and one who asks for favors will not obtain them. Hour of Jupiter: good for one who pursues all things with good faith; if you wish, make a transaction, enter into partnership, make a journey, travel for trade by land and sea, but keep away from strife, do nothing at all with wrongdoers; the child born will be long-lived. In this hour, if some people are in dispute, going to court they will be judged by mutual agreement; one who makes a will shall not die by reason of it.

1 We enclosed ἡ in brackets. 3 κακοποιοί supplied. 5 In the margin, a rubricator annotated in red ink: εἰ ἀληθῆ ταῦτα οὐκ οἶδα. 7 τι supplied. Cf. below, l. 10. 9 κατὰ γῆς καὶ θαλάσσης cod. and likewise below. 10 διδόναι cod. and likewise below; we read δίδου. 11 νικήσωσιν and πραγματίαν (sic and below) cod. 12 ποιήσει cod., έξη cod. 13 προτίστους cod.; we wrote πρώτιστον. 14 ἀφορμίαις and τοθήσεται cod. 16 εὔθετος δέ supplied. 16–17 Perhaps μὴ ([or ἵνα μὴ] in place of καὶ) – ὑπομένης? 18 κακότροπον cod. 19 κακώς cod. 20 Perhaps here and on the following page, l. 6, after κριτήριον and κρίσιν one should add ἀπελθόντες: cf. on l. 31. ποιήσωσιν cod. 22 ὁ and οὐκ supplied. μετορεύοντι cod.; we wrote μεταδεύων τι. 23 Should one read περὶ κόπου ἀπερικόπως? 27 ἀγαθή supplied. 28 συναλαγεῖν cod.; we corrected it. Cumont: perhaps the scribe said αλλαγέω instead of ἀλλάσσω. 29 απέρχου cod.; we wrote ἀπέχου. μετ᾽ ἀδικούντι cod.

Ὥρα Ἀφροδίτης ἀγαθή, καὶ πρὸς ἀφροδισιασμὸν συμφέρει· φιλίαν καὶ κοινωνίαν ποίησον, παῖδας εἰς μάθησιν δίδου, ἱματίοις καινοῖς χρῶ, μετέρχου καὶ μετοίκει, ὁδοιπορείαν ποίει, ξενίαν πάρεχε, κέρδος ἀπροσδόκητον [προσαδησι ἤτι ἄν] ποιήσεις, χαρὰν ἕξεις, κριτήριον
5 καὶ μάχην περίφευγε· δοῦλος ἐὰν ἀποδρᾷ εἰς θάλασσαν, οὐχ εὑρεθησεται· τὸ κλοπιμαῖόν τι εὑρεθήσεται· οἱ εἰς κρίσιν ἐκ συμφωνίας κριθήσονται.

Ὥρᾳ Κρόνου οὐδὲν καλὸν ποιήσεις· ὅσον [εἰς] δύνασαι, κράτησον ἀπὸ παντὸς πράγματος· ταύτην τὴν ὥραν παρατηροῦ καὶ <τὴν> τοῦ
10 Ἄρεως· οὗτοι γὰρ οἱ δύο ἀστέρες εἰσὶν ἐναντίοι καὶ τοὺς θανάτους ἐπάγοντες, μάλιστα ὅταν καὶ ἡ Σελήνη συμμαρτυρῇ αὐτοῖς· εἰς ἄδικον πρᾶγμα μὴ ἐπιβάλλου· ... ἀπέχου ταύτης· ὁ γεννηθεὶς εὐμαθής· κεφαλὴν μεγάλην ἔχει, <σῶμα> μικρότατον [f. 391ᵛ] καὶ πόδας πλατεῖς· διαθήκην ὁ ποιήσας οὐκ ἐπ' αὐτῇ τελευτήσει. [D. B. et Æ. M.]

15 F. 393. Περὶ τῶν τῆς Σελήνης παρατηρήσεων Πέρσου φιλοσόφου τοῦ<νο>μα Ζανατῆ.

Τῆς Σελήνης οὔσης ἐν [τῷ] Κριῷ καλόν ἐστιν ὁδεύειν· χαίρων γὰρ ἐπανέλθῃ· ἐπιτήδειός ἐστιν ἡ ἡμέρα τοῖς ὁδοιπόροις ἢ διοικεῖν τι <βουλομένοις> ἐπὶ ξένης· ὁ γήμας ἐν ταύτῃ βληθήσεται τῆς γυναικὸς
20 οὔσης ἀκαταστάτου καὶ ἀστόργου· ἡ ἐκτρωθεῖσα μόλις σωθήσεται. τῇ δευτέρᾳ ἡμέρᾳ ἀγοράζειν καλόν· ὁ νοσήσας σωθῇ, πλὴν κεφαλαλγήσει· ὁ φυγὼν εὑρεθῇ· ἐπιτήδειος ἡ ἡμέρα εἰς τὸ φυτεύειν, σπείρειν, γῆν ἡμεροῦν· <τότε γὰρ ἀγρὸς> κάρπιμός ἐστιν· τὸ κλαπὲν εὑρεθήσεται· ὁ γεννηθεὶς ἐπί[f. 393ᵛ]ορκος ἔσται· εὔχρηστον παιδία διδόναι εἰς μάθησιν·
30 καλὸν πλέειν, θεμέλια τιθέναι καὶ τὰ ἐν οἴκῳ.

Τῆς Σελήνης οὔσης ἐν Ταύρῳ καλὸν ὁδεύειν· ὁ <γὰρ> ἀποδημήσας ἐπαναστρέψει· καλὸν ἀγοράζειν, μείζοσιν ὁμιλεῖν, φίλους ποιεῖν, πάσης ἐργασίας ἀπέχεσθαι· τὰ γεννώμενα οὐκ εὐτυχοῦσιν· ὁ φυγὼν εὑρεθῇ, ὁμοίως καὶ τὸ κλαπέν· ὁ γήμας λυπηθῇ· γενήσεται γὰρ ἡ γυνὴ
35 μοιχαλίς· ὁ νοσήσας μόλις σωθήσεται· ἡ ἐκτρωθεῖσα κινδυνεύσει· ἐν τούτῳ γὰρ τῷ ζῳδίῳ χαίρει ἡ Σελήνη, ὅτι ὕψωμα αὐτῆς ἐστιν.

2 διδόναι cod., nos δίδου. Tum ἱμάτια καινά cod., nos ἱματίοις καινοῖς. 3 μετοίκη cod. 4 quid lateat in verbis προσαδησι ἤτι ἄν, non divinamus. πορίσεις εἴτι ἄν coni. Kroll. ἕξης cod. 8 εἰς fort. expungendum. An leg. εἰς ὅσον? 9 τήν suppl. 11 An μάλιστα δέ? συνμαρτυρεῖ cod. 12 πράγμα et ἐπιβάλου cod. Mox ante ἀπέχου lacunam indicavimus. Num ἀλλ' ἀπέχου τούτου? 13 σῶμα dubitanter supplevimus. πλατούς cod., scripsimus πλατεῖς. 16 τοῦ Μαζουνατῆ cod., cf. supra, p. 118, n. 1. 17 In marg. ad signum zodiaci apponitur ἀγαθόν. Art. fort. hic et al. expungendus. 18 ἐπανέλθοι cod. ἐπιτείδιος cod. et sic infra. 19 βουλομένοις suppl. ξένοις cod. et sic iterum inferius. Num pro βληθήσεται leg. βλαβήσεται? 22 φητεύειν cod. 23 τότε γὰρ ἀγρός dubitanter suppl. 30 θεμελίους, ut vid., cod. 31 In marg. ad signum apponitur μέσον. γάρ suppl. 32 μείζωσιν cod. 33 γινόμενα cod. et sic passim; scripsimus γεννώμενα. 34 εὑρεθεῖ cod. λυπηθεῖ cod. 35 ἐκτρωθῆσα cod.

The hour of Venus is auspicious and also conducive to love-making; form friendship and partnership, send children to school, put on new garments, travel and change residence, make a journey, offer hospitality; you will gain unexpected profit if [you act now], you will have joy; avoid lawsuit and quarrel. If a slave flees to the sea, he will not be found; something stolen will be found; those brought to judgment will be judged by mutual agreement.

In the hour of Saturn, do nothing good; as much as [you] are able, refrain from every matter; observe this hour and <that> of Mars; for these two stars are adversarial and bring death, especially when the Moon also bears witness with them; do not engage in an unjust matter; ... keep away from it; the one born is quick to learn; he has a large head, <a very small body [f. 391] and flat feet; the one who makes a will will not die by it.

[D. B. et A. M.]

F. 393. On the observations of the Moon by the Persian philosopher whose name is Zanates.

When the Moon is in [the] Aries it is good to travel; for you will return with joy; the day is suitable for travelers or for those wishing to administer <some matter> in a foreign land; the one who marries on this day will be struck by his wife, she being unstable and without affection; the woman who miscarries will barely be saved. On the second day it is good to buy; the one who falls ill will be saved, except he will suffer headache; the one who flees will be found; the day is suitable for planting, sowing, tilling the land; <for then the field> is fruitful; what was stolen will be found; the one born will be [f. 393] prone to perjury; it is useful to give children to learning; it is good to sail, to lay foundations and to attend to household matters.

When the Moon is in Taurus it is good to travel; for the one who has gone away will return; it is good to buy, to associate with greater men, to make friends, to abstain from all labor; those born do not prosper; the one who fled will be found, likewise what was stolen; the one who marries will grieve; for the woman will become an adulteress; the one who falls ill will barely be saved; the woman who miscarries will be in danger; for in this sign the Moon rejoices, because it is her exaltation.

2 διδόναι cod. nos δίδου. Tum ἱμάτια καινά cod., nos ἱματίοις καινοῖς. 3 μετοίκη cod. 4 what lies hidden in the words προσαδησι ἦτι ἄν, we cannot divine. πορία σεις εἴτι ἄν coni. Kroll. ἕξης cod. 8 εἰς perhaps to be expunged. Or read εἰς ὅσον? 9 τήν suppl. 11 Or μάλιστα δέ? συνμαρτυρεϊ cod. 12 πράγμα et επιβάλου cod. Next before ἀπέχου we have indicated a lacuna. Perhaps ἀλλ' ἀπέχου τούτου? 13 σῶμα we have supplied tentatively. πλατούς cod., we have written πλατεῖς. 16 τοῦ Μαζουνατῆ cod., cf. above, p. 118, n. 1. 17 In the margin at the zodiac sign is added ἀγαθόν. Art. perhaps here and elsewhere to be expunged. 18 ἐπανέλθοι cod. ἐπιτείδιος cod. and so below. 19 βουλομένοις suppl. ξένοις cod. and so again further below. Perhaps instead of βληθήσεται read βλαβήσεται? 22 φητεύειν cod. 23 τότε γὰρ ἀγρός tentatively suppl. 30 θεμελίους, as it appears, cod. 31 In the margin at the sign is added μέσον. γάρ suppl. 32 μείζωσιν cod. 33 γινόμενα cod. and so passim; we have written γεννώμενα. 34 εύρεθεῖ cod. λυπηθεῖ cod. 35 ἐκτρωθῆσα cod.

Τῆς Σελήνης οὔσης ἐν Διδύμοις ὁ ἀποδημήσας ἐπὶ πολὺ ξενιτεύσει καὶ μόλις ἀναλύσει· τὸ δὲ ἀπὸ ξένης εἰς τὰ οἰκεῖα παραγίνεσθαι ἀγαθόν, μὴ οὖν πωλεῖν ἢ ἀγοράζειν ἢ δανείζειν· ὁ γήμας χαρήσεται, ὁ δὲ γεννηθεὶς ἢ σπαρεὶς ἄσχημος ἔσται, δυσανάτροφος, γονεῖς οὐκ ὠφελήσας· ἡ δὲ γυνὴ ἄτυχος ἔσται, καὶ τῶν γονέων καὶ ἀνδρῶν χωρισθῇ. ἐν τῇ δευτέρᾳ ἡμέρᾳ ὁ ἀνὴρ δυσνόητος, πλούσιος, ἡ δὲ γυνὴ ἐπίχαρις, διανοητική. ὁ νοσήσας ἐν τῇ πρώτῃ ἡμέρᾳ μόλις σωθήσεται, ἐν δὲ τῇ δευτέρᾳ ταχέως· ἡ ἐκτιτρώσκουσα κινδυνεύσει· ὁ φυγὼν βραδέως εὑρεθήσεται, τὸ κλαπὲν ταχέως· ὁ δεθεὶς πολὺν χρόνον κρατηθήσεται.

Τῆς Σελήνης οὔσης ἐν Καρκίνῳ ὅδευε· ἐπανήξεις γὰρ εὖ πράξας· εἰ δὲ χρονίσεις, χαίρων ὑποστρέψει· ὁ γήμας αἰσχυν[f. 394]θήσεται ὑπὸ τῆς συζύγου· ὁ νοσήσας ταχέως ἰαθήσεται· ὁ γεννηθεὶς ἔσται εὐμαθής, εὐδαίμων, ἔμπειρος εἰς τέχνην καὶ πλούσιος· ὁ φυγὼν εὑρεθήσεται· ἡ ἐκτιτρώσκουσα οὐ κινδυνεύσει.

Τῆς Σελήνης οὔσης ἐν Λέοντι τῇ πρώτῃ ἡμέρᾳ μὴ ὅδευε μακρὰν ἀποδημίαν· πολλὰ γὰρ ἀτοπήματα ὑπομενεῖς· ὁμοίως καὶ τῇ δευτέρᾳ, πλὴν κρεῖττόν ἐστι τῆς πρώτης. οὐ χρὴ δὲ γῆμαι, διότι ἡ γυνὴ ὑπερήφανος ἔσται καὶ θυμώδης καὶ ἀπειθὴς τῷ ἀνδρί· ἡ ἐκτρωθεῖσα κινδυνεύσει· ὁ φυγὼν οὐχ εὑρεθῇ· ἀγαθὴ δὲ ἄρξασθαι σπείρειν σῖτον καὶ τὰ τοιαῦτα· ὁ δεθεὶς παρὰ χρόνον κρατηθῇ· εἰ γεννηθῇ ἀνήρ, πλούσιος, ἰσχυρός, ὠμός· εἰ δὲ θυγάτηρ, εὐκατάφορος εἰς πορνείαν.

Τῆς Σελήνης οὔσης ἐν [τῇ] Παρθένῳ ὁ ἀποδημήσας ἐπὶ πολὺ ξενιτεύσει, πλὴν σῶος ἐπανέλθῃ· οὐ συμφέρει γῆμαι παρθένον, πλὴν δὲ χήραν κρειττότερον· ἡ ἐκτρωθεῖσα κινδυνεύσει· ὁ φυγὼν τῇ πρώτῃ ἡμέρᾳ κρυβήσεται, ἐν δὲ τῇ δευτέρᾳ εὑρεθήσεται· καλὸν σπείρειν πάντοῖα εἴδη· συμφέρει δὲ οὐ φυτεύειν· ὁ δεθεὶς ταχέως λυθήσεται· τὸ κλαπὲν εὑρεθήσεται. τῇ πρώτῃ ἡμέρᾳ οἱ γεννηθέντες φιλομαθεῖς, πανοῦργοι, πλούσιοι· <ἡ> δὲ γυνὴ ἀσθενήσει πολλά. τῇ δευτέρᾳ ἡμέρᾳ οἱ γεννηθέντες μέθυσοι, μαλακοί, ῥάθυμοι, λοίδωροι, ἐρωτικοί, πραγματευταί· ἡ δὲ γυνὴ λοίδωρος, μοιχαλίς, φίλανδρος, ἐρωτική, διαλελυμένη.

[F. 394v] Τῆς Σελήνης οὔσης ἐν [τῷ] Ζυγῷ, εἰ μὲν πρὸς ἀγαθὰ ἢ

1 Ad signum in marg. apponitur ἀγαθόν. 1-2 ξενιτεύση et mox ἀναλύση cod. 2 οἰκία cod. 3 δανίζειν cod. 3-4 χαρίσεται cod., corr. Kroll. 4 ἄσχημος cod. ut ἄτυχος seq. l., quae sunt formae vulgares, retinuimus. 11 Ad signum in marg. apponitur μέσον. 12 χρονήσεις cod. 14 εὐμαθείς cod. 16 Ad signum in marg. apponitur πονηρόν. 18 ἐστίν cod. 19 θυμώδεις et ἀπειθείς cod. 20 Pro ἀγαθή fort. ἀγαθόν leg. 21 παρά] An πολύν? Cf. l. 9. κρατιθεῖ et mox γεννηθεῖ cod. 23 Ad signum in marg. apponitur ἀγαθόν. 24 παρθένος cod. 25 χήρα cod. 28 τὰ γεννηθέντα φιλομαθῆ cod., scripsimus οἱ γεννηθέντες φιλομαθεῖς. 29 γυνὴ δέ cod., scripsimus ἡ δὲ γυνή. 30 τὰ γεννηθέντα cod., οἱ γεννηθέντες scripsimus. 32 In marg. ad signum apponitur μέσον. Item in marg. sup. haec adnotantur : σημείωσαι Ἡνίκα πληρώσεται ἡ Σελήνη ἐν Ζυγῷ α' υ'' <num β'?> ἡμέρᾳ πρόσεχε τοῦ μὴ ἄρξασθαί τι, ἕως οὐ πληρώσεται ἐν Σκορπίῳ ἡμέρᾳ α' καὶ γ'.

When the Moon is in Gemini, the one who has gone abroad will spend a long time in a foreign land and will return with difficulty; but coming from a foreign land back to one's home is auspicious. One should not sell, buy, or lend. He who marries will rejoice; but he who is born or conceived will be ill-favored, hard to rear, and of no benefit to his parents. The woman will be unfortunate and will be separated from her parents and husbands. On the second day the man is dull-witted but wealthy, and the woman is charming and intelligent. He who falls ill on the first day will barely be saved, but on the second day he will recover quickly. The woman who miscarries will be in danger. The fugitive will be found slowly, but what has been stolen will be recovered quickly. He who has been imprisoned will be held for a long time.

When the Moon is in Cancer, travel; for you will return having fared well; if you delay, you will return rejoicing; he who marries will be put to shame [f. 394] by his wife; he who falls ill will be quickly healed; he who is born will be quick to learn, fortunate, skilled in a craft, and wealthy; the fugitive will be found; she who miscarries will not be in danger.

When the Moon is in Leo, on the first day do not undertake a long journey abroad; for you will endure many hardships; likewise on the second day, except that it is better than the first. One ought not marry, because the woman will be arrogant and hot-tempered and disobedient to her husband; she who miscarries will be in danger; the fugitive will not be found; it is good to begin sowing grain and such things; he who is imprisoned will be held for a long time; if a boy is born, he will be wealthy, strong, and harsh; if a girl, she will be prone to prostitution.

When the Moon is in Virgo, he who travels abroad will sojourn for a long time, yet will return safely; it is not advantageous to marry a virgin, though a widow is more favorable; she who miscarries will be in danger; the fugitive on the first 25 day will be hidden, but on the second day will be found; it is good to sow all kinds of seeds; it is not advantageous to plant; he who is imprisoned will quickly be released; what has been stolen will be found. Those born on the first day will be lovers of learning, cunning, wealthy; but the woman will be often ill; those born on the second day will be drunkards, soft, indolent, abusive, amorous, engaged in trade; 30 and the woman will be abusive, adulterous, fond of men, amorous, and dissolute. [F. 394v] When the Moon is in Libra, whether toward good things or

1 At the sign in the margin is added ἀγαθόν. 1-2 ξενιτεύση and shortly after ἀναλύση cod. 2 οἰκία cod. 3 δανίζειν cod. 3-4 χαρίσεται cod., corr. Kroll. 4 ἄσχημος cod. as ἄτυχος seq. I., which are common forms, we have retained. 11 At the sign in the margin is added μέσον. 12 χρονήσεις cod. 14 εὐμαθείς cod. 16 At the sign in the margin is added πονηρόν. 18 ἐστίν cod. 19 θυμώδεις and ἀπειθείς cod. 20 In place of ἀγαθή perhaps read ἀγαθόν. 21 παρά] or πολύν? Cf. l. 9. κρατιθεῖ and μὸς γεννη-θεῖ cod. 23 At the sign in the margin is added ἀγαθόν. 24 παρθένος cod. 25 χήρα cod. 28 τὰ γεννηθέντα φιλομαθῆ cod., we wrote οἱ γεννηθέντες φιλομαθεῖς. 29 γυνή δέ cod., we wrote ἡ δὲ γυνή. 30 τὰ γεννηθέντα cod., οἱ γεννηθέντες we wrote. 32 In the margin at the sign is added μέσον. Likewise in the upper margin the following is noted: σημείωσαι When the Moon shall be full in Libra, on the 1st [hour?] <2nd day?> take care not to begin anything, until it is full in Scorpio on the 1st and 3rd day.

δικαια ἀπέρχει, οὐδὲν μέγα πράξεις· εἰ δὲ εἰς ἐγκλήματα καὶ ἀδικίαν, ἐπιτεύξει. ὁ γήμας <βλαβήσεται>· ἡ <γὰρ> γυνὴ ταχέως πορνεύσει· ὁ νοσήσας μεγάλως νοσεῖ· ἡ ἐκτιτρώσκουσα κινδυνεύσει· ὁ φυγὼν ἐπανέλθῃ· ὁ δεθεὶς ταχέως λυθήσεται· καλὸν σπείρειν, φυτεύειν, κλαδεύειν· 5 τὸ κλαπὲν εὑρεθῇ· τῇ πρώτῃ ἡμέρᾳ ὁ γεννηθεὶς φρόνιμος ἔσται, πλὴν φιλόπορνος <καὶ> ὁδοιποροικός· ἡ δὲ γυνὴ συνετή, εὐκατάστατος, φιλόστοργος. τῇ δευτέρᾳ ἡμέρᾳ τὰ γεννηθέντα ὀλιγοχρόνια.

Τῆς Σελήνης οὔσης ἐν [τῷ] Σκορπίῳ ὅδευε εὖ πράξας καὶ κερδήσας ἐπανέλθῃς. τῇ πρώτῃ ἡμέρᾳ γῆμαι καλόν, τῇ δευτέρᾳ ἡ γυνὴ μοιχευθῇ· 10 τῇ πρώτῃ ἡμέρᾳ ὁ νοσήσας ἰαθήσεται, ὁ φυγὼν εὑρεθήσεται, ὁ δεθεὶς ταχέως λυθήσεται, ὁ γεννηθεὶς πολύλυπος ἔσται, ἡ δὲ γυνὴ χαλεπή, ἐπίορκος, καὶ ὁ μὲν υἱὸς εὐτράπελος, σταθερός, ἡ δὲ γυνὴ σώφρων <καὶ> εὐτυχής.

Τῆς Σελήνης οὔσης ἐν [τῷ] Τοξότῃ ὁ ἀποδημήσας βραδέως ἐπα- 15 νέλθῃ, ὁ δὲ ἐπαναστρέφων ταχέως παραγίνεται ἐν εὐφροσύνῃ· καλὸν γῆμαι· ἡ γὰρ γυνὴ ἔσται πιστή, φιλόστοργος εἰς τὸν ἄνδρα· ὁ νοσήσας ταχέως ἰαθήσεται· ὁ φυγὼν οὐχ εὑρεθήσεται· ἀσύμφορος δὲ πρὸς τὸ σπείρειν· ὁ δεθεὶς ταχέως λυθήσεται· τὸ κλαπὲν οὐκ εὑρεθήσεται. τὰ γεννώμενα τῇ δευτέρᾳ ἡμέρᾳ ἔσονται εὐτυχῆ, πολυχρόνια, δεινά, [f. 395] 20 ὀξύτατα, πλὴν ὀργίλα.

Τῆς Σελήνης οὔσης ἐν Αἰγόκερῳ τῷ ἀποδημοῦντι περίλυπος ἔσται καὶ σκυθρωπὴ ἡ ἀποδημία, τῷ δὲ ἐπανερχομένῳ ῥᾳδία καὶ ἐπιτήδειος ἡ ὁδός, ῥᾴδιον δὲ τοῖς βουλομένοις πλεῖν καὶ τοῖς ἐμπορευομένοις, ἀσύμφορος δὲ εἰς τὰ πρῶτα συνοικέσια, εἰς δὲ τὰ δεύτερα 25 συμφέρει γαμεῖν· ἔσται γὰρ ὁ γήμας ἀτάραχος καὶ φιλόστοργος ἡ γυνή· ὁ νοσήσας ταχέως ἀναστῇ· τὸ κλαπὲν εὑρεθήσεται. τῇ πρώτῃ <ἡμέρᾳ> ὁ μετοικίζων εὐπορήσει καὶ εὐτυχήσει τὰ μετατιθέμενα· ὁ γεννηθεὶς εὐτυχὴς καὶ θαυμαστός· ἐν δὲ τῇ δευτέρᾳ [ἡμέρᾳ] ἄχρηστος καὶ ὀλιγοχρόνιος.

30 Τῆς Σελήνης οὔσης ἐν Ὑδροχόῳ ἡ μὲν πρώτη ἡμέρα ἀσύμφορος τοῖς ὁδοιποροῦσιν, ἡ δὲ δευτέρα εὔπρακτος καὶ ἐπικερδής· δεῖ δὲ ὠνεῖσθαι δούλους· ὁ γήμας καλῶς ἕξει· ἡ γυνὴ γὰρ φιλόστοργος ἔσται· ὁ φυγὼν εὑρεθήσεται. ἐν τῇ πρώτῃ ἡμέρᾳ ἡ ἐκτιτρώσκουσα κινδυνεύσει· καλὸν γεωργεῖν καὶ φυτεύειν. τὰ γεννώμενα τῇ δευτέρᾳ 35 ἡμέρᾳ εὔτυχα, ὁ δὲ γεννηθεὶς ἀσελγής· ἔσται καὶ φιλογύναιος πρὸς ἀφροδίσια.

2 βλαβήσεται et γὰρ suppl. 3-4 ἐπανέλθοι cod. 6 καί suppl. ὁδοιποριτικός cod. 8 In marg. ad signum apponitur πονηρὸν στερεόν. 12 σώφρονος cod. 13 εὐτυχῆ cod. 14 In marg. ad signum apponitur μέσον. 16 ἄνδραν cod., forma vulg. 17 An ἀσύμφορον hic et infra, l. 24? 18 σπέρειν cod. 21 In marg. ad signum apponitur πονηρόν. 23-24 ἐμπορδιομένοις cod., coniecimus ἐμπορευομένοις. 27 ἡμέρᾳ suppl. εὐπορίσει et εὐτυχεῖ cod. 28 δευτέρα ἡμέρα cod., uncis inclusimus ἡμέρᾳ. 30 In marg. ad signum apponitur ἀγαθὸν στερεόν. 32 καλῶς cod., correctum ex καλός. 35 ἀσελγεῖς cod. 36 ἀφροδύσια cod.

you depart in righteousness, you will accomplish nothing great; but if toward accusations and injustice, you will succeed. He who marries <will be harmed>; for <the> wife will quickly turn to harlotry; he who falls ill is gravely sick; she who miscarries will be in danger; the fugitive will return; he who is bound will quickly be released; it is good to sow, to plant, to prune; the stolen item will be found on the first day; the one born will be prudent, yet a lover of harlotry <and> given to wandering; the wife, however, will be sensible, well-ordered, affectionate; on the second day, those born will be short-lived.

When the Moon is in Scorpio, travel and you will fare well and return having made profit. On the first day it is good to marry; on the second day the wife will be unfaithful. On the first day the sick person will be healed, the fugitive will be found, the one who is bound will quickly be released, the one born will be full of sorrow, and the woman will be difficult, perjurious, and the son will be witty, steadfast, and the woman chaste <and> fortunate.

When the Moon is in Sagittarius, the one who has traveled abroad will return slowly, but the one returning arrives quickly in good cheer; it is good to marry; for the wife will be faithful, affectionate toward her husband; the sick person will be quickly healed; the fugitive will not be found; it is unfavorable for sowing; the one who is bound will quickly be released; what has been stolen will not be found. Those born on the second day will be fortunate, long-lived, formidable, [f. 395] very sharp, but prone to anger.

When the Moon is in Capricorn, the journey will be sorrowful and gloomy for the one traveling abroad, but easy and suitable for the one returning, and easy for those wishing to sail and for those engaged in trade; unfavorable for a first marriage, but for a second it is advantageous to marry; for the one who marries will be undisturbed and the wife affectionate; the sick person will quickly recover; what has been stolen will be found. On the first <day> the one who moves house will prosper and will fare well in what is transferred; the one born will be fortunate and remarkable; but on the second [day] he is useless and short-lived.

When the Moon is in Aquarius, the first day is unfavorable for travelers, but the second is propitious and profitable; one should buy slaves; he who marries will fare well, for the woman will be affectionate; the fugitive will be found. On the first day, the woman who miscarries will be in danger; it is good to farm and plant. Those born on the second day will be fortunate, but he who is born will be licentious; he will also be fond of women and inclined toward sensual pleasures.

2 will be harmed; for if suppl. 3-4 ἐπανέλθοι cod. 6 and suppl. ὁδοιπορικός cod. 8 In the margin, at the sign, πονηρόν στερεόν is added. 12 σώφρονος cod. 13 εὐτυχῆ cod. 14 In the margin, at the sign, μέσον is added. 16 ἄνδραν cod., vulg. form. 17 Perhaps ἀσύμφορον here and below, l. 24? 18 σπέρειν cod. 21 In the margin, at the sign, πονηρόν is added. 23-24 ἐμπορδιομένοις cod., we conjecture ἐμπορευομένοις. 27 ἡμέρᾳ suppl. εὐπορίσει and εὐτυχεῖ cod. 28 δευτέρα ἡμέρα cod., we have enclosed ἡμέρᾳ in brackets. 30 In the margin, at the sign, ἀγαθὸν στερεόν is added. 3 καλῶς cod., corrected from καλός. 35 ἀσελγείς cod. 36 ἀφροδύσια cod.

Τῆς Σελήνης οὔσης ἐν Ἰχθύσιν καλὸν ὁδεύειν, καὶ μᾶλλον ἐπὶ στρατιὰν καὶ πόλεμον, καὶ πλέειν καὶ εἰς ἐμπορίαν ἀπέρχεσθαι· τῷ γήμαντι ἀγαθόν· ἔσται γὰρ ἡ γυνὴ πιστή, φιλόστοργος, εὐπειθής· ὁ νοσῶν οὐ κινδυνεύσει· ὁ φυγὼν κινδυνεύσας [f. 395v] ἐπιστρέψει· καλὸν φυτεύειν, οἰκοδομεῖν, σπείρειν, μετρεῖν· τὸ κλαπὲν εὑρεθήσεται· καλὸν ἐξέρχεσθαι εἰς κυνηγέσια· τὸ γεννώμενον παράβουλον ἔσται, τρόφιμον, εὐτυχέστερον. [D. B. et Æ. M.]

F. 396. Ἑτέρα ἐπίσκεψις τῆς Σελήνης καὶ περὶ τῶν σχηματισμῶν αὐτῆς καὶ τῶν ὀνομασιῶν[1].

Τῇ α' ἡμέρᾳ γέννα· αὕτη εἰς πάντα τὰ ἐγχειρούμενα καλή ἐστι· πραγματεύεσθαι, πλέειν, ὁδοιπορεῖν, παῖδας εἰς μάθησιν διδόναι, μισθὸν λαμβάνειν, θεμέλια τιθέναι, οἴκους οἰκοδομεῖν, σπείρειν, θερίζειν· τὸ γεννώμενον πολυχρόνιον, τὸ ἀπολλύμενον εὑρεθήσεται.

Τῇ β' ἡμέρᾳ φωσφόρος· αὕτη ἀσύμφορος εἰς πάντα, πλὴν ὁ νοσήσας ταχέως ὑγιαίνει· ὁ γεννηθεὶς <οὐ> τρόφιμος, ἡ γυνὴ διαλελυμένη· οὐ δεῖ γῆμαι, ἀγοράζειν, λαμβάνειν καὶ κοινωνεῖν· τὸ κλαπὲν <οὐχ> εὑρεθήσεται.

Τῇ γ' ἡμέρᾳ ἀνατέλλει· αὕτη ἐπὶ πάντα τὰ πράγματα εὔθετος· τὰ γεννώμενα τρόφιμα, ὁ ἀσθενήσας <οὐ> κινδυνεύσει, πλὴν οὐ συμφέρει γαμῆσαι· τὸ κλαπὲν εὑρεθήσεται καὶ ὁ κλῶψ κινδυνεύσει.

Τῇ δ' ἡμέρᾳ αὔξει· αὕτη καλή, καὶ ὁ ποιήσας τι οὐ ζημιωθήσεται· δεῖ κοινωνεῖν, γαμεῖν, ἀγοράζειν, πωλεῖν, πλὴν τῶν καθηκόντων πραγμάτων ἐπιμελεῖσθαι καὶ γυναῖκα εἰς οἶκον φέρειν.

Τῇ ε' ἡμέρᾳ ὑψοῦται· αὕτη παρατηρήσιμος καὶ μηδὲν <δεῖ> ἐγχειρεῖν τὸ καθόλου· ὁ ἐπιορκήσας μεγάλως κινδυνεύσει, τὸ κλαπὲν οὐχ εὑρεθήσεται, ὁ νοσῶν κινδυνεύσει, τὰ [f. 396v] γεννώμενα <οὐ> τρόφιμα, ὁ γήμας <οὐ> χαρήσεται.

Τῇ ς' ἡμέρᾳ ἐπαίρεται· αὕτη καλὴ τοῖς ἁλιεύουσι καὶ κυνηγοῦσιν· <ἀγαθὸν> πλέειν, ὁδοιπορεῖν, σπείρειν, φυτεύειν, ὠνεῖσθαι· τὸ ἀπολλύ-

1 In marg. ad signum apponitur ἀγαθόν. 2 Num leg. στρατείαν pro στρατιάν? 3 γήματι cod. εὐπιθής cod. 5 μετράν cod. 7 τρόφημον cod. 10 Ἡ cod., Τῇ scripsimus. 13 γενόμενον cod., γεννώμενον scripsimus. ἀπολλούμενον cod. et ita fere ubique; ἀπολλύμενον scripsimus. 14-16 φωσφόρως. αὕτη ὁ γεννηθεὶς τρόφιμος, ἡ γυνὴ διαλελυμένη· οὐ δεῖ γῆμαι· ἀσύμφορος γὰρ εἰς πάντα, πλὴν ὁ νοσήσας ταχέως ὑγιαίνει· δεῖ δὲ ἀγοράζειν etc., quae in alium ordinem digessimus. 15 οὐ suppl. Ita et aliis locis. 19 γινόμενα cod., γεννώμενα scripsimus et sic infra. 22 κατοικούντων cod., καθηκόντων scripsimus. Num scribendum πλὴν γυναῖκα εἰς οἶκον φέρειν καὶ τῶν καθηκόντων πραγμάτων ἐπιμελεῖσθαι? 24 δεῖ suppl. 28 κυνηγέσιν cod., κυνηγοῦσιν scripsimus. 29 ἀγαθόν suppl. Sic etiam p. seq. l. 9.

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[1] Cf. Selenodromion, *Catal. Mediol.*, p. 32 sqq.

When the Moon is in Pisces, it is good to travel, and especially to go on military expedition and to war, and to sail and to depart for trade; it is good for one who marries; for the woman will be faithful, affectionate, obedient; the sick person will not be in danger; the fugitive, having been in danger, will return [f. 395r]; it is good to plant, build, sow, measure; what has been stolen will be found; 5 it is good to go out for hunting; the one born will be imprudent, well-nourished, more fortunate.

[D. B. and A. M.]

Γ. 396. Another examination of the Moon and concerning her configurations and names [1].

On the 1st day she is born; this is good for all undertakings: 10 to conduct business, to sail, to travel, to give children over to learning, to receive wages, to lay foundations, to build houses, to sow, to harvest; that which is born will be long-lived, that which is lost will be found.

On the 2nd day she is the light-bearer; this is unfavorable for all things, except that one who falls ill recovers quickly; the child born then is well-nourished, but the woman is dissolute; 15 one should not marry, buy, receive, or enter into partnership; that which is stolen will not be found.

On the 3rd day she rises; this is suitable for all matters; those born are well-nourished, the one who falls ill will not be in danger, except it is not advisable to marry; that which is stolen will be found and the thief will be in danger. 20

On the 4th day she grows; this is good, and one who does anything will not suffer loss; one should enter into partnership, marry, buy, sell, except to attend to the proper matters and to bring a wife into the house.

On the 5th day she is exalted; this day is to be observed and one should not undertake anything whatsoever; the one who swears falsely will be in great danger, that which is stolen will not 25 be found, the one who is ill will be in danger, those born will not be well-nourished, the one who marries will not rejoice.

On the 6th day she is raised up; this is good for those who fish and hunt; it is good to sail, to travel, to sow, to plant, to purchase; that which is lost

1 In the margin, ἀγαθόν is added as a sign. 2 Should we read στρατείαν instead of στρατιάν? 3 γήματι cod. εὐπιθής cod. 5 μετράν cod. 7 τρόφημον cod. 10 Ἡ cod., we wrote Τῇ. 13 γενόμενον cod., we wrote γεννώμενον. ἀπολλούμενον cod. and likewise nearly everywhere; we wrote ἀπολλύμενον. 14-16 φωσφόρως. αὕτη ὁ γεννηθείς τρόφιμος, ἡ γυνή διαλελυμένη· οὐ δεῖ γῆμαι· ἀσύμφορος γάρ εἰς πάντα, πλὴν ὁ νοσήσας ταχέως ὑγιαίνει· δεῖ δὲ ἀγοράζειν etc., which I rearranged into a different order. 15 οὐ suppl. So also in other places. 19 γινόμενα cod., we wrote γεννώμενα and likewise below. 22 κατοικούντων cod., we wrote καθηκόντων. Should we write πλὴν γυναῖκα εἰς οἶκον φέρειν καὶ τῶν καθηκόντων πραγμάτων ἐπιμελεῖσθαι? 24 δεῖ suppl. 28 κυνηγέσιν cod., we wrote κυνηγοῦσιν. 29 ἀγαθόν suppl. So also on the following page, line 9.

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1 Cf. Selenodromion, Catal. Mediol., p. 32 sq.

μενον οὐχ εὑρεθήσεται, ὁ γήμας παραλυθήσεται, † γονικὰ μὴ παράλυσις, τὰ γεννώμενα τρόφιμα, πλὴν δὲ κακότροπα.

Τῇ ζ' <ἡμέρᾳ> διχοτομεῖται· αὕτη καλὴ εἰς πᾶσαν πρᾶξιν ... παῖδας εἰς μάθησιν διδόναι ... εὐθετοῦσι ... τὰ γεννηθέντα εὐτυχῆ, τὸ ἀπολλύμενον οὐχ εὑρεθήσεται, ὁ φυγὼν εὑρεθήσεται.

Τῇ η' ἡμέρᾳ γαυριᾷ· αὕτη τοῖς ὁδοιποροῦσιν ἀνεπιτήδειος καὶ τοῖς πλέουσι, καλὴ δὲ τῷ γήμαντι· τὸ γεννηθὲν καλόνουν καὶ εὐμαθές.

Τῇ θ' ἡμέρᾳ περιδρᾷ προσφεύγειν· αὕτη καλὴ τοῖς ἐμπορευομένοις· <ἀγαθὸν> ὠνεῖν, πωλεῖν, φυτεύειν, οἰκοδομεῖν, γήμασθαι, δανείζειν, αἰτεῖν, φίλους μείζονας κτᾶσθαι· τὸ ἀπολλύμενον οὐχ εὑρεθήσεται.

Τῇ ι' ἡμέρᾳ ἀμφικυρτοῦται· αὕτη καλὴ εἰς πᾶν, καλὴ δὲ καὶ τοῖς ὁδοιποροῦσι· παῖδας εἰς μάθημα διδόναι, οἰκίας ὠνεῖν, σπείρειν, φυτεύειν.

Τῇ ια' ἡμέρᾳ κυρτοῦται· αὕτη καλὴ εἰς πᾶσαν πρᾶξιν καὶ πρὸς τὰ ἐγχειριζόμενα πάντα· γαμεῖν, ὠνεῖν, σπείρειν, φυτεύειν, τρυγᾶν, μετρεῖν, οἰκοδομεῖν· ὁ γεννηθεὶς ἀγαθόνους <καὶ> θυμώδης.

[F.397] Τῇ ιβ' ἡμέρᾳ ἐγκυκλεῖται· αὕτη καλὴ τοῖς πραγματευταῖς, τοῖς πλέουσιν, τοῖς γήμασι, τοῖς φυτεύουσι, τοῖς κτίζουσι, τοῖς σίτον ἀποτιθοῦσι.

· Τῇ ιγ' ἡμέρᾳ συνάπτει· αὕτη τοῖς θέλουσι μάχεσθαι ἐπικίνδυνος· τὰ γεννηθέντα ἐρωτικὰ <καὶ> λοίδωρα· ὁ ὠνῶν καὶ <ὁ> πιπράσκων κερδήσει.

Τῇ ιδ' ἡμέρᾳ πανσέληνος· αὕτη καλὴ εἰς ὃ δ' ἂν ἐγχειρήσεις· δεῖ δὲ γαμεῖν, κοινωνεῖν, ἀποδημεῖν, δανείζειν, δανείζεσθαι· τὰ γεννώμενα τρόφιμα, ἔνδοξα, φρόνιμα, φιλητά, φιλόστοργα· τὰ ἀπολλύμενα οὐχ εὑρεθήσονται.

Τῇ ιε' ἡμέρᾳ ἐπέστραπται· αὕτη παρατηρήσιμος· ὁ ἐπιορκήσας βλαβήσεται, ὁ κόπτων ξύλα κινδυνεύσει· θεμέλιον οἴκου μὴ θήσῃς· τὰ γεννηθέντα πάνυ ἀκριβῆ καὶ ἀμετάδοτα· μὴ <δεῖ> πωλεῖν μηδὲ ἀγοράζειν· μετάμελον <γὰρ> ἔσται.

Τῇ ις' ἡμέρᾳ ἐπαίρεται· αὕτη καλὴ παιδία εἰς μάθησιν διδόναι, φυτεύειν, οἰκοδομεῖν, ἀγοράζειν, πωλεῖν, ἐμπορεύεσθαι, γαμεῖν, κοινωνεῖν, καὶ ἁπλῶς εἰς πᾶν πρᾶγμα εὔτυχός ἐστιν.

Τῇ ιζ' ἡμέρᾳ ἐπαναφέρεται· αὕτη καλὴ εἰς πᾶσαν πρᾶξιν, πλὴν τὸ γεννώμενον ἀπαίδευτον, ἐρωτικόν, ζωτικόν.

1-2 γονικὰ μὴ παράλυσις verba corrupta quomodo sananda sint, non videmus. 3 ἡμέρᾳ suppl. πράξιν cod., et sic etiam infra. Ante et post παῖδας εἰς μάθησιν διδόναι, tum etiam post εὐθετοῦσι lacunam indicavimus. 7 cod. εὐμαθεῖ, quod correximus. 13 οἰκείας cod. 17 καί suppl. Sic etiam inferius, l. 22. 22 ὁ suppl. 24 An εἰς ὅπερ ἐγχειρήσεις? Cf. p. seq., l. 5. 25 δανίζειν (ut supra) et δανίζεσθαι cod. 26 τρόφημα cod. 27 Num scribendum εὑρεθήσεται? 28 ἐπιορκίσας cod. 30 ἀκριβά cod. δεῖ suppl. 31 γάρ suppl. 36 ἀπέδευτον cod.

the thing sought will not be found, the one who marries will be paralyzed, † hereditary matters — no paralysis, those born will be well-nourished, but of bad character.

On the 7th <day> it is halved; this day is good for every undertaking ... to give children over to learning ... they are suited ... those born will be fortunate, the thing lost will not be found, the one who has fled will be found.

On the 8th day it exults; this day is unsuitable for travelers and for those who sail, but good for the one who marries; the child born will be of good mind and apt to learn.

On the 9th day it turns around in a circle; this day is good for merchants; <it is good> to buy, to sell, to plant, to build, to marry, to lend, to ask, to acquire greater friends; what is lost will not be found.

it will not be found.

On the 10th day it curves on both sides; this day is good for everything, and also good for travelers; to give children to instruction, to buy houses, to sow, to plant.

On the 11th day it curves; this day is good for every action and for all things undertaken; to marry, to buy, to sow, to plant, to harvest, to measure, to build; the one born is good-minded <and> spirited.

[G.397] On the 12th day it revolves in a circle; this day is good for businessmen, for those sailing, for those marrying, for those planting, for those building, for those storing grain.

On the 13th day it joins; this day is dangerous for those who wish to fight; those born are amorous <and> abusive; the buyer and the seller will profit.

On the 14th day it is full moon; this day is good for whatever you undertake; one should marry, form partnerships, travel abroad, lend, borrow; those born are well-nourished, distinguished, prudent, beloved, affectionate; what is lost will not be found.

On the 15th day it is turned back; this day is to be observed with caution; the one who swears falsely will be harmed, the one who cuts wood will be in danger; do not lay the foundation of a house; those born are very precise and ungenerous; one must not sell nor buy, for there will be regret.

On the 16th day it rises; this is a good day for giving children to learning, for planting, building, buying, selling, trading, marrying, forming partnerships, and in short it is fortunate for every matter.

35 On the 17th day it returns; this is good for every activity, except that the child born will be uneducated, amorous, and lively.

1-2 γονικὰ μὴ παράλυσις corrupted words, how they are to be emended we cannot see. 3 ἡμέρᾳ suppl. πράξιν cod., and so also below. Before and after παῖδας εἰς μάθησιν διδόναι, and also after εὐθετούσι we have indicated a lacuna. 7 cod. εὐμαθεῖ, which we have corrected. 13 οἰκείας cod. 17 καί suppl. So also below, l. 22. 22 6 suppl. 24 Perhaps εἰς ὅπερ ἐγχειρήσεις? Cf. p. seq., l. 5. 25 δανίζειν (as above) and δανίζεσθαι cod. 26 τρόφημα cod. 27 Should one write εὑρεθήσεται? 28 ἐπιορκίσας cod. 30 ἀκριβά cod. δεῖ suppl. 31 γάρ suppl. 36 ἀπέλευτον cod.

Τῇ ιη' ἡμέρᾳ ἀσύνθετος· αὕτη καλὴ εἰς πᾶσαν πρᾶξιν ἁρμόζει· ἀγοράζειν, πωλεῖν, συναλλάσσειν, γαμεῖν, σπείρειν, θερίζειν, φυτεύειν, τρυγᾶν, ἀποδημεῖν· τὰ γεννώμενα τρόφιμα· ὁ φυγὼν οὐχ εὑρεθήσεται.

[F. 397v] Τῇ ιθ' ἡμέρᾳ ἄχρηστος· ἐν ταύτῃ ὅπερ ἐπιχειρήσεις, ταχέως τελειώσεις· παῖδας εἰς μάθησιν διδόναι, πιπράσκειν, ὠνεῖν, γαμεῖν, κοινωνεῖν· τὰ γεννώμενα εὐτράπελα <καὶ> ἐρωτικά.

Τῇ κ' ἡμέρᾳ μειοῦται· αὕτη καλὴ φυτεύειν, οἰκοδομεῖν, ἀγοράζειν, ὁδοιπορεῖν, ἐμπορεύεσθαι· τὸ ἀπολλύμενον οὐχ εὑρεθήσεται.

Τῇ κα' ἡμέρᾳ διχοτομεῖται· αὕτη παρατηρήσιμος μὴ οἰκοδομεῖν, μὴ κοινωνεῖν, μὴ γαμεῖν, μὴ πράττειν τι· οὐ <γὰρ> εὐτυχία ἔσται· ὁ φυγὼν οὐχ εὑρεθήσεται.

Τῇ κβ' ἡμέρᾳ λειψόφωτος διχοτόμος· ἐν ταύτῃ ὁ γεννηθεὶς πολυχρόνιος ἔσται <καὶ> ἐπίδοξος· ὅ<περ> ἐπιχειρήσεις, ταχέως τελειώσεις· ἐπιτήδειος <δὲ> εἰς τὸ ἐκδημεῖν καὶ συναλλάσσειν, στρατεύεσθαι, γαμεῖν, φυτεύειν, σπείρειν, θερίξειν· ὁ φυγὼν κρυβήσεται.

Τῇ κγ' ἡμέρᾳ μονάζει· αὕτη καλὴ πωλεῖν, ἀγοράζειν, τέχνας διδάσκεσθαι, γαμεῖν, κοινωνεῖν, ἐμπορεύεσθαι· τὰ γεννώμενα τρόφιμα, ἔντεχνα, ἐρωτικά.

Τῇ κδ' ἡμέρᾳ ἀφώτιστος· αὕτη ἐπιτήδειος τοῖς ἐπὶ στρατείαν πορευομένοις <καὶ> τοῖς ἐμπορευτικοῖς· τὰ γεννώμενα θηρώβρωτα· τὸ ἀπολλύμενον οὐχ εὑρεθήσεται.

Τῇ κε' ἡμέρᾳ φθονεῖ· αὕτη τοῖς ἐμπόροις ἀσύμφορος· τὸ ἀπολλύμενον κρυβήσεται, ὁ ὀμώσας κινδυνεύσει μεγάλως, ὁ ἀσθενήσας μακρονοσήσει ἢ ταχέως ἀποθάνῃ· τὸ γεννηθὲν [f. 398] παιδίον ἄλαλον ἢ κωφόν.

Τῇ κς' ἡμέρᾳ ἁρπάζει· αὕτη καλὴ τοῖς ὁδοιποροῦσι, τοῖς πλέουσι, <τοῖς βουλομένοις> γάμους ποιεῖν καὶ κοινωνεῖν καὶ φίλους ποιεῖν· ὁ φυγὼν εὑρεθήσεται, τὸ ἀπολλύμενον κρυβήσεται.

Τῇ κζ' ἡμέρᾳ ἀφεγγής· αὕτη καλὴ τοῖς ὠνουμένοις <καὶ πρὸς> παντοῖα ἔργα· γαμεῖν, κοινωνεῖν, φίλους <ποιεῖν>, προίκεια διδόναι, πωλεῖν, ἀγοράζειν, φυτεύειν, οἰκοδομεῖν· τὸ γεννώμενον παιδίον ἀκατάστατον· ὁ φυγὼν εὑρεθήσεται· ὁ νοσήσας ὑγιαίνει.

Τῇ κη' ἡμέρᾳ ἀσέληνος· αὕτη καλὴ πωλεῖν, ἀγοράζειν, σπείρειν, θερίζειν, παῖδας εἰς μάθησιν διδόναι· τὸ γεννώμενον εὐτυχὲς <καὶ> εὐδιάθετον.

5 ἐπιχειρίσεις ut infra, l. 14 cod. 7 καί suppl. 8 καλόν cod., correximus. 11 οὐκ ευτυχία corr. ead. m. οὐκ ἐντυχία cod., scripsimus οὐ γάρ. 13 αὕτη cod., ἐν ταύτῃ scripsimus. 14 καί suppl. Tum ὅ cod., scripsimus ὅπερ ut supra, l. 5. 15 δέ suppl. 16 γαμεῖν ὁ φυγὼν κρυβήσεται, φυτεύειν, σπείρειν, θερίζειν cod., quae in alium ordinem redegimus. 18 γήμην cod. τρόφημα cod. 20 στρατίαν cod. 21 καί suppl. 25 μακρονοσεῖ cod. 28 τοῖς βουλομένοις suppl. 30 καὶ πρός suppl. 31 ποιεῖν suppl.; cf. supra, l. 28. προικία cod. 32 γεννόμενον cod. 35 καί suppl.

On the 18th day it is uncompounded; this is a good day suited for every activity: buying, selling, making transactions, marrying, sowing, harvesting, planting, gathering the vintage, traveling abroad; children born will be well-nourished; the fugitive will not be found.

[G. 397] On the 19th day it is useless; whatever you undertake on this day, you will complete quickly; giving children to learning, selling, buying, marrying, forming partnerships — children born will be witty and amorous.

On the 20th day it wanes; this day is good for planting, building, buying, traveling, trading; what is lost will not be found.

On the 21st day it is halved; this day is to be observed: do not build, do not associate, do not marry, do not do anything; for there will be no good fortune, the fugitive will not be found.

On the 22nd day it is a waning half-light; one born on this day will be long-lived and distinguished; whatever you undertake, you will complete quickly; it is suitable for traveling abroad and for conducting business, for military service, for marrying, planting, sowing, harvesting; the fugitive will be hidden.

On the 23rd day it is solitary; this day is good for selling, buying, learning crafts, marrying, forming partnerships, trading; those born are well-nourished, skilled, and amorous.

On the 24th day it is without light; this day is suitable for those setting out on military campaigns and for merchants; those born will be devoured by wild beasts; what is lost will not be found.

On the 25th day it is grudging; this day is unfavorable for merchants; what is lost will be hidden, one who swears an oath will be in great danger, one who falls ill will suffer a long illness or die quickly; the child born [f. 398] will be mute or deaf.

On the 26th day it seizes; this day is good for travelers, for those sailing, for those wishing to conduct marriages and form partnerships and make friends; the fugitive will be found, what is lost will be hidden.

On the 27th day, moonless; this day is good for buyers and for all kinds of work: marrying, forming partnerships, making friends, giving dowries, selling, buying, planting, building; the child born will be unstable; the fugitive will be found; the sick person recovers.

On the 28th day, moonless; this day is good for selling, buying, sowing, harvesting, giving children over to learning; the child born will be fortunate and well-disposed.

5 ἐπιχειρίσεις ut infra, l. 14 cod. 7 καί suppl. 8 καλόν cod., we corrected. 11 οὐκ ευτυχία corr. ead. m. οὐκ ἐντυχία cod., scripsimus οὐ γάρ. 13 αὕτη cod., ἐν ταύτῃ scripsimus. 14 καί suppl. Tum & cod., scripsimus ὅπερ ut supra, l. 5. 15 δέ suppl. 16 γαμεῖν ὁ φυγών κρυβήσεται, φυτεύειν, σπείρειν, θερίζειν cod., quae in alium ordinem redegimus. 18 γήμην cod. τρόφημα cod. 20 στρατίαν cod. 21 καί suppl. 25 μακρονοσεῖ cod. 28 to the clogged suppl. 30 πρός suppl. 31 ποιεῖν suppl.; cf. supra, l. 28. and house cod. 32 born cod. 35 καί suppl.

Τῇ κθ' ἡμέρᾳ συνοδεύει· αὕτη καλὴ τοῖς ἐμπορευομένοις <καὶ πρὸς πᾶσαν πρᾶξιν>· ὠνεῖν, πωλεῖν, φυτεύειν, οἰκοδομεῖν, τῶν κατ' οἶκον ἐπιμελεῖσθαι· τὸ γεννηθὲν εὐτυχές· ὁ φυγὼν εὑρεθήσεται.

Τὸ ἥμισυ καὶ γ', ἥτις λέγεται λ' ἡμέρα, παρὰ τριῶν ὡρῶν κοινωνεῖ τῷ Ἡλίῳ, ἥτις λέγεται σύνοδος· καὶ αὕτη καλὴ σπείρειν, θερίζειν, ὁδεύειν, πωλεῖν, ἀγοράζειν, γάμους ποιεῖν· ὁ γεννηθεὶς εὐτυχής, ἡ δὲ γυνὴ πονηρά, θυμώδης, ἄστοργος τῷ ἀνδρί. [D. B. et Æ. M.]

F. 398. Περὶ ἀστέρων ποιούντων τάραξιν καὶ κίνδυνον εἰς τὸ ὑπουρανὸν ἢ ὄμβρους ἢ ἀνέμους ἢ πυρκαϊὰς ἢ σημεῖά τινα· εἰσὶ δὲ καὶ αὗται αἱ ἡμέραι παρατηρήσιμοι, Πέρσου φιλοσόφου τοῦ<νο>μα Ζανατῆ[1].

Μηνὶ ἰαννουαρίῳ εἰς τὴν δ' κυριεύει ἀστὴρ ὀνόματι Γαμπίνης [f. 398v], καὶ ποιεῖ τάραξιν ἡμέρας ε'· καὶ εἰς τὴν κ' ἕτερος ὄνομα Λάμπης, καὶ ποιεῖ <τάραξιν> ἡμέρας γ'· αἱ αὐταὶ ἐπικίνδυνοι λέγονται εἶναι.

Μηνὶ φεβρουαρίῳ εἰς τὴν θ' [ἡμέραν] κυριεύει ἀστὴρ ὄνομα Σάρης, καὶ ποιεῖ τάραξιν ἡμέρας δ'· φασὶν οὖν ὅτι ἡ †ς' τὸ ♉ ἐστὶ ἐπικίνδυνος, ταῦτα δὲ ὄπισθεν ἢ ἔμπροσθεν κατὰ καιρὸν τελειοῦνται.

Μηνὶ μαρτίῳ εἰς τὴν θ' κυριεύει ἀστὴρ ὄνομα Σαριτζε <*sic*>, καὶ ποιεῖ τάραξιν ἡμέρας γ'· καὶ εἰς τὴν κε' ἕτερος ὄνομα Γαράρ, καὶ ποιεῖ τάραξιν ἡμέραν α'.

Μηνὶ ἀπριλίῳ εἰς τὴν ε' κυριεύει ἀστὴρ ὄνομα Σιμέλ, καὶ ποιεῖ τάραξιν ἡμέρας ε'· καὶ εἰς τὴν ιθ' ἕτερος ὄνομα Βεκλεύς, καὶ ποιεῖ τάραξιν ἡμέρας γ'.

Μηνὶ μαΐῳ εἰς τὴν α' κυριεύει ἀστὴρ ὄνομα Γάρφας, καὶ ποιεῖ τάραξιν ἡμέρας ζ'· καὶ εἰς τὴν ιβ' ἕτερος ὄνομα Τέμπελις, καὶ ποιεῖ τάραξιν ἡμέρας δ'.

Μηνὶ ἰουνίῳ εἰς τὴν η' κυριεύει ἀστὴρ ὄνομα Ἀ[ν]ολώστας, καὶ

1-2 καὶ πρὸς πᾶσαν πρᾶξιν suppl. 2-3 φυτεύειν - ἐπιμελεῖσθαι, quae cod. post εὑρεθήσεται exhibet, hic transtulimus. τὰ κατ' οἶκον cod., nos τῶν κατ' οἶκον. 3 εὐτυχῆ cod. 4 Verba corrupta, siglis notata sunt (ἥμισυ ἡμέρας). 8 ποιοῦντ<α> cod. 10 παρατηρήσιμαι cod., παρατηρήσιμοι scripsimus. 11 τοῦ Μαζουνατῆ cod., cf. supra, p. 118, n. 1. 12 Fort. ὄνομα pro ὀνόματι leg. 13 cod. ubique ἕτερον quod corr. 14 τάραξιν suppl. Num αὗται leg.? λέγουσιν cod., λέγονται scripsimus. 15 ἡμέραν cod. uncis inclusimus. 16 ὅτι ἡ "ς το ♉ (?), in quibus quid lateat ignoramus. An ἡ ἑκκαιδεκάτη ἡμέρα? 17 Num leg. ταύτης δὲ τὰ ὄπισθεν etc.? 20 ἡμέρας cod. 25 Extr. syllaba in Τέμπελις per compendium scripta incerta est. 27 Secunda littera in voc. Ἀνολώστας incerta; charta enim corrosa est.

[1] Idem capitulum invenitur in cod. Mutinensi 12, f. 94v et in cod. Erlangensi 93, s. XV, f. 3. Cum persicis astrorum nominibus, quae hic inveniuntur, conferre licet tabulam anni 1346 in codice Angel. 29, f. 267, et in cod. Vindob. phil. gr. 15 [nostro 5], f. 138, servatam, ubi pariter nomina stellarum persica cum positionibus cuiusque praebentur. [F. C.]

On the 29th day, conjunction; this day is good for those engaged in commerce and for every kind of business: buying, selling, planting, building, attending to household affairs; the child born will be fortunate; the fugitive will be found.

The half and 3rd, which is called the 30th day, shares for three hours in common with the Sun, which is called a conjunction; and this day is also good for sowing, harvesting, travelling, selling, buying, and celebrating marriages; the child born will be fortunate, but the woman will be wicked, hot-tempered, and without affection toward her husband. [D. B. and E. M.]

Γ. 398. On stars causing disturbance and danger beneath the heavens, or rains, or winds, or fires, or certain signs; these days too are to be observed, according to the Persian philosopher whose name is Zanat ἡ [1].

In the month of January, on the 4th, a star named Gambines rules [I. 398], and it causes disturbance for 5 days; and on the 20th, another named Lampes, and it causes disturbance for 3 days; these same days are said to be dangerous.

In the month of February, on the 9th [day], a star named Sares rules, and it causes disturbance for 4 days; they say therefore that the + 6th on the 9th is dangerous, and these things are fulfilled before or after at the appointed time.

In the month of March, on the 9th, a star named Saritze <sic> rules, and it causes disturbance for 3 days; and on the 25th, another named Garar, and it causes disturbance for 1 day.

In the month of April, on the [x]th, a star named Simel rules, and it causes disturbance for 5 days; and on the 19th, another named Bekleus, and it causes disturbance for 3 days.

In the month of May, on the 1st, a star named Garphas rules, and it causes disturbance for 7 days; and on the 12th, another named Tempelis, and it causes disturbance for 4 days.

In the month of June, on the 8th, a star named A[n]olotas rules, and 1–2 καὶ πρὸς πᾶσαν πράξιν suppl. 2–3 φυτεύειν - ἐπιμελεῖσθαι, which the cod. exhibits after εὑρεθήσεται, we have transposed here. τὰ κατ' οἶκον cod., nos τῶν κατ' οἶκον, 3 εὐτυχῆ cod. 4 Words corrupted, marked with sigla (ἥμισυ ἡμέρας). 8 ποιοῦν— 10 T<a> cod.11 τοῦ παρατηρήσιμαι cod., παρατηρήσιμοι we wrote. Mazounati cod., cf. supra, p. 118, n. 1. 12 Fort. ὄνομα for ὀνόματι leg. 13 cod. ubique ἕτερον which corr. 14 τάραξιν suppl. Should we read αὗται? λέγουσιν cod., λέγονται we wrote. 15 ἡμέραν cod. enclosed in brackets. 16 ὅτι ἡ 'ς το 8 (2), in which we do not know what lies hidden. Perhaps ἡ ἑκκαιδεκάτη ἡμέρα? 17 Should we read ταύτης δὲ τὰ ὄπισθεν etc.? 20 ἡμέρας cod. 25 The final syllable in Τέμπελις written by abbreviation is uncertain. 27 The second letter in the word Ἀναλώστας is uncertain; for the parchment is corroded.

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1 The same chapter is found in cod. Mutinensis 12, f. 94' and in cod. Erlangensis 93, s. XV, f. 3. With the Persian names of stars found here, one may compare the table of the year 1346 in codex Angel. 29, f. 267, and in cod. Vindob. phil. gr. 15 [our no. 5], f. 138, preserved there, where likewise Persian names of stars together with the positions of each are provided.

[F. C.]

ποιεῖ τάραξιν ἡμέρας γ'· καὶ εἰς κα' ἕτερος ὄνομα Γαπούς, καὶ ποιεῖ τάραξιν ἡμέραν α'.

Μηνὶ ἰουλίῳ εἰς τὴν ε' κυριεύει ἀστὴρ ὄνομα Παπλούς, καὶ ποιεῖ κίνδυνον ἡμέραν α'· καὶ εἰς τὴν ιθ' ἕτερος ὄνομα ..., καὶ ποιεῖ τάραξιν ἡμέραν α'.

Μηνὶ αὐγούστῳ εἰς τὴν α' κυριεύει ἀστὴρ ὄνομα Ράφας, καὶ ποιεῖ τάραξιν ἡμέραν α'· καὶ εἰς τὴν ιδ' ἕτερος ὄνομα Πιστεύς, καὶ ποιεῖ τάραξιν ἡμέρας β'· καὶ εἰς τὴν κζ' ἕτερος <ὄνομα...>, καὶ ποιεῖ τάραξιν ἡμέρας δ'.

Μηνὶ σεπτεμβρίῳ εἰς τὴν ζ' κυριεύει ἀστὴρ ὄνομα Ἀλφαράς, καὶ ποιεῖ τάραξιν ἡμέρας ζ'· καὶ εἰς τὴν κβ' ἕτερος <ὄνομα...>, καὶ ποιεῖ τάραξιν ἡμέρας γ'.

Μηνὶ ὀκτωβρίῳ εἰς τὴν ε' κυριεύει ἀστὴρ ὄνομα Γαρεύς, καὶ ποιεῖ τάραξιν ἡμέραν α'· καὶ εἰς τὴν ιζ' ἕτερος <ὄνομα...>, καὶ ποιεῖ τάραξιν ἡμέρας γ'.

[F. 399] Μηνὶ νοεμβρίῳ εἰς τὴν α' κυριεύει ἀστὴρ ὄνομα Ῥήκτας, καὶ ποιεῖ τάραξιν ἡμέραν α'· καὶ εἰς τὴν ιβ' ἕτερος <ὄνομα...>, καὶ ποιεῖ τάραξιν ἡμέρας ε'.

Μηνὶ δεκεμβρίῳ εἰς τὴν θ' κυριεύει ἀστὴρ ὄνομα Ἐώλας, καὶ ποιεῖ τάραξιν ἡμέρας δ'· καὶ εἰς τὴν ιζ' ἕτερος <ὄνομα...>, καὶ ποιεῖ τάραξιν ἡμέρας γ'. [D. B. et Æ. M.]

F. 400. Χρῆσμα τεχνωθὲν παρὰ τοῦ Οὐάλεντος[1].

<Τὸ> ὄργανον τοῦ θεοῦ ἐστιν ἡ φύσις, καὶ θεὸς ὅπου βούλεται νικᾶται φύσεως τάξις καὶ κατευοδοῦται καὶ ἁγιάζεται πάντα διὰ τοῦ παντοδυνάμου σταυροῦ· οἱ μὲν οὖν ἀρχαῖοι ἁπλᾶς μεθόδους <διδάσκουσι>· διδόασι γὰρ ἑκάστῳ ζῳδίῳ γράμματα β' ἀρχὴν ποιοῦντες ἀπὸ τοῦ Κριοῦ οὕτως·

α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ
♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
ν	ξ	ο	π	ρ	σ	τ	υ	φ	χ	ψ	ω

Οὐάλης οὐ λαμβάνει ταῦτα [f. 400v] εἰς τὸ ἀποτελέσαι ἑκάστου ζῳδίου ὁμάδα, ἀλλὰ λαμβάνει τὰ ἑξάγωνα, τὰ τετράγωνα, τὰ τρίγωνα, τὰ διάμετρα <καὶ οὕτως> λέγει· τῷ Κριῷ ἐδόθησαν στοιχεῖα ἁπλᾶ τὸ α' καὶ

3 ἰουλλίῳ cod. 4 Post ὄνομα lacunam indicavimus. 8 ὄνομα suppl. et lacunam indicavimus. Sic etiam inferius passim. 23 Τὸ supplevimus. 24 τάξεις cod. ἁγιάζονται cod. 25 εἰ cod., scripsimus οἱ. 25-26 διδάσκουσι suppl. 26 δίδοσι cod. 31 Οὐάλλης cod. et sic inferius. 33 καὶ οὕτως suppl., ubi exstat lacuna quinque vel sex litterarum in cod.; tum marg. adnotatur λείπεταί τι quae verba fortassis ad hanc lacunam spectant.

[1] Computatio astrologica Vetti Valentis ex libris adhuc ineditis excerpta ab astrologo quodam saec. XII, ut videtur (cf. notulam ad calcem). — De binis litteris unicuique zodiaci signo attributis vide nunc Boll, *Sphaera*, p. 469 ss. [F. C.]

it causes disturbance for 3 days; and on the 21st another star named Gapous, and it causes disturbance for 1 day.

In the month of July, on the 5th, a star named Paplus rules, and it causes danger for 1 day; and on the 19th another named ..., and it causes disturbance for 1 day.

In the month of August, on the 1st, a star named Raphas rules, and it causes disturbance for 1 day; and on the 14th another named Pisteus, and it causes disturbance for 2 days; and on the 27th another <named ...>, and it causes disturbance for 4 days.

In the month of September, on the 30th, a star named Alpharas holds dominion, and it causes disturbance for 7 days; and on the 22nd, another <name ...>, and it causes disturbance for 3 days.

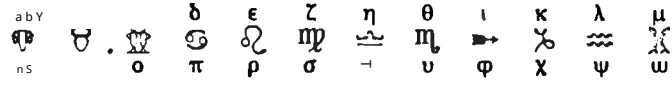
In the month of October, on the 5th, a star named Gareus holds dominion, and it causes disturbance for 1 day; and on the 17th, another <name ...>, and it causes disturbance for 3 days.

[I. 399] In the month of November, on the 1st, a star named Rhektas holds dominion, and it causes disturbance for 1 day; and on the 12th, another <name ...>, and it causes disturbance for 5 days.

In the month of December, on the 9th, a star named Eolas holds dominion, and it causes disturbance for 4 days; and on the 17th, another <name ...>, and it causes disturbance for 20 days. [D. B. et Æ.

M.]

F. 400. An oracle crafted by Valens: "Nature is the instrument of God, and where God wills, the order of nature is overcome and all things are prospered and sanctified through the all-powerful cross; the ancients therefore teach simple methods: for they assign 2 letters to each Zodiac sign, beginning from Aries as follows:



Valens does not take these [f. 4009] to determine the group of each zodiac sign, but takes the sextiles, the squares, the trines, the oppositions, and thus says: to Aries were assigned simple elements the 1st and 3 Iullio cod. 4 After ὄνομα we indicated a lacuna. 8 ὄνομα suppl. and lacuna indicated. So also below passim. 23 To we supplied. 24 τάξεις cod. ἁγιάζονται cod. 25 et cod., we wrote of. 25–26 διδάσκουσι suppl. 26 δίδοσι cod. 31 Οὐάλλης cod. and so below. 33 καὶ οὕτως suppl., where a lacuna of five or six letters exists in cod.; then in the margin is noted λείπεταί τι, which words perhaps refer to this lacuna.

1 An astrological computation of Vettius Valens excerpted from books still unedited by some astrologer of the 12th century, as it appears (cf. the note at the end). - Concerning the two letters attributed to each sign of the zodiac, see now Boll, Sphaera, p. 469 ff. [F. C.]

τὸ ν'· τὸ μὲν οὖν α' παντελῶς ἀφίησιν Οὐάλης, τὸ δὲ ν' ἀφίησι καὶ αὐτό, λαμβάνει δὲ τὸ τούτου ἑξάγωνον τὸ ο', ὁμοίως καὶ τὸ τετράγωνον τὸ π' καὶ τὸ τρίγωνον τὸ ρ' καὶ τὸ διάμετρον τὸ τ', καὶ γίνεται ἡ ὁμὰς τοῦ Κριοῦ φν'. ὡσαύτως καὶ ἐπὶ τοῦ Ταύρου· ἁπλᾶ στοιχεῖα τοῦ Ταύρου
5 β' καὶ ξ'· τὸ μὲν οὖν β' παντελῶς ἀφίησι, τὸ δὲ ξ' ἀφίησι καὶ αὐτό· λαμβάνει τὸ ἑξάγωνον <τοῦ> ξ' π', τὸ τετράγωνον ρ', τὸ τρίγωνον σ', τὸ διάμετρον υ', καὶ γίνεται ἡ ὁμὰς τοῦ Ταύρου ψπ'. τῶν Διδύμων στοιχεῖα [τὸ] γ' καὶ ο', τὸ ἑξάγωνον τοῦ ο' ρ', τὸ τετράγωνον σ', τὸ τρίγωνον τ', τὸ διάμετρον φ', καὶ γίνεται ἡ ὁμὰς Διδύμων ,αρ'. τοῦ Καρκίνου στοι-
10 χεῖα δ' καὶ π'· τὸ ἑξάγωνον τοῦ π' σ', τὸ τετράγωνον τ', τὸ τρίγωνον υ', τὸ διάμετρον χ', καὶ γίνεται ἡ ὁμὰς Καρκίνου ,αφ'. <τοῦ> Λέοντος στοιχεῖα ε' καὶ ρ'· τὸ ἑξάγωνον τοῦ ρ' [τὸ] τ', τὸ τετράγωνον υ', τὸ τρίγωνον φ', τὸ διάμετρον ψ', καὶ γίνεται <ἡ> ὁμὰς τοῦ Λέοντος ,αϡ'. <τῆς> Παρθένου στοιχεῖα τὸ ζ' καὶ σ'· τὸ ἑξάγωνον τοῦ σ' υ', τὸ τετράγωνον
15 φ', τὸ τρίγωνον χ', τὸ διάμετρον ω', καὶ γίνεται ἡ ὁμὰς Παρθένου ,βτ'. <τοῦ> Ζυγοῦ στοιχεῖα [τὸ] η' καὶ τ'· τὸ ἑξάγωνον τοῦ τ' φ', τὸ τετράγωνον χ', τὸ τρίγωνον ψ', τὸ διάμετρον ν'· οὐκέτι γάρ εἰσι κατὰ στοιχεῖα <τῶν> ἄλλων ζῳδίων, καὶ λοιπὸν ἄρχεται ἀπὸ τοῦ Κριοῦ καὶ λαμβάνει τὸ ν', διάμετρον ὂν τοῦ τ', καὶ γίνεται <ἡ> ὁμὰς ,αων'. <τοῦ> Σκορπίου
20 στοιχεῖα θ' καὶ υ'· τὸ ἑξάγωνον τοῦ υ' χ', τὸ τετράγωνον ψ', τὸ τρίγωνον ω', τὸ διάμετρον ξ', καὶ γίνεται <ἡ> ὁμὰς Σκορπίου ,βρξ'. <τοῦ> Τοξότου στοιχεῖα ι' καὶ φ'· τὸ ἑξάγωνον τοῦ φ' ψ', τὸ τετράγωνον [τὸ] ω', τὸ τρίγωνον ν', τὸ διάμετρον ο', καὶ γίνεται <ἡ> ὁμὰς Τοξότου ,αχκ'. [f. 401] <τοῦ> Αἰγοκέρωτος στοιχεῖα κ' καὶ χ'· τὸ ἑξάγωνον τοῦ χ' ω',
25 τὸ τετράγωνον ν', τὸ τρίγωνον ξ', τὸ διάμετρον π', καὶ γίνεται <ἡ> ὁμὰς Αἰγοκέρωτος ϡϟ'. <τοῦ> Ὑδροχόου στοιχεῖα λ' καὶ ψ'· τὸ ἑξάγωνον τοῦ ψ' ν', τὸ τετράγωνον ξ', τὸ τρίγωνον ο', τὸ διάμετρον ρ', καὶ γίνεται <ἡ> ὁμὰς Ὑδροχόου σπ'. <τῶν> Ἰχθύων στοιχεῖα μ' καὶ ω'· τὸ ἑξάγωνον τοῦ μ' ξ', τὸ τετράγωνον ο', τὸ τρίγωνον π', τὸ διάμετρον σ', καὶ
30 γίνεται <ἡ> ὁμὰς Ἰχθύων υι'. καὶ αὗται μὲν αἱ τῶν ζῳδίων ὁμάδες.

Αἱ δὲ τῶν ἑξαγώνων ὁμάδες συνάγονται ἀπὸ <τοῦ> οἴκου, ἀπὸ τοῦ ὑψώματος καὶ ἀπὸ τοῦ ἐναντιώματος· οἷον οἶκος Κρόνου Αἰγόκερως καὶ Ὑδροχόος· στοιχεῖα Αἰγοκέρωτως κ' καὶ χ', Ὑδροχόου στοιχεῖα λ' καὶ ψ'· ὕψωμα Κρόνου Ζυγός· τούτου στοιχεῖα η' καὶ τ'· ἐναντίωμα
35 Κρόνου Λέων· τούτου στοιχεῖα ε' καὶ ρ'. λαμβάνωμεν οὖν ἀπὸ μὲν τοῦ οἴκου τοῦ Αἰγοκέρωτος τὸ κ', ἀπὸ τοῦ ὑψώματος αὐτοῦ τοῦ Ζυγοῦ τὸ τ', ἀπὸ δὲ τοῦ ἐναντιώματος αὐτοῦ τοῦ Λέοντος τὸ ρ', καὶ γίνεται <ἡ> ὁμὰς Κρόνου υκ'. πάλιν οἶκος Ἄρεως Κριὸς καὶ Σκορπίος, ὕψωμα Αἰγόκερως, ἐναντίωμα Ταῦρος· λάμβανε ἀπὸ τοῦ οἴκου αὐτοῦ τοῦ
40 Σκορπίου θ', ἀπὸ τοῦ ὑψώματος [τὸ] κ', ἀπὸ τοῦ ἐναντιώματος ξ', καὶ γίνεται <ἡ> ὁμὰς Ἄρεως πθ'. οἶκος Διὸς Τοξότης καὶ Ἰχθύες, ὕψωμα

6 Art. suppl. et ita passim. 7 τοῦ Διδύμου cod. et sic infra. 8 τό uncis inclusimus, ut passim. 15 ,ατ' cod., ,βτ' scripsimus. 21 ,αρξ' cod.

the 50; Valens omits the 1 entirely, and he also omits the 50, but takes its sextile the 70, and likewise the square the 80 and the trine the 100 and the diameter the 300, and the sum of Aries becomes 550. Similarly also for Taurus: the simple elements of Taurus are 2 and 60; he omits the 2 entirely, and he also omits the 60; he takes the sextile of 60 which is 80, the square 100, the trine 200, the diameter 400, and the sum of Taurus becomes 780. The elements of Gemini are 3 and 70; the sextile of 70 is 100, the square 200, the trine 300, the diameter 500, and the sum of Gemini becomes 1100. The elements of Cancer are 4 and 80; the sextile of 80 is 200, the square 300, the trine 400, the diameter 600, and the sum of Cancer becomes 1500. The elements of Leo are 5 and 100; the sextile of 100 is 300, the square 400, the trine 500, the diameter 700, and the sum of Leo becomes 1800. The elements of Virgo are 7 and 200; the sextile of 200 is 400, the square 500, the trine 600, the diameter 800, and the sum of Virgo becomes 2300.The elements of Libra are 8 and 300; the sextile of 300 is 500, the square 600, the trine 700, the diameter 50; for they are no longer in accordance with the elements of the other zodiac signs, and henceforth it begins from Aries and takes the 50, which is the diameter of 300, and the sum becomes 1850. The elements of Scorpio are 9 and 400; the sextile of 400 is 600, the square 700, the trine 800, the diameter 5, and the sum of Scorpio becomes 2105. The elements of Sagittarius are 10 and 500; the sextile of 500 is 700, the square 800, the trine 50, the diameter 70, and the sum of Sagittarius becomes 2130. [p. 401] The elements of Capricorn are 20 and 600; the sextile of 600 is 800, the square 50, the trine 60, the diameter 80, and the sum of Capricorn becomes 300. The elements of Aquarius are 30 and 700; the sextile of 700 is 50, the square 60, the trine 70, the diameter 100, and the sum of Aquarius becomes 280. The elements of Pisces are 40 and 800; the sextile of 40 is 60, the square 70, the trine 80, the diameter 200, and the sum of Pisces becomes 410. And these are the sums of the Zodiac signs.

The groups of hexagons are gathered from the house, from the exaltation, and from the opposition; for example, the house of Saturn is Capricorn and Aquarius; the elements of Capricorn are κ' and χ', the elements of Aquarius are λ' and ψ; the exaltation of Saturn is Libra; its elements are η' and τ'; the opposition of Saturn is Leo; its elements are ε' and ρ'. Let us therefore take from the house of Capricorn the κ', from its exaltation of Libra the τ', from its opposition of Leo the ρ', and the group of Saturn becomes υκ'. Again, the house of Mars is Aries and Scorpio, the exaltation is Capricorn, the opposition is Taurus; take from his house of Scorpio θ', from the exaltation [the] κ', from the opposition E', and the group of Mars becomes πθ'. The house of Jupiter is Sagittarius and Pisces, the exaltation

6 Art. suppl. et ita passim. 7 τοῦ Διδύμου cod. et sic infra. 8 τό uncis inclusimus, ut passim. 15 ατ' cod., βτ' scripsimus. 21 αρξ' cod.

Καρκίνος, ἐναντίωμα Παρθένος· λάμβανε ἀπὸ Ἰχθύων τὸ μ′, ἀπὸ ἐναντιώματος τὸ ζ′ καὶ ἀπὸ τοῦ ὑψώματος τὸ π′, καὶ γίνεται <ἡ> ὁμὰς Διὸς ρκζ′. οἶκος Ἡλίου Λέων, ὕψωμα Κριός, ἐναντίωμα Ὑδροχόος· [καὶ] λάμβανε ἀπὸ τοῦ Κριοῦ τὸ ν′, ἀπὸ ἐναντιώματος Ὑδροχόου τὸ λ′ καὶ ἀπὸ τοῦ Λέοντος τὸ ρ′, καὶ γίνεται <ἡ> ὁμὰς Ἡλίου ρπ′. οἶκος Ἀφροδίτης Ταῦρος καὶ Ζυγός, ὕψωμα Ἰχθύες, ἐναντίωμα Σκορπίος. λάμβανε ἀπὸ Ταύρου τὸ β′, ἀπὸ Ἰχθύων τὸ μ′, ἀπὸ Σκορπίου τὸ θ′, καὶ γίνεται <ἡ> ὁμὰς Ἀφροδίτης να′. οἶκος Ἑρμοῦ Δίδυμοι καὶ Παρθένος, ὕψωμα Παρθένος, ἐναντίωμα Ἰχθύες· [f. 401v] λάμβανε ἀπὸ Παρθένου ζ′, ἀπὸ Διδύμων γ′, ἀπὸ Ἰχθύων μ′, καὶ γίνεται <ἡ> ὁμὰς Ἑρμοῦ ν′. οἶκος Σελήνης Καρκίνος, ὕψωμα Ταῦρος, ἐναντίωμα Αἰγόκερως· λάμβανε ἀπὸ Καρκίνου δ′, ἀπὸ Ταύρου β′, ἀπὸ Αἰγοκέρωτος κ′, καὶ γίνεται <ἡ> ὁμὰς Σελήνης κς′.

Αὗταί εἰσιν καὶ αἱ τῶν ἀστέρων ὁμάδες, καὶ ὀφείλει ποιῆσαι διάθεμα, καὶ εἰ μὲν ἐπὶ τῶν ε′ ἀφελετικῶν τόπων εὑρεθῶσι καὶ ε′ ἀστέρες ἀνεπισφαλῶς, συντεθῶσι καὶ εὐχερέστερον τὰ ἐξερχόμενα στοιχεῖα· εἰ δὲ μή, δυσχερὴς ἔσται ἡ σύνθεσις. τίθε δὲ τὴν πρότασιν τῆς ἐρωτήσεως οὕτως· ἐρωτᾷ ὁ δεῖνα τόδε καὶ τόδε, ἢ ἐρωτῶ ἐγὼ ὁ δεῖνα τόδε· λάμβανε τοίνυν τὸ πρῶτον γράμμα τῆς ἐρωτήσεως καὶ πολλαπλασίαζε τοῦτο ἐπὶ τῇ ἐποχῇ τοῦ ἐκείνου ἀστέρος ἐπὶ τοῦ ὡροσκόπου καὶ τὴν ἀναβιβασθεῖσαν <ποσότητα> ἀπὸ τοῦ πολλαπλασιασμοῦ ἀριθμοῦ μίγνυε καὶ τὴν ὁμάδα τοῦ ἀστέρος καὶ τὴν ὁμάδα τοῦ πολεύοντος, καὶ τὴν ἀναβιβασθεῖσαν ποσότητα ἔκβαλε ἐπὶ τῇ ὁμάδι τοῦ τόπου, ἐφ' ὅσον ἐγχωρεῖ, καὶ τὰ καταλειφθέντα ἔλαττον τῆς ὁμάδος τοῦ τόπου ἔκβαλε ἐπὶ τῶν κδ′ καὶ τὰ καταλειφθέντα ἔλε ἐπὶ τῶν κδ′ ἢ καὶ κδ′ ἴσως ἐστὶ τὸ γράμμα τῆς ἀποκρίσεως· γίνεσθαι δὲ ἐπὶ τὸ ὑπόδειγμα ἀπὸ τῆς σῆς ἐρωτήσεως· μᾶλλον δὲ ... διαθέματα. ἐπεὶ οὖν ἐν τῷ ὡροσκόπῳ οὐχ εὑρέθη ἀστήρ, ἐν δὲ τῷ μεσουρανήματί ἐστιν ὁ Ἥλιος, λάμβανε δὲ καὶ τὴν ἀποχὴν τὰς ζ′ μοίρας καὶ τὰ κε′ λεπτά, καὶ πολλαπλασίαζε ἐπὶ τούτοις τὸ α′ γράμμα τῆς ἐρωτήσεως ἤτοι τὸ ε′· ἡ γὰρ πρόθεσις τῆς ἐρωτήσεως οὕτως ἔχει ὡς εἴπομεν. ἢ ἐρωτᾷ ὁ δεῖνα ἢ ἐρωτῶ ἐγώ· [f. 402] λάμβανε τὸ ε′ καὶ πολλαπλασίαζε τοῦτο ἐπὶ τῇ ἐποχῇ τοῦ Ἡλίου ἤτοι τῇ ζ′ μοίρᾳ καὶ λεπτοῖς κε′· πεντάκις ζ′ λε′, καὶ πάλιν πεντάκις κ′ ρ′, καὶ πεντάκις ε′ κε′· ὁμοῦ ρκε′. ταῦτα ἐπὶ τῶν ξ′ οὕτως· β′ ξ′ ρκ′· πρόσθες τὰ β′ εἰς τὰ λε′, γίνονται λζ′· μίγνυε καὶ τὴν ὁμάδα τοῦ ἀστέρος, ἥτις ἐστὶ τοῦ Ἡλίου, πρόσθες δὲ καὶ τὴν ὁμάδα τοῦ πολεύοντος καὶ

4 καὶ uncis inclusimus. 15 ἀφέληται cod., corr. Kroll. 17 δυσχερῶς cod., δυσχερής scripsimus. 18 ὁ δεῖνας (ut infra, l. 31) et mox ὁ ὀδεινος (ut vid.) cod. 21 ποσότητα suppl. coll. v. 23. 25 τῶν κδ′ ἢ καὶ κδ′ non capio, cf. p. 149, l. 4 (Cumont). 25 ἔλε vix sanum. 27 Post μᾶλλον δέ lacuna sex vel septem litterarum in cod. 28 Pro ἀστήρ in cod. signum, quod ἀστέρες indicat. 28-29 Num λάμβανε δὴ καὶ τῇ ἀποχῇ? vel potius τὴν ἐποχήν? cf. l. 20. 29 πολλαπλασιάζεις cod. et sic infra; πολλαπλασίαζε scripsimus. 30 πρόθεσης cod. 35 μιγνύεις cod.

Cancer, the opposition is Virgo; take from Pisces the μ', from the opposition the Z' and from the exaltation the π', and the group of Jupiter becomes ρκζ'. The house of the Sun is Leo, the exaltation is Aries, the opposition is Aquarius; [and] take from Aries the ν', from the opposition of Aquarius the λ' and from Leo the ρ', and the group of the Sun becomes ρπ'. The house of Venus is Taurus and Libra, the exaltation is Pisces, the opposition is Scorpio. Take from Taurus the β', from Pisces the μ', from Scorpio the θ, and the group of Venus becomes να'. The house of Mercury is Gemini and Virgo, the exaltation is Virgo, the opposition is Pisces; [f. 401 v] take from Virgo Z', from Gemini γ', from Pisces μ', and the group of Mercury becomes ν'. The house of the Moon is Cancer, the exaltation is Taurus, the opposition is Capricorn; take from Cancer δ', from Taurus β', from Capricorn κ', and the group of the Moon becomes κς'.

These are also the groups of the stars, and one must draw up a configuration; and if the 5 stars are found without risk in the 5 aphetic places, the resulting letters will also be composed more easily; if not, the composition will be difficult. Set forth the premise of the question thus: so-and-so asks such-and-such, or I, so-and-so, ask such-and-such; then take the first letter of the question and multiply it by the position of that star upon the ascendant, and mix the quantity arrived at from the product of the multiplication with the group of the star and the group of the pole, and cast out the resulting quantity by the group of the place, as far as it allows, and cast the remainder, which is less than the group of the place, over 24, and take the remainder over 24 — or if it is exactly 24 — that is the letter of the response; let this be done according to the example from your question; or rather ... configurations. Since, therefore, no star was found in the ascendant, but the Sun is in the midheaven, take also the distance of 7 degrees and 25 minutes, and multiply by these the first letter of the question, that is the 5th; for the premise of the question is as we stated.or so-and-so asks, or I ask; {f. 402] take the 5th and multiply it by the position of the Sun, that is by 7 degrees and 25 minutes: five times 7 is 35, and again five times 20 is 100, and five times 5 is 25; total 125. These over 60 thus: 2 times 60 is 120; add the 2 to the 35, making 37; mix in also the group of the star, which is that of the Sun, add also the group of the pole and

4 and we enclosed in brackets. 15 ἀφέληται cod., corr. Kroll.

17 δυσχερώς cod., δυσχερής we wrote. 18 ὁ δεῖνας (as below, l. 31) and presently ὁ ὁδεινος (as it appears) cod. 21 ποσότητα suppl. coll. v. 23. 25 τῶν kd' ħ kai κd' I cannot understand, cf. p. 149, l. 4 (Cumont). 25 έλε hardly sound. 27 After μᾶλλον δέ a lacuna of six or seven letters in cod. 28 Instead of ἀστήρ in cod. a sign, which indicates ἀστέρες. 28-29 Perhaps λάμβανε δὴ καὶ τῇ ἀποχῇ? or rather τὴν ἐποχήν? cf. l. 20. 29 πολλαπλασιάζεις cod. and so below; πολλαπλασίαζε we wrote. 30 πρόθεσης cod. 35 μιγνύεις cod.

τὴν ἀναβιβασθεῖσαν ποσότητα ἔκβαλε ἐπὶ τῇ ὁμάδι τοῦ τόπου ἤτοι αὐτοῦ τοῦ εὑρεθέντος ζῳδίου τοῦ τόπου ἐφ' ὅσον ἐγχωρεῖ, καὶ τὰ καταλειφθέντα ἔλαττον τῆς ὁμάδος τοῦ τόπου ἔκβαλε ἐπὶ τῶν κδ', καὶ τὰ καταλειφθέντα ἔλαττον τῶν κδ' ἢ καὶ κδ' ἴσως ἐστὶ τὸ γράμμα τῆς ἀποκρίσεως. ὅμως δὲ πάλιν τιθεὶς τὸ δεύτερον γράμμα τῆς ἐρωτήσεως [καὶ] πολλαπλασίαζε αὐτὸ ἐπ' αὐτῇ τῇ μοίρᾳ τῶν λεπτῶν τοῦ εὑρεθέντος τόπου ἤτοι αὐτοῦ τοῦ ζῳδίου· μίγνυε δὲ καὶ τὴν ὁμάδα τοῦ ζῳδίου, οἷον ἄν ἐστι ζῴδιον, καὶ τὴν ὁμάδα τοῦ διέποντος καὶ τὴν ἀναβιβασθεῖσαν ποσότητα ἔκβαλε ἐπὶ τῇ ὁμάδι τοῦ εὑρεθέντος ἀστέρος, καὶ τὰ καταλειφθέντα ἔλαττον τῆς ὁμάδος τοῦ ἀστέρος ἔκβαλε ἐπὶ τῶν κδ', καί ἐστι τὸ δεύτερον γράμμα τῆς ἀποκρίσεως.

Ἰστέον ὅτι, ὅταν ἐκπέσῃ τὸ γράμμα τῆς ἀποκρίσεως εἰς τρίγωνον Ἡλίου, οἷον ♈ ♌ ♐, ὀφείλει λαμβάνειν κατὰ τρίγωνον· ὅταν δὲ ἐκπέσῃ εἰς τρίγωνον Ἀφροδίτης, οἷον ♉ ♍ ♑, ὀφείλει λαμβάνειν κατ' ἐξάγωνον· ὅταν <δὲ> ἐκπέσῃ εἰς τρίγωνον Ἄρεως, οἷον ♋ ♏ ♓, ὀφείλει λαμβάνειν κατὰ τετράγωνον· ὅταν δὲ ἐκπέσῃ εἰς τρίγωνον Κρόνου, οἷον ♊ ♎ ♒, ὀφείλει λαμβάνειν κατὰ διάμετρον· ὅταν δὲ ἐκπέσῃ τὸ γράμμα τῆς ἀποκρίσεως εἰς τοὺς Διδύμους οὐκ ὀφείλει λαμβάνειν κατὰ διάμετρον, ἀλλὰ κατὰ ἑξάγωνον, ὡς τοῦτο παρέδωκεν ὁ τεχνικός.

[F. 402v] Ἄλλως πῶς ὀφείλει ποιεῖν τὸ διάθεμα ἠκριβωμένον ὡς ἐπὶ παραδείγματος· εἰσήγαγες τῇ εὑρεθείσῃ ἀναφορᾷ τοῦ ὡροσκόπου εἰς τὸν κανόνα τοῦ κλίματος· ἦν δὲ ἡ ἀναφορὰ τοῦ ὡροσκόπου να' νβ', καὶ εἰσενεγκὼν ταῦτα εἰς τὸν κανόνα τοῦ κλίματος οὐκ εὗρον ἴσον αὐτῷ ἀριθμόν, καὶ ἔλαβον τὰ ἐλάττονα, ὥς ἐστιν να' λα'· εὑρέθη ἡ ὑπεροχὴ τούτου πρὸς τὸν λειφθέντα ἀριθμόν, ὅστις ἐστὶν να' λεπτὰ λδ'. ἡ ὑπεροχὴ τῶν λεπτὰ κα'· ταῦτα ἔλυσα ἐπὶ τῶν ξ' καὶ ἐγένοντο ͵ασξ'· εἶτα πάλιν εἰσῆλθον εἰς τὸ κλίμα καὶ εὗρον τὴν διαφορὰν τοῦ ἐπάνω στοιχείου πρὸς τὸν κτ' εἰςτ να' λα' πρὸς τ̅ νβ' κη', εἴ τις ἐστὶ λεπτὰ νζ'· ταῦτα ἐξήβαλα ἀπὸ τῶν ͵ασξ', εἰκοσάκις καὶ δίς, καὶ εἰσὶ λεπτὰ τοῦ ὡροσκόπου· οὕτως ὀφείλει ποιεῖν καὶ ἐπὶ τῶν ἄλλων τόπων τοῦ διαθέματος.

Sequuntur tabellae duae astrologicae, et in fine additur adnotatio quaedam trium linearum, quam edere supervacaneum esse putavimus. [D. B. et Æ. M.]

1 ἐκβάνεις cod., ἔκβαλε scripsimus, ut et infra. 5-6 ἐρωτήσεως καὶ πολλαπλασιάζεις cod., καί uncis inclusimus et πολλαπλασίαζε scripsimus. 7 μιγνύεις cod., μίγνυε scripsimus. 9 ἐκβα' cod. 10 ἐκβάνεις cod., ἔκβαλε scripsimus. 17 Post διάμετρον adicitur in cod. signum diametri o÷o. 19 τεχνικός] Cumont : Nomen proprium latet? 20 ἠκριβομένον cod. 24 αὐτ' cod. ὁς cod., ὡς scripsimus. 27-28 Non intellegimus. 28 Marg. legitur haec notula : † ἐγένετο ἡ ἐρώτ<ησις> μην<ὶ> φε<β>ρ<ουαρίῳ> β' ἡμε<ρᾳ> ς' ἰνδ. ι' ,ςχο' [=1162] ὥρ<ᾳ> δ' ὕψωμα ἀνατολικὸν λδ'· ἐρώτ<η>σ<ε> ἰω<άννη>ς ὁ συναδινὸς εἰ μέλω. 29 ἐξήβαλα] forma vulgaris?

Cast out the obtained quantity by the group of the place, that is, of the zodiac sign itself of the place that was found, as far as possible, and cast out the remainder less than the group of the place by the 24, and the remainder less than 24, or indeed 24, is perhaps the letter of 5 the answer. Nevertheless, placing again the second letter of the question [and] multiply it by the very degree of the minutes of the place that was found, that is, of the zodiac sign itself; mix also the group of the zodiac sign, whatever sign it may be, and the group of the ruling planet and cast out the obtained quantity by the group of the found star, and 10 cast out the remainder less than the group of the star by the 24, and this is the second letter of the answer.

Know that, when the letter of the answer falls into the trigon of the Sun, such as in it must be taken according to the trigon; but when it falls into the trigon of Venus, such as , it must be taken according to the hex- 15 agon; when <but> it falls into the trigon of Mars, such as , it must be taken according to the square; but when it falls into the trigon of Saturn, such as ♎ ♒ ♓, it must be taken according to the diameter; but when the letter of the answer falls into Gemini, it must not be taken according to the diam- eter, but according to the hexagon, as the technician has handed down. 20 [F. 4029] Otherwise how one must make the precise diagram as an example: you entered the found ascension of the horo- scope into the table of the climate; and the ascension of the horoscope was 51° 52′, and having entered these into the table of the climate I did not find a number equal to it, and I took the lesser, which is 51° 31′; 25 the excess of this toward the remaining number, which is 51° minutes 34′, was found. The excess of the minutes 21′; these I resolved over 60 and they became 1′25″; then again I entered the climate and found the differ- ence of the upper element toward the 24th entry: 51° 31′ toward 52° 28′, which is 57 minutes; these I extracted from the 1′25″, twenty-two times, and 30 they are the minutes of the horoscope; thus one must do likewise for the other places of the diagram.

Two astrological tables follow, and at the end a certain annotation of three lines is added, which we considered superfluous to publish. [D. B.

and Æ. M.]

1 ἐκβάνεις cod., ἔκβαλε scripsimus, ut et infra. 5-6 ἐρωτήσεως καὶ πολλαπλασιάζεις cod., καί uncis inclusimus et πολλαπλασίαζε scripsimus. 7 μιγνύεις cod., μίγνυε scripsimus. 9 ἔκβα cod. 10 ἐκβάνεις cod. ἔκβαλε scripsimus. 17 Post διάμετρον adicitur in cod. signum diametri o+0. 19 τεχνικός] Cumont: Nomen proprium latet? 20 ἠκριβομένον cod. 24 αὐτ' cod. ός cod., ὡς scripsimus. 27-28 We do not understand. 28 Marg. legitur haec notula : † ἐγένετο ἡ ἐρώτησις> μηνός Φεβρουαρίι> β' ἡμε<ρα> ς' ίνδ. ι',ςχο' [=1162] ὥρ<g> δ᾽ ὕψωμα ἀνατολικὸν λδ'· ἐρώτ<η>ο<ε> ίωζάννη>ς ὁ συναδινός εἰ μέλω. 29 ἐξήβαλα) vulgaris form?

F. 412. Περὶ δραπετῶν Νικαέως Πρωταγόρου[1].

Ἐὰν εὑρεθῇ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου τῆς φυγῆς ἀναποδίζων, ὁ φυγὼν αὐτομάτως ἐπανελεύσεται πρὸς τὸν δεσπότην· ἐὰν δὲ ἐν ἰδίῳ οἴκῳ εὑρεθῇ ἢ ὁρίοις καὶ μὴ ἀναποδίζων, ὁ ἀποδρὰς ἔνδον τῶν οἰκιῶν ἢ ἐν τῇ πόλει ἢ ἐν τῇ περιχώρῳ εὑρεθήσεται· καὶ θᾶττον ἐὰν ἐν τῷ ὑπεργείῳ ἡμισφαιρίῳ τύχῃ, ὥσπερ οὖν βραδύτερον εἰ ἐν τῷ ὑπὸ γῆν. τῆς Σελήνης οὔσης ἐν τῷ μεσουρανήματι, τοῦτ' ἔστιν ἐν τῷ δεξιῷ τετραγώνῳ τοῦ ὡροσκόπου, διὰ τῶν δεξιῶν μερῶν τῆς οἰκίας, ἀφ' ἧς ὁ δραπέτης ἤρξατο τῆς φυγῆς, τὴν πάροδον πεποίηται· ἐν δὲ τῷ εὐωνύμῳ τετραγώνῳ ὁμοίως διὰ τῶν ἀριστερῶν μερῶν· ὁ γὰρ ὡροσκόπος ἀντὶ τῶν πυλῶν τῆς οἰκίας νοεῖται. ἡ δὲ Σελήνη βορρᾶν κατερχομένη μηνύει τὸν φυγόντα κατὰ μεσημβρίαν πεπορεῦσθαι καὶ εὑρεθήσεσθαι ἐν ἡμέραις κε'· νότον δὲ ἡ Σελήνη κατιοῦσα, ἐν τοῖς κατὰ δύσιν τόποις ἐν ἡμέραις μβ' εὑρεθήσεσθαι, ἐν καθύγροις τόποις καὶ ἀνημέροις ἢ δυσχειμέροις· νότον δὲ ἀνιοῦσα, ἐν τοῖς ἀνατολικοῖς τόποις καὶ δυσκόλως μηνυθήσεσθαι ἐν ἡμέραις ξδ'· βορρᾶν δὲ ἀνερχομένη, ἐν τοῖς ἀρκτικοῖς τόποις καὶ δυσκόλως εὑρεθήσεσθαι μηνύει.

Ἐκ τῆς τῶν ζῳδίων δὲ φύσεως καταστοχαστέον τὸν τόπον εἰς [f. 412v] ὃν ἀπελεύσεται ὁ φυγών, οἷον εἰ μὲν Κριός, νομαίους καὶ πεδινούς· εἰ δὲ Ταῦρος, ἐπιπέδους καὶ πεπονημένους· εἰ δὲ Δίδυμοι...

3 ἐπανελεύση N. πρὸς τὸν δεσπότην omis. P. 4 εὑρεθῇ omis. P. καί omis. P. 5 οἰκείων cod., nos οἰκιῶν. ἢ τῇ περιχώρῳ P, ἢ ἐν τῷ χωρίῳ N. ἐὰν P, εἰ δέ N. 6 ὑπὲρ γῆν P, ὑπεργείω N. τύχει N. οὖν omis. N. εἰ P, ἢ N. 7 δεξιῷ P, δυτικῷ N. 8 Δ (ut vid.) μερῶν N. 9 δραπέτης P, δραπετῶν N. ἐὰν δέ P, ἐν δέ N. 10 διά P, δηλοῖ N. 11-12 ἡ δὲ ἡ Σελήνη β. κατερχομένη N, κατερχομένη δέ (sine ἡ Σελήνη) P. 12 πορεύεσθαι P. 13 εὑρεθήσεται (et sic infra, l. 17) N. κε N, κ' P. 15 ἀνημέροις P, ἡμέροις N. 16 μηνυθήσεσθαι omis. N. 17 μηνύει omis. P. 18 καὶ ἐκ P. καταστοχαστέον P, καταστοχαζομένης N. 18-19 τούς τόπους... οὕς N, τὸν τόπον ... ὅν P. 19 Κριός μέν (sine εἰ) ac sic deinceps Ταῦρος δὲ κ. τ. λ. P, εἰ δὲ Κριός N. νομίαιους (καί omis.) P. 19-20 παιδινούς N. 20 σημαίνει add. P. Ταῦρος P, Λέων N. ἐπιπαίδους N. ♊ δὲ ♋ δὲ P, εἰ δὲ Δίδυμοι N. Lacunam signavimus et deinceps εἰ δὲ Καρκίνος scripsimus.

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[1] Excerptum, cuius initium cum hoc fragmento Neapolitano conspirat, invenitur in cod. Veneto 6, f. 123, ροζ', eodem titulo. In Parisino autem 2506, saec. XIII, f. 36 praemittitur rubrica : Περὶ δραπετῶν ἔγραψεν ὁ Δωρόθεος ἐν τῷ ἄλλῳ βιβλίῳ· ὧδε λέγομεν τὰ τοῦ Νικαέως Πρωταγόρου. Nec dubium est, quin scriptor byzantinus, qui Syntagma Parisinum congessit, haec omnia ex ultimo capite (37) lib. III Hephaestionis adhuc inedito hauserit; cf. Kroll, *Philologus*, LVII, 4; Engelbrecht, *Hephästion von Theben*, p. 36. — Πρωταγόρου συναγωγαί una cum libris Hermetis et Petosiridis laudantur in fragmento edito *Catal. Flor.*, p. 126, 6, et item excerptum ἐκ τῶν συναγωγῶν Πρωταγόρου traditur in cod. Vatic. 1056, saec. XIV, f. 79. Aetas scriptoris incerta est, nisi forte Protagoras hic Nicaeensis idem sit atque Πρωταγόρας ἀστρολόγος, in quem Euphorion (natus 276 a. C.) epicedion composuit teste Laertio Diogene, IX, 56 [F. C. qui cod. Paris. contulit].

F. 412. On Fugitives, by Nicaeus Protagoras. If the lord of the horoscope of the flight is found retrograde, the fugitive will return of his own accord to his master; but if he is found in his own house or in his terms and not retrograde, the runaway will be found within the houses, or in the city, or in the surrounding area; and more quickly if he happens to be in the upper hemisphere, and more slowly if in the one below the earth. When the Moon is in the midheaven, that is, in the right square of the horoscope, he has made his passage through the right parts of the house from which the fugitive began his flight; and in the left square, likewise through the left parts; for the horoscope is understood to represent the gates of the house. The Moon descending toward the north indicates that the fugitive has traveled southward and will be found within 25 days; the Moon descending toward the south, that he will be found in the western regions within 42 days, in desolate and wild or harsh wintry places; ascending toward the south, that he will be found with difficulty in the eastern regions within 74 days; ascending toward the north, it indicates that he will be found with difficulty in the northern regions.

From the nature of the zodiac signs one must conjecture the place to which [1.4124] the fugitive will go; for example, if Aries, to pastoral and level regions; if Taurus, to flat and cultivated places; if Gemini... 20

3 ἐπανελεύση N. πρὸς τὸν δεσπότην omis. P. 4 εὑρεθη omis. P. καί omis. P. 5 οἰκείων cod., nos οἰκιῶν. ἢ τῇ περιχώρῳ P, ἤ ἐν τῷ χωρίῳ N. ἐάν PP, εἰ δέ N. 6 ὑπὲρ γῆν P, ὑπεργείω N. τύχει N. οὖν omis. N. εἰ P, ἤ N. 7 δεξιῷ P, δυτικῶ N. 8 Δ (ut vid.) μερῶν N. 9 δραπέτης P, δραπετῶν N. ἐὰν δέ P, ἐν δέ N. 10 διά P, δηλοῖ N. 11-12 ἡ δὲ ἡ Σελήνη β. κατερχομένη N, κατερχομένη δέ (sine ἡ Σελήνη) P. 12 πορεύεσθαι P. 13 ευρεθήσεται (et sic infra, l. 17) N. κε N, κ' P. 15 ἀνημέροις P, ἡμέροις N. 16 μηνυθήσεσθαι omis. N. 17 μηνύει omis. P. 18 καὶ ἐκ P. καταστοχαστέον P, καταστοχαζομένης N. 18-19 τούς τόπους... οὕς N, τὸν τόπον ὧν P. 19 Κριός μέν (sine εἰ) ac sic deinceps Ταῦρος δὲ κ. τ. λ. P, εἰ δὲ Κριός N. νομίαιους (καί omis.) P. 19-20 παιδικούς N. 20 σημαίνει add. l. Ταύρος P, Λέων N. ἐπιπαίδους N. Τὰ δὲ ῷ δὲ P, εἰ δὲ Δίδυμοι N. Lacunam signavimus et deinceps εἰ δὲ Καρκίνος scripsimus.

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1 An excerpt, the beginning of which agrees with this Neapolitan fragment, is found in cod. Venetus 6, f. 123, ροζ', under the same title. In Parisinus 2506, 13th century, f. 36, the following rubric is prefixed: Περὶ δραπετῶν ἔγραψεν ὁ Δωρόθεος ἐν τῷ ἄλλῳ βιβλίῳ· ὧδε λέγομεν τὰ τοῦ Νικαέως Πρωταγόρου. There is no doubt that the Byzantine writer who compiled the Parisian Syntagma drew all of this from the last chapter (37) of Book III of Hephaestion, still unedited; cf. Kroll, Philologus, LVII, 4; Engelbrecht, Hephästion von Theben, p. 36. — Πρωταγόρου συναγωγαί are cited together with the books of Hermes and Petosiris in the published fragment Catal. Flor., p. 126, 6, and likewise an excerpt ἐκ τῶν συναγωγῶν Πρωταγόρου is transmitted in cod. Vatic. 1056, 14th century, f. 79. The date of the author is uncertain, unless perhaps this Protagoras of Nicaea is the same as Πρωταγόρας ἀστρολόγος, for whom Euphorion (born 276 B.C.) composed an epicedion, as attested by Diogenes Laertius, IX, 56 [F. C. who collated the Paris. codex].

εἰ δὲ Καρκίνος, ἐνύδρους καὶ χερσαίους καὶ ὑψηλούς· εἰ δὲ Λέων, προσάντεις καὶ τραχεῖς καὶ ἐρήμους· εἰ δὲ Παρθένος σιτοσπόρους· εἰ δὲ Ζυγός, πεδινούς· εἰ δὲ Σκορπίος, τραχεῖς καὶ ληστρικοὺς καὶ ὑπαμπέλους· εἰ δὲ Τοξότης, τραχεῖς τόπους καὶ ἀμπελῶνας· εἰ δὲ
5 Αἰγόκερως, ὑδρηλὰ χωρία καὶ παραθαλάσσια· εἰ δὲ Ὑδροχόος, παραποταμίους καὶ ὑλώδεις <τόπους>, Ἰχθύες δὲ λιμνώδεις καὶ ἑλώδεις σημαίνουσιν.

Τινὲς δὲ καὶ τὰ κέντρα οὕτως ἐμέρισαν· οὕτως· τὸ μὲν δύνον τῷ φεύγοντι, τὸ <δὲ> μεσουράνημα τῷ δεσπότῃ, τὸν δὲ ὡροσκόπον
10 τοῖς κατακλαπεῖσι, τὸ δὲ ἀντιμεσουράνημα τῷ ἀναπείσαντι. τινὲς δὲ πάλιν καὶ οὕτως ἀπονέμουσι· τὴν μὲν Σελήνην καὶ τὸν ὡροσκόπον τῷ φεύγοντι, τὸν δὲ Ἥλιον καὶ τὸ μεσουράνημα τῷ κυρίῳ· ἐπιμελέστερον δὲ χρὴ προσέχειν τῇ Σελήνῃ· ἐμφαίνει γὰρ πάντα. καὶ πρῶτον <μὲν> τὸ ὑπὲρ γῆν ἡμισφαίριον διοδεύουσα εὔκολον τὴν εὕρε-
15 σιν ποιεῖται, τὸ δὲ ὑπόγειον δύσκολον· καταληφθεῖσα δὲ ἐν τῷ ὡροσκόπῳ ἡ Σελήνη ἢ ἐν τῇ ἐπαναφορᾷ αὐτοῦ ἢ ἐν τῷ ιβ' τόπῳ πρὸς ἀνατολὰς τὴν φυγὴν ἀποφαίνεται, ἐν δὲ τῷ μεσουρανήματι πρὸς ἄρκτον, ἐν δὲ τῷ δύνοντι πρὸς δύσιν, ἐν δὲ τῷ ὑπογείῳ κέντρῳ πρὸς μεσημβρίαν. [D. B. et Æ. M.]

20 F. 417ᵛ. Ἰουλιανοῦ Λαοδικέως[1].

Εἰδέναι δὲ χρὴ ὡς οἱ κακοποιοὶ [sc. ἀστέρες] ἀγαθοποιῶν δύναμιν ἐπισχόντες [f. 418] καλῶν παρεκτικοὶ γίνονται, οἱ δ' ἀγαθοποιοὶ κακωθέντες ἄπρακτοι γίνονται. ἀγαθύνονται δὲ οἱ μὲν κακοποιοὶ ἀστέρες, ὅταν ἐν ἰδίοις οἴκοις ἢ ὑψώμασιν ἢ ὁρίοις ἢ τριγώνοις ὦσι κατὰ αἵρε-
25 σιν· κακοῦνται δὲ οἱ ἀγαθοποιοὶ τοῖς τῶν εἰρημένων ἐναντίοις, τοῦτ' ἔστιν ἐν τοῖς ἑαυτῶν ταπεινώμασιν ἢ παρ' αἵρεσιν· πραῦνονται δὲ τῆς κακώσεως οἱ κακοποιοὶ τριγωνίζοντες τὴν Σελήνην ἢ τὸν ὡροσκόπον.

1 καί post ἐνύδρους omis. N. Λέων P, Καρκίνος N. 2 καί post προσάντεις omis. N. ταχεῖς cod. 3 λιστρικούς N. 4 ὑπαμπέλους N, ἔχοντας καὶ ἀμπελῶνας P. τόπους N, ἔχοντας P. 5 Post Ὑδροχόος add. τραχεῖς P. 6 παρα ποτάμους P. ὑλόδους N. τόπους omis. codd. 6-7 Ἰχθύες μὲν λιμν. καὶ ἑλῶδες N, ubi haec verba ante εἰ δὲ Κριός (cf. pag. praec., l. 19) transposita sunt. ἑλωδες N, κηλῶδεις P. 10 καταπλακεῖσι P, κατα γείσι N. 11 πάλιν post καὶ οὕτως P. 13 χρή omis. N. τὴν Σελήνην N. 14 μέν suppl. διὸ διοδεύουσα N. 15 ὑπὸ γῆν P, ὑπόγειον N. δυσκόλως codd., nos δύσκολον. καταλειφθεῖσα N. 16 ταῖς ἐπαναφοραῖς N. ἐν ante τῷ omis. N. 17 ἀποφαίνεται N, ἀπονέμει γεγονέναι P. 18 τῷ δύνοντι N, τῇ δύσει (ἐν omis.) P. 19 Parisinus liber pergit Δηλώσουσι δὲ καὶ τὰ κέντρα τὴν ἔξοδον δι' ἧς ἀναχωροῦσιν πύλης οἱ φεύγοντες etc. per paginas tres. 24-25 κατὰ αἵρεσι cod. 26 παραίρεσι cod.

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[1] Prima duo frustula ex Iuliani Laodicensis Ἐπισκέψεως ἀστρονομικῆς primo capite (supra p. 105, v. 3-11 et 29 ss.) hausta sunt. Tertium num ad eundem referendum sit auctorem, incertum manet. [F. C.]

But if Cancer, [they indicate] watery and terrestrial and elevated places; if Leo, steep and rough and desolate; if Virgo, grain-bearing; if Libra, flat plains; if Scorpio, rough and bandit-ridden and vine-covered places; if Sagittarius, rough places and vineyards; if 5 Capricorn, watery districts and coastal areas; if Aquarius, riverside and wooded <places>; and Pisces indicates marshy and swampy places.

Some have also distributed the angles in this way: thus the setting [sign] to the fugitive, the <midheaven to the master, the ascendant 10 to the stolen goods, and the lower midheaven to the one who instigated. But some again also assign them thus: the Moon and the ascendant to the fugitive, and the Sun and the midheaven to the master; but one must pay attention more carefully to the Moon, for it reveals all things. And first <indeed> as it travels above the hemisphere it makes the discovery easy, but below the earth difficult; and the Moon, when found in the ascendant 15 or in its succedent or in the 12th place, shows the flight toward the east; in the midheaven toward the north; in the setting sign toward the west; and in the lower midheaven toward the south. [D.

B. et Æ. M.]

20 F. 417. Of Julian of Laodicea 1.

One must know that the malefic [stars], when they have taken on the power of benefics, [f. 418] become providers of good things, while the benefics, when afflicted, become ineffective. The malefic stars are improved when they are in their own houses or exaltations or terms or trigons according to sect; 25 and the benefics are harmed by the opposites of the aforesaid, that is, when they are in their own depressions or contrary to sect; and the malefics are softened in their affliction when they form a trine with the Moon or the ascendant. 1 καί after ενύδρους omitted in N. Leo R, Cancer N. 2 καί post προσάντεις omitted. N. ταχείς cod. 3 λιστρικούς N. 4 ὑπαμπέλους N, ἔχοντας καὶ ἀμπελῶνας R. τόπους N, ἔχοντας P. 5 Post Υδροχόος add. τραχεῖς R. 6 παρα ποτάμους R. ὑλόδους N. τόπους omis. codd. 6-7 Pisces μὲν λιμν. καί ἑλῶδες N, where these words are transposed before εἰ δὲ Κριός (cf. preceding page, l. 19). ἑλῶδες N, κηλώδεις R. 10 καταπλακεῖσι R, κατα γείσι N. 11 πάλιν post καὶ οὕτως R. 13 χρή omis. N. τὴν Σελήνην N. 14 μέν suppl. διὰ διοδεύουσα N. 15 ὑπὸ γῆν R, ὑπόγειον N. δυσκόλως codd., nos δύσκολον. καταλειφθεῖσα N. 16 ταῖς ἐπαναφοραῖς N. ἐν ante τῷ omis. N. 17 ἀποφαίνεται N, ἀπονέμει γεγονέναι R. 18 τῷ δύνοντι N, τῇ δύσει (ἐν omis.) P. 19 The Paris manuscript continues: Δηλώσουσι δὲ καὶ τὰ κέντρα τὴν ἔξοδον δι' ἧς ἀναχωροῦσιν πύλης οἱ φεύγοντες etc. for three pages. 24-25 κατά αἵρεσι cod. 26 παραίρεσι cod.

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1 The first two fragments are drawn from the first chapter of Julian of Laodicea's Astronomical Survey (above p. 105, vv. 3–11 and 29 ff.). Whether the third fragment is to be referred to the same author remains uncertain. [F. C.]

Τοῦ αὐτοῦ.

Ἀγαθοποιοὶ ἀστέρες Ζεύς, Ἀφροδίτη, Σελήνη· κακοποιοὶ Κρόνος καὶ Ἄρης· ἐπίκοινοι Ἥλιος καὶ Ἑρμῆς. ὁ μὲν Κρόνος ποιεῖ αὐτοκράτορας, ὁ δὲ Ζεὺς κατακριτάς, Ἄρης στρατοπεδάρχας, Ἥλιος ἀτάφους, Ἀφροδίτη ἐνθέους, Ἑρμῆς ἀρχιμύστας. 5

Διαφορὰ ζῳδίων μερική[1].

Δημόσια Ζυγός, Λέων· ἀγαθὰ Τοξότης, Ἰχθύες· δίκαιον Ζυγός· ἀσελγῆ Κριός, Ταῦρος, Λέων, Σκορπίος, Αἰγόκερως, Ἰχθύες· φθοροποιὰ Σκορπίος, Αἰγόκερως· δόλιον Σκορπίος· μανιώδη Ταῦρος, Λέων, Σκορπίος, Ἰχθύες· σπαστικὰ Καρκίνος, Σκορπίος· ἐπιληπτικὰ 10 Ταῦρος, Λέων, Σκορπίος, Ἰχθύες· ἐκλειπτικὰ Κριός, Ζυγός, Ταῦρος, Σκορπίος· ὀργίλα Λέων, Σκορπίος· πικρὸν Σκορπίος· ἀμφίβια Καρκίνος, Αἰγόκερως· θηριώδη Λέων, Σκορπίος, Ταῦρος, Τοξότης, Αἰγόκερως· κυρτὰ Καρκίνος, Σκορπίος, Αἰγόκερως, Ἰχθύες, Ὑδροχόος· κυρτώδη Αἰγόκερως, Σκορπίος, Ἰχθύες, Καρκίνος· ἄστατον 15 Ἰχθύες· ὀχλικὰ Καρκίνος, Ἰχθύες· μαλακοποιὰ Ταῦρος, Λέων, Σκορπίος, Τοξότης· λεπρώδη Καρκίνος, Σκορπίος, Αἰγόκερως, Ἰχθύες· βροντώδη Κριός, Παρθένος, Σκορπίος· χαλαζῶδες Κριός· ἡμερινὰ Κριός, Σκορπίος, Δίδυμοι, Καρκίνος, Λέων, Παρθένος· νυκτερινὰ Ζυγός, Σκορπίος, Τοξότης, Αἰγόκερως, Ὑδροχόος, Ἰχθύες· χειμερινὰ 20 Αἰγόκερως, Ὑδροχόος, Ἰχθύες· πυρώδη Κριός, Λέων, Σκορπίος, Τοξότης· ἀερώδη Δίδυμοι, Ζυγός, Ὑδροχόος· ὑδατώδη Καρκίνος, Σκορπίος, Ἰχθύες· γεώδη Ταῦρος, Παρθένος, Αἰγόκερως.

[D. B. et Æ. M.]

F. 430ᵛ. Ἐκ τῆς Ἡλιοδώρου ἀστρονομικῆς διδασκαλίας περὶ δεκανῶν ζῳδίων[2]. 25

Ἰστέον δὲ ὅτι ἓν ἕκαστον ζῴδιον ἔχει δεκανοὺς τρεῖς, καὶ ἕκαστος δεκανὸς δέκα μοίρας κεκλήρωται· ἐν ἑκάστῃ <δὲ> μοίρᾳ ἓν νυχθήμερον ποιεῖ ὁ Ἥλιος ἤτοι κδ' ὥρας, ἡ δὲ Σελήνη δύο· διέρχεται δὲ ὁ Ἥλιος

4 κατακρίτους cod., ut videtur. 7 δίκαια cod. 9 δόλια cod. 12 πικρά cod. 15 Post signum Scorpii in cod. signum Tauri, quod deletum esse videtur. ἄστατα cod. 27 δέ suppl.

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[1] Similes indices cognominum signorum zodiaci invenies apud Ludwich, *Maximi et Ammonis rel.*, p. 105 et in nostro *Catal. Flor.*, p. 164 s.

[2] Haec paene ad verbum consentiunt cum excerpto quod, Teucro Babylonio auctore supposito, ex codice Monacensi 287 edidit Franciscus Boll, *Catal. Flor.*, p. 150, v. 5 ss. Quod excerptum re vera non Teucro tribuendum esse, sed Heliodoro et ex libro nostro Neapolitano apparet et Boll ipse collato codice Oxoniensi posterius animadvertit (*Sphaera*, p. 32, n. 1). — De Heliodoro astronomo, cf. supra, p. 81, n. 1, et de duobus Heliodori libellis, cuius reliquiae supersunt, vide quae in *Catal.*, VI, Kroll ad cod. Vindobon. phil. gr. 179 [= 3] f. 65 adnotavit. [F. C.]

By the same author.

Benefic stars: Zeus, Aphrodite, the Moon; malefic: Kronos and Ares; common to both: the Sun and Hermes. Kronos produces autocrats, Zeus judges, Ares commanders of armies, the Sun those left unburied, Aphrodite those divinely inspired, Hermes chief initiates.

Partial distinction of the signs.

Public: Libra, Leo; good: Sagittarius, Pisces; just: Libra; licentious: Aries, Taurus, Leo, Scorpio, Capricorn, Pisces; destructive: Scorpio, Capricorn; deceitful: Scorpio; frenzied: Taurus, Leo, Scorpio, Pisces; convulsive: Cancer, Scorpio; epileptic: Taurus, Leo, Scorpio, Pisces; ecliptic: Aries, Libra, Taurus, Scorpio; wrathful: Leo, Scorpio; bitter: Scorpio; amphibious: Cancer, Capricorn; bestial: Leo, Scorpio, Taurus, Sagittarius, Capricorn; curved: Cancer, Scorpio, Capricorn, Pisces, Aquarius; hump-backed: Capricorn, Scorpio, Pisces, Cancer; unstable: Pisces; turbulent: Cancer, Pisces; effeminate: Taurus, Leo, Scorpio, Sagittarius; leprous: Cancer, Scorpio, Capricorn, Pisces; thunderous: Aries, Virgo, Scorpio; hail-bearing: Aries; diurnal: Aries, Scorpio, Gemini, Cancer, Leo, Virgo; nocturnal: Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces; wintry: Capricorn, Aquarius, Pisces; fiery: Aries, Leo, Scorpio, Sagittarius; airy: Gemini, Libra, Aquarius; watery: Cancer, Scorpio, Pisces; earthy: Taurus, Virgo, Capricorn.

[D. B. and A. M.]

G. 430. From the astronomical teaching of Heliodorus on the decans of the signs.

It should be known that each sign has three decans, and each decan has been allotted ten degrees; in each degree the Sun makes one nychthemeron, that is 24 hours, while the Moon traverses two; and the Sun passes through

4 κατακρίτους cod. ut videtur. 7 δίκαια cod. 9 δόλια cod. 12 πικρά cod. 15 After the sign of Scorpio in the codex, the sign of Taurus, which appears to have been deleted. ἄστατα cod. 27 δέ suppl.

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1 Similar indexes of the surnames of the zodiac signs may be found in Ludwich, Maximi et Ammonis rel., p. 105 and in our Catal. Flor., p. 164 f.

2 These agree almost word for word with the excerpt which, with Teucer of Babylon assumed as author, Franciscus Boll edited from codex Monacensis 287, Catal. Flor., p. 150, v. 5 ff. That this excerpt is in fact not to be attributed to Teucer, but to Heliodorus, is clear both from our Neapolitan book and from the fact that Boll himself, after collating the Oxford codex, later observed this (Sphaera, p. 32, n. 1). — On Heliodorus the astronomer, cf. above, p. 81, n. 1, and on the two booklets of Heliodorus whose remains survive, see what Kroll noted in Catal., VI, on cod. Vindobon. phil. gr. 179 [= 3] f. 65. [F. C.]

ἕκαστον ζῳδιον δι' ἡμερῶν λ', ἡ δὲ Σελήνη διὰ β', ὅτι τὰς ιβ' μοίρας τὰς ἡλιακὰς μίαν μοίραν σεληνιακὴν εἶπον γίνεσθαι, ὡς προσγειοτέρα οὖσα τάχιον ἀνύει τὸν ἴδιον κύκλον· λέγονται δὲ καὶ πρόσωπα τῶν ζ' πλανήτων οἱ δεκανοὶ τῶν ζῳδίων.

5 Δεκανῷ α' Κριοῦ ποιεῖ κινδύνους καὶ ἐπιβουλὰς καὶ ῥεύματα· ἐν δὲ τῷ β' πλουσίους καὶ ἐνδόξους ποιεῖ, ὁ δὲ γεννηθεὶς ταχυθάνατος ἔσται· ἐν δὲ τῷ γ' δηλοῖ νόσους <καὶ> θορύβους καὶ ἐν νεότητι κακοπαθείας, ὕστερον δὲ <ὁ γεννηθεὶς> εὐφραντικώτερος ἔσται.

Δεκανῷ α' Ταύρου ποιεῖ τὸν γεννηθέντα ἐκ πράξεώς τινος [f. 431]
10 πλούσιον καὶ ἐπίδοξον· ἐν δὲ <τῷ> β' ποιεῖ τὴν νεότητα μοχθηρὰν καὶ τοὺς κινδύνους ταχέως διεκφεύγοντας· ἐν δὲ τῷ γ' ποιεῖ στρατιῶτας, εὐποριστάς, ἐν συστάσεσι βεβαίους, πολυχρονίους καὶ τὴν πρώτην γυναῖκα ἀποβαλόντας.

Δεκανῷ α' Διδύμων ὁ γήμας οὐκ εὐτυχήσει καὶ οὐκ ἐπιτηδεύσει, καὶ
15 ἐπὶ τέκνοις λυπηθήσεται· ἐν δὲ τῷ β' ἕξει γάμον οὐκ ἐπιτήδειον, εὐφορίαν δὲ στρατιωτῶν σημαίνει· ἐν δὲ τῷ γ' ποιεῖ πλουσίους, ἐνδόξους, ἄρχοντας· οἱ <δὲ> γεννηθέντες ὀξυθάνατοι καὶ βιαιοθάνατοι γενήσονται.

Δεκανῷ α' Καρκίνου ποιεῖ δημοσιοπράκτους· <οἱ γεννηθέντες> [καὶ] ἐπὶ τέκνοις λυπηθήσονται καὶ ἐν νεότητι πολλὰ κάμνοντες, εἰς δὲ
20 τὸ γῆρας εὐτυχήσουσιν· ἐν δὲ τῷ β' δεκανῷ ποιεῖ τοὺς γημαμένους εὐχρηματίστους, καὶ ὠφεληθήσονται ἐξ ἑτέρων πραγμάτων καὶ λυπηθήσονται εἰς γυναῖκας καὶ κληρονομήσουσιν ἀλλότρια· ἐν δὲ τῷ γ' δεκανῷ ὁ γεννώμενος εὔγλωττος ἔσται καὶ ἐν νεότητι κακοπαθήσει, εἰς δὲ τὸ γῆρας εὐφρανθήσεται.

25 Δεκανῷ α' Λέοντος ἄρχοντας ποιεῖ καὶ πλουσίους· <ὁ γεννηθεὶς> [καὶ] ἐν τῷ τέλει εὐπορήσει καὶ γυναῖκα προθάψει· ἐν δὲ τῷ β' καὶ γ' δεκανῷ φαυλότητα ποιεῖ καὶ μοχθηρίαν ἀποτελεῖ καὶ τὸν ξενιτεύοντα διαφθείρει.

[F. 431v] Δεκανῷ α' Παρθένου κινδύνους ποιεῖ ἐν ὕδασι καὶ οἱ
30 γεννώμενοι ὀρφανοὶ ταχέως γενήσονται· ἐν δὲ τῷ <β'> καὶ γ' εὐτυχεῖς ποιεῖ καὶ ἀπὸ γαμικῆς συναφείας πλουτήσουσι, πλὴν λυπηθήσονται ἐν γονεῦσι καὶ τέκνοις.

Δεκανῷ α' Ζυγοῦ ὁ γεννηθεὶς <ἐν νεότητι> πολλὰ κινδυνεύσει,

1-2 Num leg. ὥστε τὰς ιβ' μοίρας τὰς ἡλιακὰς μίαν μοίραν σεληνιακήν, ὡς εἶπον, γενέσθαι, διότι προσγειοτέρα etc.? 2 εἴπων cod., corr. οὖσαν cod., corr. 3 λέγεται cod., corr. 7 καί suppl. ἐνεότητι cod., corr. 8 ὁ γεννηθείς suppl. et ita passim. 12-13 καὶ τῇ πρώτῃ γυναικὶ ἀποβαλεῖται cod., τὴν πρώτην γυναῖκα ἀποβαλόντας scripsimus. 14 δεκανῷ Διδύμων α' cod., corr. ἐπιτιδεύσει cod. 15 εἰς cod., ἕξει scripsimus. 17 δέ suppl. βιωθάνατοι cod., corr. 18 οἱ γεννηθέντες suppl. et ita passim. 19 καί uncis inclusimus. ἐν cod., ἐπί scripsimus. κάμνοντας cod., corr. 19-20 ἐν δὲ τὸ γῆρας cod., corr. 20 εὐτυχοῦσιν cod. 21 ὠφελοῦνται cod. 23 ὁ γεννόμενος cod. 25 πλουσίους καί cod. (omisso ὁ γεννηθείς). 27 ξενητεύοντα cod. 29-30 οἱ γενόμενοι cod. 30 β' suppl. 31 ἀπογαμικὴν συνάφειαν cod., corr. 32 γονεῖς cod., corr. 33 ἐν νεότητι suppl. Cf. *Catal. Flor.*, p. 150, l. 31.

each zodiac sign in 30 days, and the Moon in 2, because they said that the 12 solar degrees become one lunar degree, since, being closer to the earth, it completes its own cycle more quickly; and the decans of the Zodiac signs are also called the faces of the 7 planets.

In the 1st decan of Aries it produces dangers and plots and ailments; in the 2nd it makes men wealthy and distinguished, but the one born will die young; in the 3rd it indicates diseases and tumults and hardships in youth, but later the one born will be more cheerful.

In the 1st decan of Taurus, it makes the native wealthy and distinguished through some occupation [f. 431]; 10 in the 2nd, it makes youth wretched and causes dangers to be quickly escaped; in the 3rd, it produces soldiers, resourceful men, steadfast in associations, long-lived, and those who lose their first wife.

In the 1st decan of Gemini, he who marries will not prosper and will not succeed, and 15 will grieve over children; in the 2nd, he will have an unsuitable marriage, but it signifies an abundance of soldiers; in the 3rd, it produces wealthy, distinguished, ruling men; but those born will die suddenly and by violent death.

In the 1st decan of Cancer, it produces those engaged in public affairs; those born will grieve over children and will toil greatly in youth, but 20 in old age will prosper; in the 2nd decan, it makes those who marry well-provided with resources, and they will benefit from other affairs and will grieve over women and will inherit the property of others; in the 3rd decan, the native will be eloquent and will suffer hardship in youth, but in old age will rejoice.

25 In the 1st decan of Leo, it produces rulers and wealthy men; the native will be prosperous in the end and will bury his wife before him; in the 2nd and 3rd decan, it produces worthlessness and brings about wretchedness, and destroys the one who lives abroad.

[F. 431] In the 1st decan of Virgo it causes dangers in water, and those 30 born will quickly become orphans; but in the 2nd and 3rd it makes them fortunate, and they will grow rich from marital union, yet they will grieve over parents and children.

In the 1st decan of Libra, the one born <in youth> will face many dangers,

1-2 Should one perhaps read: so that the 12 solar degrees become one lunar degree, as I said, because being closer to the earth, etc.? 2 εἴπων cod., corr. οὖσαν cod., corr. 3 λέγεται cod., corr. 7 καί suppl. ἐνεότητι cod., corr. 8 6 γεννηθείς suppl. and so throughout. 12-13 καὶ τῇ πρώτη γυναικὶ ἀποβαλεῖται cod., τὴν πρώτην γυναῖκα ἀποβαλόντας we wrote. 14 δεκανῷ Διδύμων α' cod., corr. ἐπιτιδεύσει cod. 15 εἰς cod., Ἔχει we wrote. 17 δέ suppl. βιωθάνατοι cod., corr. 18 οἱ γεννηθέντες suppl. and so throughout. 19 καί enclosed in brackets. ἐν cod., ἐπί we wrote. κάμνοντας cod., corr. 19-20 ἐν δὲ τὸ γῆρας cod., corr. 20 εὐτυχοῦσιν cod. 21 ὠφελοῦνται cod. 23 ὁ γεννόμενος cod. 25 πλουσίους καί cod. (omitting ὁ γεννηθείς). 27 ξενητεύοντα cod. 29-30 οἱ γενόμενοι cod. 30 β' suppl. 31 ἀπογαμικὴν συνάφειαν cod., corr. 32 γονείς cod., corr. 33 ἐν νεότητι suppl. Cf. Catal. Flor., p. 150, l. 31.

ὕστερον δὲ κτήσεται προφάσει ὑπογείων ἀπὸ εὑρημάτων· ἐν δὲ τῷ β' πλουτήσει ἐν τετραπόδοις, γενήσεται δὲ ταχυθάνατος ἢ κακοθάνατος· ἐν δὲ τῷ γ' νόσους καὶ θορύβους ὑποστήσεται καὶ ἐν νεότητι κακοπαθήσει, ἐν δὲ τῷ γήραϊ εὐφρανθήσεται.

Δεκανῷ α' Σκορπίου <ὁ γεννηθεὶς> ἐξ ἑρμαϊκῶν ὠφεληθήσεται καὶ κληρονόμος ἀναφανῇ ἐνδόξων πραγμάτων· ἐν δὲ τῷ β' ἐν τῇ νεότητι μοχθηρίαν ἕξει καὶ κινδύνους ὑποστήσεται ἕως ἐτῶν λζ'· ἐν δὲ τῷ γ' [ὁ γεννηθεὶς] στρατεύσει πολλὰ καὶ πολυχρονίσει καὶ τὴν πρώτην γυναῖκα ἀπολέσει, ἐν δὲ τῷ τέλει πλουτήσει.

Δεκανῷ α' Τοξότου ὁ γεννηθεὶς οὐκ ἐπιτήδειος <ἔσται> γυναιξὶν καὶ ἐπὶ τέκνοις λυπηθήσεται· ἐν δὲ τῷ β' ἄλυπον τὸν βίον ποιήσεται, πλὴν ἐπὶ ξένης τελευτήσει· ἐν δὲ τῷ γ' πλουσίους ποιεῖ, ἐνδόξους, ἄρχοντας στρατιωτῶν, κληρονόμους γυναικῶν.

Δεκανῷ α' Αἰγοκέρωτος δημοσιοπράκτους ποιεῖ καὶ [f. 432] τέκνων λύπην ὁρῶντας· <οἱ γεννηθέντες> ἐν νεότητι πολλὰ κινδυνεύσουσιν, ἐν δὲ τῷ γήραϊ εὐτυχήσουσιν· ἐν δὲ τῷ β' εὐχρηματίστους ποιεῖ καὶ ἐξ ἑτέρων πραγμάτων ὠφελουμένους, ὕστερον δὲ καὶ εἰς γυναῖκας λυπηθήσονται· ἐν δὲ τῷ γ' <ὁ γεννηθεὶς> γενήσεται ὀξύς, ἐλευθερόγλωττος, πλὴν καὶ <πατρικὰ> χρήματα ἀπολέσει· ὕστερον δὲ ἐξ ἑτέρων εὐφρανθήσεται, πλὴν ἐν νεότητι κακοπαθήσει.

Δεκανῷ α' Ὑδροχόου <ὁ γεννηθεὶς> ἀγαθὸς γενήσεται καὶ εὐμετάβουλος καὶ γυναιξὶν εὐάρεστος· ἐν δὲ τῷ β' καὶ γ' δεκανῷ φαῦλος ἔσται, ἐν τῇ νεότητι μοχθηρός, πραγμάτων φθορεύς, ἔνυγρος ἄγαν.

Δεκανῷ α' Ἰχθύων <ὁ γεννηθεὶς> πονηρὸς γενήσεται, ἔνυγρος, μικρός, ὀρφανισθεὶς καὶ ὀξυθάνατος· ἐν δὲ τῷ β' καὶ γ' ποιεῖ εὐτυχεῖς <καὶ> ἐξ ἑτέρων πραγμάτων πλουτοῦντας καὶ ἐν γάμοις εὐτυχοῦντας καὶ ἐπὶ τέκνοις ἀρσενικοῖς λυπουμένους. [D. B. et Æ. M.]

F. 433v. Περὶ <τῆς> τοῦ Κυνὸς ἐπιτολῆς καὶ τῆς προγνώσεως τῶν ἐξ αὐτοῦ συμβαινόντων, Ἀντιόχου [1].

Ἡ τοῦ Κυνὸς ἐπιτολὴ γίνεται διαφαινούσης εἰκοστῆς τοῦ ἰουλίου μηνός· χρὴ δὲ παρατηρεῖν ἐν ποίῳ ῥίκῳ οὔσης τῆς Σελήνης ἡ τούτου γίνεται ἀνατολή.

1 Kroll, loc. cit., l. 32, post ὑπογείων addidit ἢ. Num leg. ἀπὸ ὑπογείων εὑρημάτων? 4 γῆρας cod., corr. 6 ἀναφανεῖ cod., corr. 8 Ante στρατεύσει cod. ὁ γεννηθεὶς quae uncis inclusimus. πολυχρονήσει cod. 10 ἔσται suppl. 11 ποιεῖ cod., ποιήσεται scripsimus. 12 ἐπὶ ξένοις cod., corr. 16 εὐτυχοῦσι cod. 19 πρὶν cod., πλὴν scripsimus. Mox πατρικὰ inseruimus. Cf. *Catal. Flor.*, p. 151, l. 10. 22 γυναικί cod., γυναιξὶν scripsimus collato loc. cit., l. 13. ἐστὶν cod., ἔσται scripsimus. 26 καί suppl. 28 τῆς suppl. 31 τῆς ζ ἡνίκα τούτου cod.

[1] Idem excerptum paucis verbis mutatis Zoroastro tribuitur in Geoponicis, I, 8 (p. 15, ed. Beckh). Nescio utrum codicis Neapolitani librarius errore nomen Antiochi praemiserit an auctor Geoponicorum Zoroastri, an Antiochus ex colle-

but later he will acquire property by means of underground finds; in the 2nd decan he will grow rich in four-footed animals, and he will die young or die badly; in the 3rd he will suffer illnesses and disturbances, and in youth he will endure hardship, but in old age he will rejoice.

One born in the 1st decan of Scorpio will benefit from Hermetic matters and will appear as an heir of distinguished affairs; but in the 2nd, in youth he will have hardship and will endure dangers until the age of 37; and in the 3rd, [the one born] will serve in many campaigns and will live a long life and will lose his first wife, but at the end he will become wealthy.

One born in the 1st decan of Sagittarius will not be suited to women and will grieve over children; in the 2nd, he will make his life free from sorrow, yet he will die in a foreign land; in the 3rd, it produces wealthy, distinguished men, commanders of soldiers, and heirs of women.

The 1st decan of Capricorn produces public officials and those who bring sorrow to their children; those born will face many dangers in youth, but will be prosperous in old age; in the 2nd, it produces those who are well-off financially and who benefit from other pursuits, but later they will also grieve over women; in the 3rd, the one born will be sharp-witted and free-spoken, yet he will also lose his paternal wealth; later he will find joy through other means, but in youth he will suffer hardship.

One born in the 1st decan of Aquarius will be good, prudent in counsel, and pleasing to women; but in the 2nd and 3rd decans he will be base, wicked in youth, a destroyer of affairs, and excessively moist in nature.

One born in the 1st decan of Pisces will be wicked, of moist nature, petty, orphaned, and quick to die; but in the 2nd and 3rd he produces fortunate individuals, those who grow rich from other pursuits, who are successful in marriages, and who grieve over male children.

[D. B. et Æ. M.]

Γ. 433. On the rising of the Dog Star and the prognostication of events arising from it, by Antiochus.

The rising of the Dog Star occurs at the dawn of the twentieth of the month of July; one must observe in which house the Moon is when its rising takes place.

1 Kroll, loc. cit., 1. 32, post subordinate addidit . Num leg. from underground finds? 4 years old cod., corr. 6 appears cod., corr. 8 Ante enlist cod. unborn quae uncis inclusimus. long time cod. 10 be suppl. 11 ποιεῖνcod., written scripsimus. 12 on foreigners cod., corr. 16 eutychusi cod.n19 before cod., except scripsimus. Mox paternal inseruimus. Cf. Catal. Flor., p. 151, n1. 10. 22 female cod., female scripsimus collato loc. cit., 1. 13. ἐστίν cod., nĕσται scripsimus. 26 and suppl. 28 of the suppl. 31 of the same cod.

The same excerpt, with a few words altered, is attributed to Zoroaster in the Geoponica, I, 8 (p. 15, ed. Beckh). I do not know whether the scribe of the Neapolitan codex erroneously prefixed the name of Antiochus, or whether the author of the Geoponica did so for Zoroaster, or whether Antiochus drew from a collec-

Ἐν Λέοντι οὔσης τῆς Σελήνης, ἐὰν ἀνατολὴ γένηται τοῦ Κυνός, σίτου φορὰ πολλὴ καὶ ἐλαίου καὶ οἴνου ἔσται καὶ τῶν ἄλλων πάντων εὐωνία· θόρυβος δὲ καὶ ἀπαλία τοῦ ἀέρος καὶ ἐπιδρομὴ ἐθνῶν· ἔτι σεισμοὶ καὶ κλύδωνες ἔσονται.

5 Ἐν Παρθένῳ οὔσης τῆς Σελήνης πολυομβρίαι, εὐφρασίαι καὶ τικτουσῶν φθορά, σωμάτων καὶ τετραπόδων εὐωνία.

Ἐν Ζυγῷ οὔσης αὐτῆς μεγιστάνων ταραχαὶ καὶ τετραπόδων ὄνησις καὶ θόρυβος ἐν τοῖς ὄχλοις, ἐλαίου καὶ σίτου φθορά, οἴνου δὲ εὐφορία.

Ἐν Σκορπίῳ οὔσης τῆς Σελήνης πτηνῶν καὶ μελισσῶν φθορὰ καὶ 10 λοιμικὴ κατάστασις.

Ἐν Τοξότῃ οὔσης αὐτῆς πολυομβρία ἔσται καὶ σίτου εὐθηνία καὶ εὐφροσύνη ἐν τοῖς ἀνθρώποις, θρεμμάτων φθορά, τῶν δὲ πτηνῶν εὐφορία.

Ἐν Αἰγοκέρωτι οὔσης τῆς Σελήνης στρατοπέδων κίνησις γενή- 15 σεται καὶ πολυομβρία, σίτου καὶ οἴνου καὶ ἐλαίου πολλὴ εὐφορία καὶ πάντων εὐωνία ἔσται.

[F. 434] Ἐν Ὑδροχόῳ οὔσης τῆς Σελήνης σίτου φθορὰ καὶ ἀκρίδος ἔφοδος καὶ σπάνησις ὄμβρων καὶ λοιμοί.

Ἐν Ἰχθύσιν οὔσης αὐτῆς πολυομβρία ἔσται, πτηνῶν φθορά, σίτου 20 καὶ οἴνου εὐφορία καὶ νόσοι ἐν τοῖς ἀνθρώποις.

Ἐν Κριῷ οὔσης αὐτῆς τῶν ζῴων ἔσται φθορά, πολυομβρία, σίτου ἐλαχίστη φορά, ἐλαίου εὐφορία.

Ἐν Ταύρῳ οὔσης αὐτῆς πολυομβρία καὶ χάλαζα, ἐρυσίβη καὶ τιμωρίαι πολλαί.

25 Ἐν Διδύμοις οὔσης αὐτῆς σίτου καὶ οἴνου πολλὴ φορὰ καὶ παντὸς καρποῦ καὶ ἀνθρώπων φθορὰ καὶ στρατοπέδων κίνησις.

Ἐν Καρκίνῳ οὔσης αὐτῆς ξηρασία γενήσεται καὶ λοιμοί.

[D. B. et Æ. M.]

2 πολύ cod., corr. 3 ἀπολία cod., ex Geop. corr. 8 φορά cod., φθορά Geop. 11 εὐθυνία cod. 15 πολύ cod., πολλή scripsimus. 25 πολύ cod.

Petri philosophi epistula.

Petrus philosophus, cuius ἔκθεσις περὶ ἀστρονομίας in codice Neapolitano ff. 446 ss. servatur, idem esse videtur atque " Petrus diaconus et philosophus " cui excerptum de cyclo et indictione et tractatus de sideribus in codicibus Parisinis 929 (f. 97) et 3085 tribuuntur. De hoc astronomo alioquin nil comperimus (cf. Fabricius-

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claneis, quae sub nomine Zoroastri prophetae circumferebantur, haec in usum suum converterit. Caput anonymum eiusdem argumenti traditur in cod. Flor. 12, saec. X, f. 123, et in cod. Mutin. 11, f. 74ᵛ. Certe divinationis methodo, quae hic adhibetur, iam antiquos Graecos usos esse comperimus ex Cicerone (cf. ad Apomasarem, p. 124, n. 2). — De Antiocho Atheniensi, quo Hephaestio Thebanus fonte saec. V ineunte usus est (Engelbrecht, p. 36) et quem antea Porphyrius laudaverat, vide quae congessit Boll, *Sphaera*, p. 54 ss. [F. C.]

When the Moon is in Leo, if the rising of the Dog Star occurs, there will be a great abundance of grain, oil, and wine, and cheapness of all other things; but there will be tumult and mildness of the air and an incursion of peoples; furthermore, there will be earthquakes and floods.

5 When the Moon is in Virgo, there will be heavy rains, joys, and destruction of those giving birth, and an abundance of bodies and four-footed animals at low prices.

When it is in Libra, there will be turmoil among the great, and benefit of four-footed animals and uproar among the crowds, destruction of olive oil and grain, but abundance of wine. When the Moon is in Scorpio, there will be destruction of birds and bees and 10 a pestilential condition.

When it is in Sagittarius, there will be heavy rain and abundance of grain and joy among people, destruction of livestock, but abundance of birds.

When the Moon is in Capricorn, a movement of armies will come to 15 pass and heavy rain, a great abundance of grain and wine and olive oil, and all things will be cheap.

[G. 434] When the Moon is in Aquarius, there will be destruction of grain and an invasion of locusts and scarcity of rains and pestilences.

When it is in Pisces, there will be heavy rain, destruction of birds, abundance of grain 20 and wine, and diseases among people.

When it is in Aries, there will be destruction of animals, heavy rain, very little yield of grain, abundance of olive oil.

When it is in Taurus, heavy rain and hail, mildew and many punishments.

25 When it is in Gemini, a great yield of grain and wine and of every fruit, and destruction of people and movement of armies.

When it is in Cancer, there will be drought and pestilences.

[D. B. and A. M.]

2 very cod., corr. 3 apolia cod., ex Geop. corr. 8 times cod., wear Geopn11 responsibility cod. 15 much cod., much scripsimus. 25 a lot cod.

Letter of Peter the Philosopher.

Peter the philosopher, whose ἔκθεσις περὶ ἀστρονομίας is preserved in the Neapolitan codex ff. 446 ff., appears to be the same as Peter the deacon and philosopher, to whom a excerpt on the cycle and indiction and a treatise on the stars in Parisian codices 929 (f. 97) and 3085 are attributed. About this astronomer we otherwise know nothing (cf. Fabricius-

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contemporaries, which were circulated under the name of the prophet Zoroaster, he converted these for his own use. An anonymous chapter of the same subject is transmitted in cod. Flor. 12, 10th century, f. 123, and in cod. Mutin. 11, f. 74v. We certainly know from Cicero that the ancient Greeks already used the method of divination employed here (cf. on Apomasares, p. 124, n. 2). Regarding Antiochus of Athens, whom Hephaestion of Thebes used as a source at the beginning of the 5th century (Engelbrecht, p. 36) and whom Porphyry had previously praised, see what Boll has collected, Sphaera, p. 54 ff. [F. C.]

Harles, *Bibl.*, XI, 334, qui eum perperam cum Petro diacono iuris canonici perito confudit). Attamen ex hac epistula apparet eum medio saeculo XII floruisse, nam patriarcha, cui scripsit, est Lucas Chrysoberges, qui annis 1156-1169 ecclesiae Constantinopolitanae praefuit. Eo autem tempore quaestionem, utrum astrologia verax sit an fallax, agitatam fuisse ex alia epistula vidimus imperatoris Manuelis Comneni (1143-1180 p. C.), quae in codd. Venet. 5, f. 312, et Angel. 29, f. 1, traditur. Quam nos propediem in catalogo Romano edituros esse speramus. [F. C.]

F. 443v. Ἐπιστολὴ Πέτρου φιλοσόφου εἰς τὸν πατριάρχην κῦρ Λουκᾶν.

Ὀλλύσθω, θεοτίμητέ μου δέσποτα, ἀστρολογία πᾶσα Ἑλληνική, ἵνα δή σοι τῶν σῶν πρωτογεννημάτων ἐφ' ἑστίας εὐθὺς ἀπάρξωμαι· φθειρέσθωσαν οὖν ἡμῖν Κύνες ἀστράπτοντες καὶ Ταῦροι ὑβρίζοντες καὶ <Παρθένος> ἀφιεῖσα φωνὴν καὶ ὁ τῆς ἀδικίας Ζυγός· συμφθειρέσθω τούτοις καὶ τὰ πρῶτα τῆς ἀπάτης μυθεύματα, ἀφ' ὧν ἐδραματουργήθη ἡ ζωηφόρος πλάσις ἐν οὐρανῷ. τὸ μὲν τρέπεσθαι τὸν ἀέρα ταῖς τῶν ἄστρων ἐπιτολαῖς τε καὶ ἀνατολαῖς οὐ πάνυ τι ἀπιστῶ τοῖς περὶ τούτου φιλοσοφήμασιν· ἔχω γὰρ καὶ τὴν αἴσθησιν πολλαχοῦ τῶν γινομένων ἐπιμαρτυροῦσαν τοῖς πράγμασι· Καρκίνους δὲ καὶ Λέοντας ἐξεπίτηδες καὶ προηγουμένως ἐν οὐρανῷ συμπεπλάσθαι παρὰ τῆς τοῦ δημιουργοῦ τῶν ὅλων χειρὸς μήποτε ἐκσταίην φρενῶν ὥστε καὶ ἀκροθιγῶς τοῖς ὠσὶ παραδέξασθαι, ποιεῖν δὲ τὰ ἄστρα ἐν τῇ καθ' ἡμᾶς οὐσίᾳ το[f. 444]σοῦτον δέχομαι, ὥστε μεταλλοιοῦν ταῦτα τὸν ἀέρα ταῖς ἰδίαις κράσεσι καὶ ποιότησι, καὶ διὰ τοῦτο ψύχειν ἢ θερμαίνειν ἡμᾶς, ἧττον ἢ μᾶλλον ἑκάτερον. ἔνθεν τοι καὶ ὁ λαμπρὸς οὗτος ἀστὴρ ὁ παρ' Ἕλλησι μὲν Κύων ὀνομαζόμενος, Μαζουζὼθ δὲ παρὰ τοῖς Ἑβραίοις καλούμενος, ὥς τινες τῶν τὴν γλῶτταν μεταβαλλόντων διηρμηνεύκασιν, εἷς τῶν ἀπλανῶν ἀστέρων ἐστὶν ἐν τῷ μετώπῳ τοῦ λεγομένου Κυνὸς προφαινόμενος· οὐ γὰρ ἡ σύμπασα πλάσις ἐστὶ τοῦ Κυνός, ἀλλὰ ἀπὸ τοῦ μέρους τὸ σύμπαν κατερρήθη. καὶ οὗτος γοῦν ὁ ἀστὴρ φλογωδέστατος, εἰ καί τις ἄλλος τῶν κατ' οὐρανὸν ἀστέρων ἐστί, καὶ τὸν μὲν ἄλλον χρόνον, καθ' ὃν οὐ συνοδεύει τῷ Ἡλίῳ, πόρρω τῶν ἐκείνου ἀκτίνων φερόμενος· ὅταν δὲ ὁ Ἥλιος τὸν θερινὸν ἀναβαίνων κύκλον ἢ ἐκεῖθεν ἡρέμα καὶ βραχὺ κατιὼν ἐπιψαύσοι τῆς τούτου θεώσεως — εἴποιμι δὲ κινήσεως, — οἱονεὶ ὑπερεξάπτει τοῦτον τῷ οἰκείῳ πυρὶ καὶ διακαέστερον ἀπεργάζεται.

Γίνεται δὲ ἡ ἐπιτολὴ τοῦ Κυνὸς ἀπὸ τῆς ια' τοῦ ἰουλίου μηνός,

6 καὶ νᾶς cod., καὶ Παρθένος scripsimus. Cf. Ludwich, *Maximi et Ammonis rel.*, p. 107, 2. 11 τε cod., δέ scripsimus. 14 τῇ cod., correctum ex τοῖς. 15 μεταλλιοῦντα ταῦτα cod., μεταλλιοῦν scripsimus. 18 Ἕλησι cod. 22 κατηρήθη cod., κατερρήθη scripsimus. 27 οἷον cod., οἱονεί scripsimus. 29 ια'] Exspectes ιθ' vel κ'; cf. supra, p. 154, l. 30 et p. 124, n. 1. Cf. tamen Theophilum ap. Dietz, *Scholia in Hippocr. et Galen.*, 1834, II, p. 385-6 [Schöne].

Harles, Bibl., XI, 334, who erroneously confused him with Peter the deacon, an expert in canon law). Nevertheless, from this letter it appears that he flourished in the middle of the 12th century, for the patriarch to whom he wrote is Lucas Chrysoberges, who presided over the church of Constantinople in the years 1156–1169. Moreover, that at that time the question of whether astrology is true or false was being debated, we have seen from another letter of the emperor Manuel Comnenus (1143–1180 A.D.), which is transmitted in codd. Venet. 5, f. 312, and Angel. 29, f. 1. We hope to publish this ourselves shortly in the Roman catalogue. [F. C.]

Γ. 443. Letter of Peter the Philosopher to the Patriarch Lord Lucas.

Let all Greek astrology perish, my God-honored master, so that I may at once make a first offering to you from your own firstfruits; let the flashing Dogs and insolent Bulls and the <Virgin> raising her voice and the unjust Scales all be destroyed for us; let the first fictions of deceit, from which the life-bearing formation in the sky was dramatically fashioned, perish along with them. That the air is altered by the risings and ascents of the stars, I do not entirely disbelieve the philosophical arguments on this matter; for I have sense perception bearing witness in many instances to what actually occurs; but that Crabs and Lions were deliberately and primarily fashioned in the sky by the hand of the Creator of all things — may I never lose my senses so as to accept this even superficially with my ears. As for the stars acting upon our substance, I accept this to the extent that they alter the air by their own temperaments and qualities, and thereby cool or warm us, the one more or less than the other.Hence also this brilliant star, called Canis by the Greeks and Mazuzoth by the Hebrews, as some of those who translate the language have rendered it, is one of the fixed stars appearing in the forehead of what is called the Dog; for the entire figure is not the Dog, but the whole was named after the part. And this star is the most fiery, if any of the stars in the sky is, and at other times, when it does not travel with the Sun, it is carried far from the Sun's rays; but when the Sun, ascending the summer circle or gently and slightly descending from there, draws near to the observation — or I should say the motion — of this star, it as it were kindles it further with its own fire and renders it more intensely burning.

The rising of the Dog Star occurs from the 11th of the month of July,

6 We have written καὶ νὰς cod., καὶ Παρθένος. Cr. Ludwich, Maximus and Ammons rel., np. 107, 2. 11 τε cod., δε we wrote. 14 τῇ cod.. corrected from τοῖς. 15 μεταλ-νλιοῦντα ταῦτα cod., we wrote μεταλιοῦν. 18 Ελησι cod. 22 κατηρήθη cod., ηκατερρήθη we wrote 27 οἶον cod, οἰονεί we wrote. 29 ια'] You wait for ιθ' velnx'; cf. above, p. 154, 1. 30 and p. 124, no. 1. Cf. yet Theophilus ap. Dietz, Scholianin Hippocr. and Galen., 1834, II, p. 385-6 [Schöne].

ὁπηνίκα πυρωδέστερος μὲν ἑαυτοῦ ὁ ἀὴρ γίνεται, ὑπερζεῖ δὲ τὰ ἡμέτερα σώματα καὶ αἱ τούτων δυνάμεις τῷ πολλῷ τοῦ ἀστέρος πυρὶ ἐξασθενοῦσι τε καὶ καταβέβληνται. ταύτῃ τοι καὶ Ἱπποκράτης τὰς ὑπὸ Κύνα καὶ [f. 444v] πρὸ Κυνὸς θεραπείας φαρμακείας ἐργώδεις διαγνοὺς οὕτως ὠνόμασεν· ὑπὸ Κύνα γάρ φησι καὶ πρὸ Κυνὸς ἐργώδεες αἱ φαρμακεῖαι· διχῇ δὲ διεῖλε τὴν ὅλην τοῦ Κυνὸς δύναμιν εἴς τε τὴν ὑπὸ τὸν Ἥλιον κρύψιν καὶ τὴν μετὰ ταῦτα ἐπιτολήν· καὶ ὑπὸ Κύνα μὲν εἰρήκει τὴν ἐπιτολὴν τοῦ Κυνός, πρὸ Κυνὸς δὲ τὴν προηγουμένην κρύψιν αὐτοῦ πρὸ τῆς ἐπιτολῆς· οὔκουν οἱ Ἀσκληπιάδαι καθαίρουσιν οὔτε πρὸ τῆς ἐπιτολῆς οὔτε μετὰ τὴν ἐπιτολὴν εὐθύς, ἀλλὰ δέκα μὲν πρὸ τῆς ἐπιτολῆς ἡμέρας, ὥστε μὴ καθαίρειν τὰ σώματα ἀφωρίσαντο, δέκα δὲ μετὰ <τὴν> ἐπιτολήν. τὸ γοῦν ἐντεῦθεν κατάρχονται τῶν καθάρσεων· ἠσθένηκε γὰρ τηνικαῦτα ὁ Κύων τοῦ Ἡλίου διαζυγείς, καὶ αὐτίκα ὅτε ὁ ἀὴρ ἐπὶ τὸ ἐγκρατέστερον μεταβέβληται καὶ τὰ ἡμέτερα σώματα εὖ ἐθάλφθη τε καὶ ἐρρώσθη· εἰ γὰρ αἱ τῶν ἀστέρων ἐπισημασίαι τήν τε τοῦ ἀέρος κρᾶσιν μεταποιοῦσι καὶ τὴν θάλασσαν ἀθρόως κυμαίνουσιν, πῶς οὐχὶ καὶ τοῖς ἡμετέροις σώμασι ζάλην τινὰ καὶ ταραχὴν ἐμποιοῦσιν; εἰ γὰρ ταῖς ὁλότησι τῶν στοιχείων ἐπισημαίνονταί τι τῆς οἰκείας δυνάμεως, πῶς οὐχὶ καὶ τὰ μέρη τούτων καινοτομήσουσιν; οὔτε οὖν εὐθὺς δυομένου τοῦ ἀστέρος ὑπὸ τὸν Ἥλιον ἐφεκτέον [f. 445] ἡμῖν τῶν καθάρσεων οὔτε μετὰ τὰς πολλὰς τῆς ἐπιτολῆς ἡμέρας, ἀλλ' ἐπειδὴ πεντεκαίδεκα ἡμέρας κέκρυπται ἑῷαν δύσιν ποιούμενος ἄχρι πρώτης ἐπιτολῆς. τὰς μὲν πρώτας πέντε ἡμέρας οὐ πάνυ τι παραφυλακτέον τὴν κάθαρσιν, ἀλλὰ τὰς δέκα τὰς ἐσύστερον· οὐ γὰρ ὑποδὺς εὐθὺς ἀπολαύει τῆς τοῦ Ἡλίου θερμότητος, ἀλλὰ κατὰ βραχὺ προιών. ἐπεὶ δὲ καὶ ἔξω τῶν ἡλιακῶν ἀκτίνων γενόμενος μετὰ τὰς πεντεκαίδεκα ἡμέρας τῆς ἐπικρύψεως ἔτι γειτονῶν τῷ φωστῆρι ἀπολαύει τοῦ ἐκεῖθε φωτὸς δέκα ἡμέρας, αὖθις ἐκ τοῦ γειτονήματος τῷ ἀστέρι οἱ περὶ τὸν Ἱπποκράτην ἐμέτρησαν <τὰς> δύσεις. εἴκοσι γοῦν ὅλαις ἡμέραις ἀφεκτέον ἡμῖν τῶν καθάρσεων, ἤτοι ἀπὸ τῆς ια' τοῦ ἰουλίου μηνὸς ἄχρι τῆς τριακάδος αὐτοῦ, μικρόν τι πλέον ἢ ἔλασσον, καὶ μήτε ὑπὸ Κύνα, ὅπερ ἐστὶν ἐπιτέλλοντος τοῦ Κυνός, μήτε πρὸ Κυνός, ὅπερ ἐστὶ δύνοντος, ποιητέον τὰς καθάρσεις ἡμῖν, ἵνα μὴ τὴν ξηρότητα τῶν σωμάτων ἡμῶν τῇ προσθήκῃ τῆς καύσεως ἐπιτείνωμεν, ἵνα μὴ καταβεβλημένας ὑπὸ τοῦ καιροῦ τὰς φυσικὰς ἡμῶν δυνάμεις ἀσθενεστέρας τῷ καθαρσίῳ ποιήσωμεν, ἵνα μὴ τὴν διαφόρησιν [f. 445v] τῶν σωμάτων ἡμῶν ἐπαυξήσωμεν καὶ ἐξεπίτηδες τοῖς ἡμετέροις ἐπηρεάσωμεν σώμασι. ταῦτα δὲ παραφυλακτέον ἡμῖν, μή τινος ὀξέος

1 πυροδέστερος cod. ὑπερζῇ cod. 5 ὀνόμασεν cod., corr. Cf. Hippocr. Aphor. in opp., ed. Kühn, III, 727 = IV, 502, Littré. 5-6 ἐργώδεις cod., corr. 12 τὴν suppl. 14 τῷ ἐγκρατώτερον μεταβέβληνται cod. 15 ἐφθάλθη cod., εὖ ἐθάλφθη scripsimus. 16 κράσιν cod., acc. vulgari, ut alibi. 17 πῶς post καί cod., sed deletum eadem m. 26 ἐπί cod., ἐπεί scripsimus. 29 τάς suppl.

when the air becomes hotter than itself, and our bodies are overheated and their vital powers are weakened and cast down by the great fire of the star. For this reason, Hippocrates, recognizing that the medical treatments and purging therapies during the Dog Star's period and before it are laborious, named them accordingly; for he says that under the Dog Star and before the Dog Star, purgings are laborious. He divided the entire influence of the Dog Star into two parts: the concealment beneath the Sun and the subsequent rising; and by "under the Dog Star" he meant the rising of the Dog Star, while by "before the Dog Star" he meant its preceding concealment before the rising. Therefore, the Asclepiads purge neither before the rising nor immediately after the rising, but they appointed ten days before the rising as the period during which the bodies should not be purged, and ten days after the rising likewise.From that point, then, they begin the purgings; for at that time the Dog Star has weakened, having been separated from the Sun, and immediately when the air has changed to a more temperate state and our bodies have been well warmed and strengthened. For if the manifestations of the stars alter the mixture of the air and cause the sea to surge suddenly, how could they not also produce some agitation and disturbance in our bodies? For if they have some effect of their own power upon the totalities of the elements, how could they not also bring about change in the parts of these? Therefore, we must refrain from purgings neither immediately when the star sets beneath the Sun, nor after the many days following the rising, but since it has been hidden for fifteen days from its setting until its first rising, during the first five days one need not particularly observe the avoidance of purging, but rather during the ten days that follow; for having gone below, it does not immediately benefit from the Sun's heat, but advances gradually. And since, having come out from the solar rays after the fifteen days of concealment, it still being near the luminary, it benefits from the light coming thence for ten days, once again it is from this proximity to the star that the followers of Hippocrates measured the settings.For a full twenty days, then, we must refrain from purgings, that is, from the 11th of the month of July until the 30th of the same month, give or take a little, and we must perform no purgings either under the Dog Star, which is when the Dog Star is rising, nor before the Dog Star, which is when it is setting, lest we intensify the dryness of our bodies by adding further burning, lest we make our natural powers, already cast down by the season, still weaker through the purging, lest we increase the dispersion of our bodies and deliberately do harm to our bodies. These precautions must be observed by us, unless some acute

1 hotter cod. excess cod. 5 ὀνομασεν cod., corr. Cf. Hippocr. Aphor.nin opp., ed. Kühn, III, 727 = IV, 502, Littré. 5-6 ergous cod., corr.12 τὴνn12 τὴνnsuppl. 14 ἐἐρτερον transition cod.15 ἐφθαλθη cod., εὖ ὐθαφθηνscripsimus. 16 bottles cod. τῶ, acc. vulgari, ut alibi.17 how post and cod., sed dele-ntum eadem m. 26 on cod, on scripsimus.29 of the suppl.

νοσήματος καταναγκάζοντος· εἰ γὰρ κυνάγχη τις ἢ πλευρῖτις κἂν ταῖς ἐπειρημέναις ἡμέραις ἐπεισφρήσῃ τοῖς σώμασι, χρώμεθα ταῖς καθάρσεσιν.

Οὕτως ἐγώ, θεοτίμητε δέσποτά μου, παντὸς ἐπαΐω μαθήματος ἀπὸ μὲν τῶν ὑψηλοτέρων ἐπιστημῶν, ὥσπερ ἐξ ἀρχῶν κρειττόνων, τὰς ὑποκειμένας ἐξαριθμούμενος, πολλάκις δὲ καὶ ἀπὸ τούτων, ὡς ἐν ταῖς γεωμετρίαις ποιεῖν εἰώθασιν, ἐπὶ τὰ πρῶτα τῶν θεωρημάτων ἀναπεμπόμενος. ἔνιοι γοῦν τῶν περὶ τὴν νομικὴν ὥσπερ θηρία μοι ἐξαγριαίνουσιν, ἐπειδάν τι καὶ περὶ ταύτης ὑψηλογήσωμαι, οὐ νὴ τὴν ἱεράν σου ψυχήν, τὴν ὀφρὺν κατ' αὐτῶν αἴρων, ὡς πλείω περὶ τὰ κρείττω πραγματευσάμενος, ἀλλ' ἐπειδὴ τῶν νομικῶν τὰ μὲν ψιλὴν ἔχει τὴν παραφορὰν καὶ οὐ πάνυ τι τῆς φιλοσοφίας ἀντιποιεῖται, τὰ δὲ βραχύ τι ἀνερπύζει καὶ βούλεται πρόσω τοῦ ὅρους ἐπαναβαίνειν, τὰ μὲν πολλὰ γυμνῷ χρῶμαι τῷ νόμῳ καὶ οὐ πλέον τι περιεργάζομαι, ὅπου δὲ τομή τις ἐστι πράγματος καὶ διαίρεσις τεχνικὴ ἢ καὶ ἀναφορά τις τῶν τετμη[f. 446]μένων, ἐνταῦθά τι καὶ τῆς σεμνοτέρας ἐπιστήμης παρενείρειν ἀποθαρρῶ. καὶ εἰ μέν τις ἐπὶ τούτοις φιλόσοφος ἀπαντήσοι ἡμῖν ἀκοή, ἄγαται καὶ τέθηπε τὴν ἐπιβολὴν καὶ μικροῦ δεῖν τοῦτο τὸ γένος καταφιλοσοφοῦσιν ἡμῖν καὶ στέρνα καὶ μέτωπα, οἱ δὲ τῆς ἐναντίας μερίδος μονονουχὶ τοῖς ἑαυτῶν συμφθείρονται πάθεσιν· ἃ οὐκ ἴσασιν ἢ ὧν οὐκ ἐφίκοιντο, ταῦτα οὔδ' ἐν οὐσίας τίθενται μέρει, ἀλλ' οὗ μὲν ἀπρὶξ λάβοιντο, τούτου δὴ κάρτα ἔχονται ἢ ἀντέχονται, γενναῖον δὲ νοῦν καὶ φιλοσόφους ἀρχὰς οὔτ' ἴσασιν οὔτ' ἀποδέχονται. πρὸς γοῦν τὰς τῶν πολλῶν ἀκοάς, ὄμνυμι τὴν ἱεράν σου ψυχήν, τὴν ἐμὴν μετερρύθμισα γλῶσσαν ἢ πλέον εἰπεῖν παρερρύθμισα, καὶ μὴ θαυμάσῃς, εἴ σοι βραχύ τι τῆς ἐμῆς ἀνεπέτασα εὐγλωττίας· παρὰ γὰρ τῷ μεγάλῳ δεσπότῃ μου καὶ σοφῷ καὶ τὰ θεῖα καὶ ἀνθρώπινα καὶ τὴν ἐμὴν πάλαι γλῶτταν ἠγαπηκότι καὶ ἐπαινέσαντι τῶν ἐμῶν ἀπήχησα παιδικῶν.

[D. B. et Æ. M.]

F. 518ᵛ. Prognostica ex signis zodiaci [1].

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Κριοῦ ἔσται εὐειδής, καλοθεώρητος, ἀναφάλαντος, πλατυπρόσωπος τῇ ὄψει καὶ τῇ ἡλικίᾳ

1 καταναγγάζοντος cod. πλευρίτις cod. 7-8 ἀναπεμπόμενοι cod. 9 ὑψηλογήσομαι cod. 13 ἀνερυπίζει cod., ἀνερπύζει scripsimus. 14 τὸ μή cod., τομή scripsimus. 16-17 παρενείρρειν ἀποθαρῶ cod., corr. 17 καὶ ἡ cod., εἰ corr. 23 πρό cod., πρός scripsimus. 25 μετερίθμησα cod. παρερύθμισα cod. 31 εὐειδείς cod. 32 ἀναφάλανδρος cod. et sic inferius. Num scribendum ἀναφάλανθος? ὄψῃ cod. passim, forma vulgari ; scripsimus ubique ὄψει.

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[1] Scriptio alia eiusdem generis sed breviore forma exstat, ut indicavimus, in cod. Bonon. 18, f. 314ᵛ sqq. Ex sermone apparet hanc, quam edimus, recentioris aevi esse, et verba quibus in codice introducitur (v. supra p. 63) significare videntur eam saeculo XV ab ipso librario congestam vel certe retractatam esse. Attamen

of the disease compelling it; for if some case of quinsy or pleurisy should break in upon the bodies on the aforementioned days, we make use of purgations.

Thus I, my divinely honored master, have knowledge of every discipline, enumerating the subordinate ones sometimes from the higher sciences, as if from superior principles, and often in turn ascending from these back to the primary theorems, as is customary to do in geometry. Some of those versed in law virtually become enraged at me like wild beasts whenever I speak loftily on this subject too — not, by your sacred soul, because I raise my eyebrows against them as one who has labored more on higher matters, but because some legal questions involve only bare reference and lay no great claim to philosophy, while others creep up a little and wish to ascend further up the mountain. In most cases, therefore, I make use of the bare law and trouble myself with nothing beyond it; but where there is a certain cutting of a matter and a technical division, or an upward reference of the divided parts, there I venture to weave in something of the more august science.And if any philosopher should happen to hear us on these matters, he is pleased and marvels at the approach, and those of this class who philosophize with us almost kiss our chests and foreheads; but those of the opposing party are all but consumed by their own passions — what they do not know or cannot attain, they do not even reckon to be in the realm of existence; rather, whatever they grasp tightly, that they cling to and hold fast, while a noble mind and philosophical principles they neither know nor accept. For the ears of the many, I swear by your sacred soul, I have reshaped my tongue — or, to speak more plainly, misshaped it — and do not be surprised if I have unfolded to you a little of my eloquence; for in the presence of my great and wise master, who has long loved my tongue — both in matters divine and human — and praised it, I have given an echo of my early education.

[D. B. and A. M.]

F. 518. Prognosis from the signs of the zodiac 1. 30

One born young under the sign of Aries will be handsome,

pleasant to look upon, bald at the forehead, broad-faced in appearance and in stature

1 overwhelming cod. pleurisy cod. 7-8 dependent cod. The high-rise cod. 13 emerges cod., emerges scripsimus. 14 the non-cod. 16-17 advise against cod., corr. 17 and the cod., εἰ corr.n23 before cod., before scripsimus. 25 I converted cod. I reset cod. 31 good cod. 32 anaphalandros cod. et sic inferius. Num scribendum ἀναφαλανθος νῶψι cod. passim, forma vulgari ; scripsimus ubique sight.

1 Another version of the same kind but in a shorter form exists, as we have indicated, in cod. Bonon. 18, f. 314 sqq. From the language it appears that this one, which we are editing, is of a more recent age, and the words by which it is introduced in the codex (see above p. 63) seem to indicate that it was compiled or at least revised in the fifteenth century by the scribe himself. Nevertheless

μέσος, εὔμορφος, χαροπός, δασύφριδος καὶ αὐστηροπρόσωπος· τῇ γνώμῃ πραῦς <καὶ> ἀληθινὸς ὑπάρχει· κυβερνῶν τὸν βίον πλούτου καὶ δόξης καὶ ἀξίας ἐπιτεύξεται, καὶ ὅλως ἔσται χαροπός, [καὶ] φρόνιμος, φιλόξενος, ἐλεήμων, φιλοπαθής· ἀπότολμος στρατιώτης καὶ κρυοπό-
5 νηρος· ἀπὸ γονικῆς ὑποστάσεως λύπην δέξηται· ὑπὲρ φίλου θήσει τὴν ψυχὴν αὐτοῦ καὶ εὐχαριστηθῇ· διὰ νέων κάλλος οἱ γονεῖς αὐτοῦ λύπην <ἕξουσι· ζημία> ἔλθῃ αὐτῷ διὰ χήρας γυναικὸς καὶ σχήματος ζητήσεως· ἀπὸ ἵππου <κίνδυνον> λάβῃ καὶ ἀπὸ ὕψους πέσει καὶ εἰς ὕδωρ· <διὰ> γυναῖκαν λοιδωρηθήσεται· ἀπὸ κεφαλῆς ἀ[f. 519]σθενήσει
10 καὶ οὐ κινδυνεύσει· εἰς διγαμίαν ἀπέλθῃ· ἀσθενήσει δὲ ἐτῶν ιε', κβ', λε' ἕως ἐτῶν μ'· ταῦτα διελθὼν ζήσει ἔτη πζ' καὶ ἀπὸ κοιλιακῶν ἀποθάνῃ· ἀπὸ ἐκβράσεως ἀσθενήσει· ἐλαίαν ἕξει ἐν τῇ ὄψει ἢ ἐν τόπῳ κρυπτῷ ἢ ἐν τῷ στήθει, καὶ ὅταν ἀσθενήσει, λαβὼν τοῦ κριοῦ τὸ κέρατον καὶ τρίχαν ἀπὸ τοῦ μετώπου αὐτοῦ καὶ ἀπὸ τῆς οὐρᾶς αὐτοῦ καῦσε
15 μετὰ ἐλαίου καὶ ἄλειφε· λειτούργει δὲ καὶ τὸν ἅγιον Στέφανον τὸν πρωτομάρτυραν καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ Ζῳδίου τοῦ Κριοῦ ἔσται εὐθαλὴς τὸ πρόσωπον, ὑπόκυφος, εὐπρεπής, ἀργόμογος· ὅταν μανιᾷ, κλαίει· φυλασσέσθω ἑαυτὴν ἀπὸ μάχης καὶ ἀντιλογίας ... λάβῃ ἄνδραν καὶ
20 εὐτυχήσει, καὶ μετὰ ἑτέρου ἀνδρὸς καταντήσει, καὶ ἀπὸ γυναικὸς ζηλευθήσεται· κεφαλὴν πολλὰ πονέσει καὶ ὀφθαλμοὺς καὶ βραχίονας, καὶ ὕστερα ὑγιαίνει· καὶ ὑπὸ ἄλλου πλανηθῇ καὶ εἰς ἀπώλειαν ἔλθῃ ἀπὸ

1 χαροποιος cod. ut infra, corr. Kroll. δάσοφρυς coni. Kroll. αὐθιροπρόσωπος cod. καί suppl. 2 πραεῖς cod. 3 ὅλος cod. καί uncis inclusimus. 5 γωνικῆς cod. 6 εὐχαριστιθῆ cod. κάλος cod. 7 ἕξουσι et ζημία suppl. ἔλθει cod., et sic ubique. 8 κίνδυνον suppl. βλάβῃ (sine κίνδυνον) coni. Kroll; cf. p. 161, 3, 20. 9 ὕδρον cod. διά suppl. 10 δι' ἐτῶν cod. 11 ταῦτας cod. 12 ἀσθενεῖ cod., ut etiam inferius passim; scripsimus ἀσθενήσει. ἔχει cod., nos ἕξει. 13 ἢ] καί cod. 14 ἀπὸ τὴν οὐράν cod. 15 ἀλείφου cod. λειτουρϒ cod., quod tum λειτούργει, tum λειτουργεῖ legendum videtur; nos ubique λειτούργει scripsimus. 16 ἴασαι] Cod. his locis tum ἴασαι tum ἴαται exhibet; ἴασαι ubique scripsimus. 17 εὐθαλεῖς cod. 18 ἀργόμογγος cod. Num ἀργολόγος legendum? ἀργόμοχθος coni. Kroll. μανεῖ et κλέει cod. 19 φυλασέσθω cod., et ita fere ubique. ἀπὸ μάχην cod. Post ἀντιλογίας, ubi lacunam notavimus in cod., ταχεί<ας?> αὐτῆς βεβαμ$^{\alpha\prime}$. 20-21 ζηλωθήσεται? 22 Num leg. ἄλλης pro ἄλλου?

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in cod. Vindob. theol. gr. 244 [nostro 14], s. XV, idem tractatus invenitur. — Christianos sanctos, qui in fine cuiusque paragraphi nominantur, ideo invocari nos monuit Franciscus Boll, quia eos stellis quibusdam praesidere credebant Byzantini; quod ex excerpto in *Catal. Veneti* p. 214 edito manifestum fit. Veterum deorum locum illi sancti obtinere videntur (cf. infra p. 165, 14), etsi paulo aliter sentiat scriptor anonymus de Mardaitis, cuius opusculum excerpto supra memorato in codice Veneto 5 (f. 420) iungitur. Εὐσεβέστεροι γάρ, inquit, χάριν σεβάσματος τὰς τῶν ἀστέρων τροπὰς ἁγίων ὀνόμασι Χριστιανοὶ προσανέθεντο, Ἑλλήνων ταύτας πρότερον εἰς ζῷά τινα, κριοὺς καὶ ταύρους καὶ καρκίνους κακῶς ἐπικαλεσάντων (cf. Morelli, *D. Marci Bibliotheca*, 1802, p. 218). [F. C.]

of medium stature, handsome, with bright eyes, bushy-browed, and stern of face; gentle in disposition and truthful; governing his life he will attain wealth, glory, and honor, and in all things will be cheerful, prudent, hospitable, merciful, pleasure-loving; a bold soldier and one who endures cold 5 hardship; from his ancestral estate he shall receive sorrow; on behalf of a friend he will lay down his life and be held in gratitude; on account of a young man's beauty his parents will suffer grief; ⟨a Loss⟩ shall come to him through a widow woman and through pursuit of appearance; from a horse he shall ⟨receive danger⟩ and shall fall from a height and into water; on account of a woman he will be reproached; from ailment of the head [f.519] he will fall ill 10 but will not be in danger; he will enter into a second marriage; he will fall ill at the ages of 15, 22, 35 until the age of 40; having passed through these he will live 87 years and will die of intestinal ailments; he will fall ill from an eruption; he will have a mole on his face or in a hidden place or on his chest, and whenever he falls ill, let him take the horn of a ram and hair from its forehead and from its tail and burn them 15 with olive oil and anoint himself; and let him also honor Saint Stephen the Protomartyr and he shall be healed.

The girl born at the time of the zodiac sign of Aries will be flourishing in appearance, slightly bent, comely, idle; when she rages, she weeps; let her guard herself against fighting and contention; let her take a husband and 20 she will prosper, and she will end up with another man, and by a woman she will be made jealous; she will suffer much in the head and in the eyes and in the arms, and afterward she recovers; and by another she will be led astray and come to ruin from

1 χαροποιος cod. as below, corr. Kroll. δάσοφρυς conj. Kroll. αύθιροπρόσωπος cod. kai suppl. 2 πραείς cod. 3 ὅλος cod. καί enclosed in brackets. 5 γενικής cod. 6 εὐχαριστιθῆ cod. κάλος cod. 7 ἕξουσι and ζημία suppl. έλθει cod., and so throughout. 8 κίνδυνον suppl. βλάβη (without κίνδυνον) conj. Kroll; cf. p. 161, 3, 20. 9 ὅρον cod. διά suppl.

10 δι' ἐτῶν cod. 11 ταῦτας cod. 12 ἀσθενεῖ cod., as also below passim; we wrote ἀσθενήσει. ἔχει cod., we ἕξει. 13 ή] καί cod. 14 ἀπὸ τὴν οὐράν cod. 15 ἀλείφου cod. λειτουργ cod., which seems to be read sometimes as λειτούργει, sometimes as λειτουρ γεῖ; we wrote λειτούργει throughout. 16 ἴασαι] Cod. in these places exhibits sometimes ἴασαι and sometimes ἴαται; we wrote ἴασαι throughout. 17 εὐθαλεῖς cod. 18 ἀργόμογγος cod. Should we read αργολόγος? αργόμοχθος conj. Kroll. μανεῖ and κλέει cod. 19 φυλασέσθω cod., and so nearly throughout. ἀπὸ μάχην cod. After ἀντιλογίας, where we noted a lacuna in cod., ταχείας?> αὐτῆς βεβαμαι. 20–21 Ζηλω θήσεται? 22 Should we read ἄλλης for άλλου?

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in cod. Vindob. theol. gr. 244 [our no. 14], s. XV, the same treatise is found. Franciscus Boll warned us that the Christian saints, who are named at the end of each paragraph, are invoked because the Byzantines believed them to preside over certain stars; which becomes clear from the excerpt published in Catal. Veneti p. 214. Those saints appear to take the place of the ancient gods (cf. below p. 165, 14), although the anonymous writer on the Mardaites is of a somewhat different opinion, whose short work is joined to the excerpt mentioned above in the Venetian codex 5 (f. 420). For he says, Εὐσεβέστεροι γάρ, that Christians, out of reverence, attributed the revolutions of the stars to the names of saints, whereas the Greeks had previously wrongly applied these to certain animals, rams and bulls and crabs (cf. Morelli, D. Marci Bibliotheca, 1802, p. 218).

[F. C.]

λόγου καὶ αὐτὴ νικήσει· σημεῖον ἕξει ἐπὶ τῆς κεφαλῆς αὐτῆς, ἐπὶ τοῦ προσώπου καὶ ἐν κρυπτῷ τόπῳ· ἀρρωστίας ἕξει [ἀπὸ] ἐτῶν γ' [καὶ] ζ' [καὶ] κζ' καὶ μγ'· ταύτας διελθοῦσα ζήσει ἔτη ος'· ὅταν ἀσθενήσει, ἃς λειτούργει τὴν ἁγίαν Θέκλαν καὶ ἴασαι.

[F. 519v] Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Ταύρου ἐν ἡμέρᾳ ἀγαθῇ ἐγεννήθη· ἐτῶν γ' ἀσθενήσει, ἐὰν δὲ ἔλθῃ τὰ δ', μακρόβιος γίνεται· ἔσται δὲ τῇ θεωρίᾳ ξανθός, μεγαλοπρόσωπος, ἀναφάλαντος, πραῦς τῇ ὄψει, μεσαῖος τῇ ἡλικίᾳ, εἰς γυναῖκας συρόμενος, τῇ δὲ καρδίᾳ ἀψύς, φρόνιμος καὶ λογικός· τὸ βάδισμα αὐτοῦ ταπεινόν· ἀναίσχυντος εἰς πορνείαν, ὑπὸ πολλῶν γυναικῶν ἀγαπώμενος καὶ μετὰ ἀλλοτρίας περιπατήσει καὶ εὐχὴν μητρὸς κληρονομήσει· ἀγαπηθήσεται ὑπὸ παρθένου κόρης καὶ εἰς γυναῖκα ὕπανδρον καταπλακῇ· διὰ τέκνον λυπηθῇ καὶ μεγάλως τιμηθῇ καὶ τῇ οἰκίᾳ αὐτοῦ ὠφελήσει· ἀπὸ γειτόνων καὶ ἰδίων λοιδωρηθήσεται καὶ ἀπὸ θεοῦ βοήθειαν ἕξει· ὁ βίος αὐτοῦ ὁμαλός· ἀπὸ κακῶν ἀνθρώπων δίκας ὑποστῇ <καὶ> πραγματείας· ἐὰν πολεμήσῃ, εὐτυχήσει, καὶ ἐὰν μάθῃ γράμματα, μεγάλως προκόψει, καὶ μοναχικὸν σχῆμα ζητήσει· ἀσθενήσει καὶ οὐ τελευτήσει· νεφρὰ πονέσει· ἀπὸ οἰκίας εἰς οἰκίαν μετασταθῇ· πονέσει δὲ σπλῆναν καὶ πόδας· σημεῖον ἕξει ἐπὶ τοῦ στήθους καὶ ἐν κρυπτῷ· αἱ ἀρρωστίαι αὐτοῦ ἐτῶν γ', ζ', [καὶ] ιδ' καὶ μ'· ταύτας διελθὼν ζήσει ἔτη οθ', τελευτήσει δὲ ἀπὸ <νόσου> κοιλίας· [f. 520] βοϊκὸν κρέας μὴ ἐσθιέτω ἐν τῇ ἀσθενείᾳ αὐτοῦ· ἀπὸ γυναικὸς φάρμακον δέξηται καὶ οὐ μὴ ἀδικηθῇ, καὶ ζημίαν ἄδικον δώσει· λειτούργει δὲ τὸν Ἀρχιστράτηγον, καὶ οὐ κινδυνεύσει.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ <Ταύρου> ἕξει πόνον τῆς κεφαλῆς καὶ τῶν ὀδόντων [διαβάσει]· ἔσται δὲ ἄοκνος, φρόνιμος, καλοπρόσωπος, ῥοδίνη, εὔμορφος, καταβλέπουσα τὴν ἑαυτῆς ψυχήν· ἐτῶν γ' ἀσθενήσει· φορεῖ δὲ καὶ φυλακτήριον λόγους θεοῦ καὶ οὐ μὴ ἀδικηθῇ· γεννηθῇ δὲ θεοσεβής· ὁ ἀνὴρ αὐτῆς δι' αὐτὴν εὐτυχήσει· παιδία δὲ ποιήσει καὶ εἰς αὐτὰ λύπην δέξηται· φυλασσέσθω ἑαυτὴν ἀπὸ τοῦ ὕδατος· ἔσται χρήσιμος <καὶ> οἰκονομική· αὐτὴ ἐκ τῶν ἰδίων ζητηθῇ· χολικὴ πολλὰ γενήσεται καὶ πάλιν γοργὸν στρεφομένη· ἐλαίαν ἕξει εἰς τὸ πρόσωπον καὶ εἰς κρυπτὰ μέλη εἴτε εἰς γόνατα· ἀπὸ πάντων ἀγαπω-

1 Num leg. αὐτήν pro αὐτή? 1-2 ἐπὶ τὴν κεφαλήν et ἐ. τὸ πρόσωπον cod. 3 διελθὼν scriba cod., qui ubique in hoc verborum nexu participium masculinum adhibet pro feminino, fort. usum linguae vulgarem secutus; cf. Dieterich, *Untersuch. z. Gesch. d. griech. Sprache*, p. 207 sqq. 4 Θέκλαν, cf. *Catal. Venet.*, p. 214, 7. 6 τϛ' δϛ' cod. 8 πραεῖς cod. μεσέως cod. συρόμερος cod. 9 ἀψής cod. 10 πορνίαν cod. ἀλλοτρίαν cod. 11 εὐνήν coni. Kroll. 13 Num τὴν οἰκίαν αὐτοῦ leg.? ἀπὸ γείτονα cod. 14 ἐχει cod., ἕξει scripsimus. ὁμαλῶς cod. 15 καί suppl. πραγματίας cod. 17 πονέσουν cod., πονέσει scripsimus. 19 ἀρρωστεῖαι cod. 20 καί uncis inclusimus; mox νόσου suppl. 21 κοιλίαν cod. ἀσθενία cod. 25 διαβάσει uncis inclusimus 26 ῥοδινῆ cod. καταβλέπουσαν cod. 28 ἀδικηθεῖ cod. 30 καί suppl. οἰκονομικῆ cod. ζητηθεῖ cod. 31 χολιακή cod. γεννήσεται cod. ἔχουσα cod., ἕξει scripsimus. 32 ἀγαπημένη cod.

of reason, and she herself will have a mark of victory on her head, on her face and in a hidden place; she will have illnesses [from] the years 3 [and] 7 [and] 27 and 43; having passed through these she will live 76 years; when she falls ill, let her minister to holy Thecla and she will be healed.

[F. 519v] He who is born younger in the time of the Zodiac sign of Taurus was born on a 5 good day; at the age of 30 he will fall ill, but if he reaches 4, he becomes long-lived; he will be in appearance blond, large-faced, bald, gentle in look, of middle stature, drawn toward women, but quick-tempered at heart, prudent and rational; his gait is humble; shameless in fornication, loved by many women and with another's 10 wife he will consort and will inherit a mother's prayer; he will be loved by a virgin girl and will be ensnared by a married woman; he will grieve over a child and be greatly honored and will benefit his household; by neighbors and his own people he will be reviled and will receive help from God; his life is even; from evil men he will endure lawsuits and business troubles; if he goes to war, 15 he will be fortunate, and if he learns letters, he will make great progress, and he will seek the monastic habit; he will fall ill and will not die; he will suffer in the kidneys; from one house to another he will be moved; he will suffer in the spleen and the feet, a mark he will have on the chest and in a hidden place; his illnesses are at the years 3, 7, [and] 14 and 40; having passed through these he will live 79 years, and he will die from an illness 20 of the belly; [f.520] let him not eat beef during his illness; from a woman he will receive a potion and will suffer no harm, yet he will pay an unjust penalty; let him minister to the Archistrategos, and he will not be in danger.

The girl born at the time of the zodiac sign of <Taurus> will have pain in the head and teeth [in passing]; she will be diligent, prudent, fair-faced, rosy, 25 beautiful, introspective; she will be ill for 3 years; she also wears an amulet with words of God and will not be wronged; she will be born God-fearing; her husband will prosper on her account; she will have children and through them receive grief; let her guard herself from water; she will be useful and <also> economical; she herself will be sought out from among her own; she will become very choleric and again quickly turning; she will have a mole on her face and on hidden members, either on the knees; beloved by all—

1 Should we perhaps read αὐτήν for αὐτή? 1–2 ἐπὶ τὴν κεφαλήν and ε. τό πρόσωπον cod. 3 διελθών the scribe of the codex, who throughout this verbal context consistently uses the masculine participle in place of the feminine, perhaps following vernacular usage; cf. Dieterich, Untersuch. s. Gesch. d. griech. Sprache, p. 207 sqq. 4 Θέκλαν, cf. Catal. Venet. γ. 214, 7. 6 τζ' 85' cod. 8 πραείς cod. μεσέως cod. συρόμερος cod. 9 ἀψής συρόμερος cod. 9 ἀψής cod. 10 πορνίαν cod. ἀλλοτρίαν cod. 11 εὐνήν conj. Kroll. 13 Should we read τὴν οἱ εἰαν αὐτοῦ read ἀπὸ γείτονα cod. 14 ἔχει cod., ἕξει we have written. ὁμαλῶς cod. 15 καί suppl. πραγματίας cod. 17 πονέσουν cod., πονέσει we have written. 19 ἄρρω - στείαι cod. 20 καί enclosed in brackets; next νόσου suppl. 21 κοιλίαν cod. ἀσθενία cal. 25 διαβάσει enclosed in brackets 26 ῥοδινή cod. καταβλέπουσαν cod. 28 ἀδι- κηθεῖ cod. 30 καί suppl. οἰκονομική cod. ζητηθεῖ cod. 31 χολική cod. is born cod. ἔχουσα cod., we wrote ἕξει. 32 ἀγαπημένη cod.

μένη· ἔρχουνται εἰς αὐτὴν ἡμέραι καλαὶ καὶ ἡμέραι πονηραί· κυριακῇ ἡμέρᾳ κρέας χοίρεον μὴ ἐσθιέτω· ἀπὸ πνεύματος πονηροῦ πολεμηθῇ καὶ οὐ μὴ βλαβῇ· ἅπτε κανδήλαν εἰς τὸν ἅγιον Θεόδωρον, καὶ ὅταν ἀρρωστήσει, λάμβανε δάφνης φύλλα καὶ σμύρναν καὶ ἅγιον ἔλαιον ἀπὸ κανδήλας τῶν ἁγίων Ἀναργύρων, [f. 520v] σμύγε αὐτὰ καὶ ἄλειφε· λειτούργει δὲ τὴν ἁγίαν Παρασκευὴν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τῶν Διδύμων ἔσται ἕως ἐτῶν θ' ἐπίνοσος· εἰ δὲ ἔλθῃ τὰ ιβ' [ἔτη], μακρόβιος γενήσεται· ἔνι δὲ ἀνὴρ καλὸς καὶ εὐειδής, μελίχροος, στρογγυλοπρόσωπος, μακρόφθαλμος, καλοθεώρητος, μικρός, φουμιστής, πάντας ἐναθετῶν, παιγνιώδης καὶ ὑπὸ πολλῶν γυναικῶν ἀγαπώμενος, ἔχων συνάντημα καλὸν καὶ ἐπιχείρημα ἀγαθόν· εἰς ὁδὸν καλὰ πράξει· ἰδίους καὶ φίλους τιμήσει· τὸν γονικὸν οἶκον ἐκφύγῃ· ἔσται δὲ φιλαγαπητικός· μεγάλων πραγμάτων κύριος γενήσεται· ἔσται πολύμοχθος· πτωχείαν οὐ μὴ ἴδῃ· τοὺς ἐχθροὺς αὐτοῦ πατάξει· ἔσται δὲ ὀξὺς καὶ θυμώδης, τὸ ἴδιον θέλημα διακρατῶν, μὴ ἀνεχόμενος κελευσθῆναι ὑπό τινος· πατρικὴν οἰκίαν οὐ κληρονομήσει καὶ ἀπὸ κόπου αὐτοῦ κτήσεται βίον· γυναῖκα ἀγαπήσει μελιχρὰν καὶ ἑτέραν λάβῃ καλήν· θάψει αὐτὴν καὶ εἰς ἑτέραν ἐμπέσει· διὰ τόκον λυπηθῇ· ὑπὸ ὕδατος φόβον διαβάσει· ἀπὸ ὕψους καὶ ἀπὸ ξίφους βλαβῇ· ἀπὸ τετραπόδου πληγὴν ἕξει· νεφρὰ πονέσει [f. 521] καὶ τὸ οὖς καὶ τὸ κράνιον· ταῦτα διελθὼν ζήσει ἔτη πθ', καὶ καλοῦ θανάτου τελευτήσει· σημεῖον ἕξει ἐν τῇ ὄψει, ἐν τῷ στήθει καὶ ἐν τῇ χειρί· κοιλίαν πονέσει· ὅταν ἀρρωστήσει, ἃς λάβῃ κριθάλευρον καὶ θυμίαμα καὶ λίβανον σὺν ἐλαίῳ καὶ ἃς ἀλείφεται· λειτούργει δὲ καὶ τὸν μέγαν Γεώργιον καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τῶν <Διδύμων> ἔσται ἱερακόφθαλμος, ἐπίνοσος <ἕως> ἐτῶν ε', ἐπιζύγιος· εἰς τοὺς ὀφθαλμοὺς αὐτῆς πονέσει πολλά· ἔσται δὲ ἄνδρα ἀγαποῦσα πολλὰ καὶ τοὺς ἰδίους· λαγωοῦ κρέας μὴ ἐσθιέτω· βίον γονικὸν κληρονομήσει· εἰς δύο ἄνδρας ἐμπέσει καὶ δίδυμα παιδία ποιήσει· ἐξ ἰδίου κόπου κτήσεται βίον· ἀπὸ τῶν ἰδίων γονέων θλιβήσεται· πολυκάματος γενήσεται, καὶ ἐκ τῶν ἰδίων χάριν οὐχ ἕξει· ἐτῶν ιδ' ταράξει τὴν πατρικὴν οἰκίαν καὶ ἄνδρα

1 κυριακήν cod. correximus. 2 πολεμηθεῖ cod. 3 βλαβεῖ cod. ἅπται cod. 4 ἔλαιος cod. ᾱ ἀλήφου cod. et ita passim. 7 τοῦ ♈ cod., τῶν Διδύμων scripsimus. 8 ἐπίνοσον cod. Tum ἔτη uncis inclusimus. ἔνει cod. 9 καλῶς cod. εὐηδής cod. 10 φουμιστής, quod hic et p. 169, l. 3 invenitur, quid significet, ignoramus. πάντως cod., ut vid. πεγνιότης cod. 12 πράξεις cod. τιμήσεις cod. 13 ἐκφυγεῖς cod. μεγάλως cod., corr. Kroll. 14 πτωχίαν cod. ἴδει cod. 17 στήσεται cod., corr. Kroll. 18 μελιχρήν cod. λᾱ' cod. et ita passim; λάβῃ scripsimus. θάψη cod. 20 λάβη cod. 21 καὶ ὁ νοῦς cod., καὶ τὸ οὖς scripsimus. 22 ἔχει cod., ἕξει scripsimus. 23 ἀρρωστεῖ cod., ἀρρωστήσει scripsimus. 24 ἀλήφεται cod. 26 τοῦ cod., τῶν scripsimus. Διδύμων suppl. 27 ἕως suppl. 28 ἀνδρί cod. 29 γωνικόν cod. An οἶκον γον.? κληρομήσει cod. 30 κτίσεται cod. 31 πολλυκάματος cod. 32 ἔχει cod., ἕξει scripsimus.

mened; good days and evil days come upon her; on the Lord's Day let her not eat pork; she shall be attacked by an evil spirit and shall not be harmed; light a lamp to Saint Theodore, and when she falls ill, take laurel leaves and myrrh and holy oil from 5 the lamp of the Holy Unmercenary Physicians, [f. 520] mix them together and anoint her; also attend the service of Holy Paraskeve and she shall be healed.

The child born younger under the sign of Gemini shall be sickly until the age of 9; but if he reaches 12 [years], he shall become long-lived; he is a handsome and fair-looking man, honey-complexioned, round-faced, large-eyed, 10 pleasant to behold, short, boastful, reproaching everyone, playful and beloved by many women, having a good encounter and a favorable enterprise; on a journey he shall fare well; he shall honor his own and his friends; he shall escape the paternal house; he shall be fond of love; he shall become master of great affairs; he shall be much-laboring; he shall never see poverty; his 15 enemies he shall strike down; he shall be sharp and wrathful, maintaining his own will, not enduring to be commanded by anyone; his paternal home he shall not inherit and from his own labor he shall acquire a livelihood; he shall love a honey-complexioned wife and shall take another fair one; he shall bury her and shall fall into another; he shall be grieved on account of childbirth; he shall pass through a fear of water; from a height and from 20 a sword he shall be harmed; from a four-footed beast he shall receive a blow; he shall suffer in the kidneys [f.521] and in the ear and in the skull; having passed through all these he shall live 89 years, and he shall have a sign of a good death upon his face, upon his chest and upon his hand; he shall suffer in the belly; when he falls ill, let him take barley flour and incense and frankincense with oil and let him be anointed; also attend the service of 25 the great George and he shall be healed.

The girl born at the time of the zodiac sign of <Gemini> will be hawk-eyed, sickly <until> the age of 5, prone to marriage; she will suffer greatly in her eyes; she will be a woman who loves her husband greatly and her own family; let her not eat the flesh of a hare; she will inherit a parental livelihood; she will fall into two marriages and will bear twin children; she will acquire a livelihood by her own labor; she will be oppressed by her own parents, she will become much-toiling, and she will receive no gratitude from her own; at the age of 14 she will disturb the paternal household and a husband

1 Sunday cod. coreximus. 2 fought cod. 3 damage cod. ἔπται cod.n4 ἔλιος cod. 5 recipient cod. et ita passim. 7 of the cod., Gemini scri-npsimus. 8 as per cod. Tum ἔτη uncis inclusimus. there is a cod. 9 good luck cod. 10 fumist, quod hic et p. 169, 1. 3 invenitur, quid signifies, igno- nramus. anyway cod., ut vid. cod determination 12 operations cod. honors cod.n13 exodus cod. greatly cod., corr. Kroll. 14 poverty cod. see cod. 17 set cod., corr. Kroll. 18 honey cod. la! cod. et ita passim ; receive scripsimus.nbury cod. 20 receive cod. 21 and the mind cod., and the οὗς scripsimus. 22 has cod.,nExix scripsimus. 23 ill cod., ill scripsimus. 24 is taken cod.n26 of the cod., of the scripsimus. Gemini suppl. 27 to suppl. 28 male cod.n29 corner cod. An οἶκον gon. inherit cod. 30 is being built cod. nlykamata cod. 32 has cod., ἕxei scripsimus. 31 pol-

ζητοῦσα τοὺς ἰδίους γονεῖς λυπήσει· σημεῖον ἕξει ἐν κρυπτῷ τόπῳ καὶ ἐπὶ τοῦ ὤμου· τραχεῖα καὶ πολυχρόνιος, πολυενθύμητος δὲ καὶ πολυζήτητος· ἀρρωστίας ἕξει ἐτῶν γ', ε', κη', με'· ταῦτα διελθοῦσα ζήσει ἔτη π'· ὅταν δὲ ἀρρωστήσει, λάμβανε θεῖον λίβανον σὺν ἐλαίῳ καὶ ἄλειφε μετὰ σμύρνης· λειτούργει δὲ καὶ τὴν ἁγίαν Εἰρήνην καὶ ἴασαι. 5

[F.521v] Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Λέοντος ἔσται ἐπίνοσος· εἰς ἡμέραν βαρείαν ἐγεννήθη· στρογγυλοπρόσωπος, πλατυπρόσωπος, ἔχων χεῖρας καὶ πόδας μεγάλους, τῇ ἡλικίᾳ μέσος, ἔχων ἐπίχειρον βαρύ· ἐτῶν ε' ἀσθενήσει, πονέσει δὲ ἐν τῇ νεότητι αὐτοῦ ἧπαρ καὶ στόμαχον· ἐὰν δὲ ἔλθῃ τὰ ιβ' ἔτη καὶ φθάσῃ εἰς τὰ ιε', μακρόβιος γενήσεται· ἔσται δὲ ἀνὴρ πολύμοχθος, ἐντροπικός· τὸν γονικὸν οἶκον ἐκφύγῃ· αἰσθητικὸς καὶ ἀκριβής, μανικὸς καὶ ὑβριστὴς καὶ ἀντίλογος, ἰδιόπεισμος, ὀξύς, θυμώδης· ὑπὸ γειτόνων πολλὰ λοιδωρηθήσεται, καὶ διὰ γυναικὸς καταπλακῇ· ὑπομενεῖ γυναῖκαν πρώτην θάψαι καὶ γαμήσει <ἑτέραν>· διαβάσει καὶ πόνον κρυπτόν· ἀπὸ ὕψους πέσει καὶ ἀπὸ ξίφους καὶ τετραπόδου πληγὴν ἕξει· ἐτῶν γ' ἀσθενήσει· πονέσει κοιλίαν καὶ στόμαχον· φυλασσέσθω ἑαυτὸν ἀπὸ ὄφεως· εἰς ἀλλοτρίαν χώραν ἀπέλθῃ καὶ πλανηθήσεται· πόνον κρυπτὸν πονέσει· μετὰ φθόνου κτήσεται βίον· γυναῖκα συνοικίσει καὶ ἄλλος αὐτὴν ἀγαπήσει· ξενιτεύσει καὶ ἀρρωστήσει διὰ τὸ εἶναι τὸ τοιοῦτον ζῴδιον <πονηρόν>· ἐκ τῶν ἰδίων δυσκοληθῇ· αἱ ἀρρωστίαι αὐτοῦ ἐτῶν γ', ε', [καὶ] ιε', κε', [καὶ] λς', καὶ [μετὰ] ταῦτα διελθὼν ζήσει ἔτη ξη'· σημεῖον ἕξει [f. 522] εἰς τὸ στῆθος καὶ ἐπὶ κεφαλῆς καὶ ἐπὶ τῶν ὠτίων. ὅταν δὲ ἀρρωστήσει, λάμβανε τριῶν καρκίνων τοὺς πόδας καὶ καύσας ἔνωσον μετὰ ἐλαίου καὶ ἄλειφε· λειτούργει δὲ τοὺς ἁγίους Ἀναργύρους καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ <Λέοντος> ἔνι ἐπίσημος, ἥμερος· ἐτῶν ε' ἀσθενήσει· μελιχρὰ ἔσται· ὁ βίος αὐτῆς ὁμαλός· φυλασσέσθω ἑαυτὴν ἀπὸ φιλονεικίας, ἵνα μὴ εἰς κακίαν ἐμπέσῃ· ἕξει συνάντημα καλόν· ἀπὸ ἀνέμων φόβον ἕξει καὶ εἰς τὸν ἄνδρα αὐτῆς πολλὰ λυπηθῇ, καὶ ὁ θεὸς βοηθεῖ αὐτήν· πονέσει δὲ καὶ τοὺς μαστούς· μύρια δὲ καλὰ αὐτὴν τοῖς ποιοῦσιν οὐ μὴ αὐτῶν εὐχαριστήσει· ἀχρείους ἔχουσα τοὺς ὀφθαλμοὺς αὐτῆς ἕνα χρόνον καὶ <ἕνα> μῆνα ἀσθενήσει· ἐὰν δὲ διαβάσει αὐτούς, γενήσεται πολυχρόνιος· ἔσται δὲ πεισματικὴ

1 ζητῶν cod., ζητοῦσα scripsimus. ἐπὶ κρυπτοῦ τόπου cod., ἐν κρυπτῷ τόπῳ scripsimus. 2 τραχία cod. 7 βαρέαν cod. 9 βαρύν cod., βαρύ scripsimus. 12 ἐκφύγει cod. ἐστοτικὸς κ. ἀκριβῶς cod. Fort. scribendum ἀκριβός. 13 ἰδιόπισμος cod. 14 καταπλακεῖ, ὑπομεῖναι cod. 15 ἑτέραν suppl. 17 αὐτόν cod. ὄφιν cod., ὄφεως scripsimus. 18 ἀπέλθει cod. ποιήσει cod., πονέσει scripsimus. 18-19 φθόνον cod., nos φθόνου et mox κτήσεται pro κτίσεται. 19 συνοικήσει cod. 20 πονηρόν suppl. Cf. p. 140, l. 16 in n. 21 δυσκολιθῇ cod. καὶ bis uncis inclusimus. 22 μετά uncis inclusimus. ἐπί cod., εἰς scripsimus. 23 τὸ ὠτίων cod. 26 Λέοντος suppl. ἔνει cod. 27 μελιχρή cod. 28 ἐμπέσει· ἔχει cod. 29 ἄνεμον cod., ἀναίμων coni. Kroll; sed cf. p. 168, l. 4. ἔχει cod. 30 λυπηθεῖ cod. μασθούς cod. 31 ἀχρίους cod. 32 ἕν cod., ἕνα scripsimus; tum alterum ἕνα dubitanter addidimus. 33 πισματικῇ cod.

Seeking her own parents, she will cause grief; she will have a mark in a hidden place and on the shoulder; rough and long-lived, much contemplated and much sought after; she will have illnesses in years 3, 5, 28, 45; having passed through these she will live 80 years; and when she falls ill, take divine frankincense with oil and anoint with myrrh; serve also holy Eirene and you shall be healed.

[Γ.521ν] The one born younger at the time of the zodiac sign of Leo will be sickly; he was born on a heavy day, round-faced, broad-faced, having large hands and feet, of medium stature, having a heavy back-hand; at age 5 he will fall ill, and in his youth he will suffer in the liver and stomach; but if he reaches the 12th year and arrives at the 15th, he will become long-lived; he will be a man of much toil, reserved; he will flee the paternal home; perceptive and precise, frenzied and insolent and argumentative, stubborn, sharp, hot-tempered; he will be much reviled by neighbors, and will be brought down because of a woman; he will endure to bury a first wife and will marry another; he will cross over and suffer hidden pain; he will fall from a height and will suffer a blow from a sword and a four-footed beast; at age 3 he will fall ill; he will suffer in the belly and stomach; let him guard himself from a serpent; he will go to a foreign land and will wander; he will suffer hidden pain; with envy he will acquire a livelihood; he will take a wife to live with and another will love her; he will travel abroad and fall ill because this zodiac sign is wicked; he will be troubled by his own people; his illnesses are in years 3, 5, 15, 25, 36, and having passed through these he will live 68 years; he will have a mark [f. 592] on the chest and on the head and on the ears. And when he falls ill, take the feet of three crabs and having burned them mix with oil and anoint; serve also the holy Unmercenaries and you shall be healed.

The girl born in the time of the Zodiac sign of <Leo> will be distinguished, gentle; at 5 years of age she will be ill; she will be honey-complexioned, her life will be even; let her guard herself against quarrelsomeness, lest she fall into wickedness; she will have a good encounter; she will have fear of winds and will suffer greatly on account of her husband, and God will help her; she will also suffer in her breasts; though ten thousand good things are done for her, she will not be grateful to those who do them; having her eyes weakened, she will be ill for one year and one month; but if she passes through these, she will become long-lived; she will be stubborn

1 ζητών cod., ζητοῦσα scripsimus. ἐπὶ κρυπτοῦ τόπου cod., εν κρυπτῷ τόπῳ we wrote. 2 τραχία cod. 7 βαρέαν cod. 9 βαρύν cod., βαρύ scripsimus. n12 ἐκφύγει cod. ἐστατικός κ. ἀκριβώς cod. Fort. scribendum άκριβός. 13 Ἰδιό pism cod. 14 he is overwhelmed, he endures cod. 15 ἑτέραν suppl. 17 αὐτόν cod. ὄφιν cod., ὄφεος scripsimus. 18 Απύτος cod. ποιήσει cod., πονέσει scripsimus. n18-19 envy cod., nos envy et mox acquired pro built. 19 district cod. 20 wicked suppl. Cf. p. 140, 1.16 in n. 21 difficulty cod. and bis uncisn23 we closed We have included 22 half hooks. ἐπί cod., εἰς scripsimus. the roast cod. 26 Leos suppl. there is a cod. 27 sweet cod. 28 ἠπεσει ἔχει cod. 29 ἀνεμον cod., ἀνεμον coni. Kroll? but cf. p. 168, 1. 4. nἔχει cod. 30 is sad code μασθούς cod. 31 ἀχρίους cod. 32 ἓν cod., we have written one; then we hesitantly added another one. 33 πισματική εοδ.

πολυκρατοῦσα τὴν χολήν· εἰς τοὺς ἰδίους πικρὰ καὶ ἀκριβής· πρῶτον παιδὶν θάψει καὶ ἕτερον ἀναθρέψει· ἀρρωστίας ἕξει ἐτῶν β', ε', με', καὶ μετὰ ταῦτα ἐλθοῦσα ζήσει ἔτη ξγ'· σημεῖον ἕξει ἐπὶ τοῦ στήθους καὶ εἰς τὰς μασχάλας καὶ ἐν κρυπτῷ· ὅταν δὲ ἀρρωστήσει, λάμβανε τριῶν
5 καρκίνων ἀκρώνυχα καύσας, καὶ θεῖον ἔλαιον ἕνωσον καὶ λίβανον καὶ ἄλειφε καλῶς· λειτούργει δὲ [f. 522v] καὶ τὴν ἁγίαν Αἰκατερίνην καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Ζυγοῦ ἔσται ἄνθρωπος εὐειδὴς ἔχων δύο ἀετοὺς ἐπὶ τῆς κεφαλῆς αὐτοῦ· ἔσται ἄοκνος καὶ
10 ἰδιώτης· τὸ βάδισμα αὐτοῦ βλαβερόν· ἐὰν μάθῃ γράμματα, εἰς προκοπὴν μεγάλην ἔλθῃ· τὰ ἴδια δίδων [καὶ] μη<δὲν> καλοῦ λαμβάνει· ὑπὸ γυναίων θλιβῇ [καὶ] οὔτε παίζων οὔτε γελῶν ἐκ ψυχῆς· ἔσται δὲ ἀψὺς καὶ θυμώδης· ἀπὸ ξίφους λάβῃ <πληγήν>· ἀπὸ ὕψους πέσει καὶ κίνδυνον περιέλθῃ· μακρόθυμος, παρρησιαστικός, καὶ θλίψεται ὑπὸ γυναικὸς
15 αὐτοῦ καὶ εἰς διγαμίαν ἔλθῃ· μετὰ γυναικὸς ἀκαταστατήσει· αἱ ἀσθένειαι αὐτοῦ ἐτῶν γ', ε', κς'· ταύτας διελθὼν ζήσει ἔτη πε'· σημεῖον ἕξει εἰς τὸ πρόσωπον καὶ εἰς τὸ στῆθος· τελευτήσει δὲ ἀπὸ πλευρίτιδος· ὅταν δὲ ἀσθενήσει, λάμβανε κρίθινον μετὰ ἐλαίου καὶ θεῖον λίβανον καὶ ἄλειφε· λειτούργει δὲ τὸν μέγαν Δημήτριον καὶ ἴασαι.

20 Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Ζυγοῦ ἐτῶν ιβ' ἀσθενήσει· ἔσται ῥοδίνη, εὐπρόσωπος, εὐόφθαλμος, τὰ πάντα αὐτῆς παίζουσα καὶ γελῶσα, ἀλλότρια ἀγαπῶσα· εἰς πολλοὺς ἄνδρας [f. 523] λαληθήσεται καὶ οὐδὲ ἕνα λάβῃ καὶ εἰς τέλος λάβῃ· ἀλλότριον βίον φάγῃ καὶ κακοπαθήσει ἐκ νεότητος· διὰ τέκνον λυπηθήσεται· εἰς τὰ ζ' ἔτη ἀσθενήσει·
25 τὸν ἄνδρα αὐτῆς θάψει καὶ μετ' ἀργίαν ἐπαρεῖ ἕτερον ἄνδρα καλόν· λοιδωρίαν αὐτῆς πολλὰ ἀκούσει· <ἐξ> ἐτῶν ιη' ἕως θανάτου [τελευτᾷ] μελεοπονέσει· φυλασσέσθω αὐτὴν ἀπὸ ἀστραπῆς καὶ βροντῆς· εἰς δικαστήριον ἔλθῃ <καὶ> τοὺς ἐχθροὺς αὐτῆς νικήσει· αἱ ἀσθένειαι αὐτῆς [ἀπὸ] ἐτῶν γ', κε' καὶ λς'· ταύτας διελθοῦσα ζήσει ἔτη π'· σημεῖον ἕξει
30 ἐπὶ τραχήλου καὶ εἰς τὰς κνήμας· ὅταν ἀσθενήσει, λάμβανε ξύσμα ζυγοῦ καὶ λίβανον σὺν ἐλαίῳ καὶ ἄλειφε· λειτούργει δὲ τὴν ἁγίαν Ἀναστασίαν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Καρκίνου ἔσται εὐόφθαλμος, εὐπρόσωπος, ξανθόθριξ, τῇ ἡλικίᾳ μεσαῖος, ἀγαπητικὸς

6 ἄληφε cod. 11 καὶ uncis inclus.; item l. seq. 12 γύναιον cod. πέζων cod. ἔστιν cod., ἔσται scripsimus. ἀψής cod. 13 λάβει cod. πληγήν suppl. 14 περιέλθει cod. παρησιαστικός cod. 16 ἔχει cod. 17 πλευρήτην cod., πλευρίτιδος scripsimus. Num πλευρίτης forma vulgaris? 18 κρίθινον] An κριθάλευρον ut p. 161, l. 23? 19 An ἅγιον Δημήτριον? Cf. *Catal. Venet.*, p. 214, l. 13. [Boll]. 22 ἀπὸ ἀλλοτρίων cod., ἀλλότρια scripsimus, ἀπό deleto. ἕως cod., εἰς dubitanter scripsimus. 23 οὐδὲ ἓν λάβει cod. καὶ εἰς] ἢ εἰς? 25 ἀργίας ἐπάρει cod. 26 ἀκούση cod. ἐξ suppl. τελευτᾷ cod. uncis inclusimus. 27 μελοπονέσει cod. 28 καὶ suppl. ἡ ἀσθένεια cod. 29 ἀπό uncis inclusimus. ἔχει cod. 33 ἔστω cod., ἔσται scripsimus. 34 μεσέως cod.

dominating bile; bitter and exacting toward her own people; she will bury her first child and raise another; she will have illnesses in years 2, 5, 45, and after these things pass she will live 93 years; she will have a mark on her chest and in her armpits and in a hidden place; but when she falls ill, take the claws of three crabs, burn them, mix with sulfur oil and frankincense and anoint her well; serve [f. 522v] also holy Catherine and she will be healed.

The one born younger at the time of the zodiac sign of Libra will be a handsome person having two eagles upon his head; he will be industrious and common; his gait will be harmful; if he learns letters, he will attain great advancement; giving his own things [and] receiving nothing good; he will be oppressed by women [and] neither playing nor laughing from the soul; he will be impetuous and wrathful; he will receive a blow from a sword; he will fall from a height and encounter danger; long-suffering, outspoken, and he will be oppressed by his wife and will enter into a second marriage; he will be unsettled with his wife; his illnesses will come in years 3, 5, 26; having passed through these he will live 85 years; he will have a mark on his face and on his chest; he will die from pleurisy; but when he falls ill, take barley with oil and sulfur frankincense and anoint him; serve great Demetrius and he will be healed.

20A girl born in the time of the zodiac sign of Libra will be ill at age 12; she will be rosy-complexioned, fair-faced, bright-eyed, playing and laughing at everything, loving what belongs to others; she will be spoken of among many men [1.523] and will take none of them, yet in the end she will take one; she will eat the livelihood of others and will suffer hardship from youth; she will grieve on account of a child; in the 7th year she will be ill; 25 she will bury her husband and after a period of idleness she will take up another good man; she will hear much reproach against herself; from the age of 18 until death] she will toil miserably; let her be kept safe from lightning and thunder; she will come to a court of law and will overcome her enemies; her illnesses [from] ages 3, 25, and 36; having passed through these she will live 80 years; she will have a mark 30 on her neck and on her shins; when she falls ill, take shavings of a balance-scale and frankincense with oil and anoint her; serve Saint Anastasia and be healed.

The younger one born in the time of the zodiac sign of Cancer will be bright-eyed, fair-faced, blond-haired, of medium stature, affectionate

6 ἄληφε cod. 11 και uncis inclus.; item 1. seq. 12 γύναιον cod. πέζων cod. ἔστιν cod., ἔσται scripsimus. ἀψής cod. 13 λάβει cod. πληγήν suppl. 14 περιέλθει cod. παρησιαστικός cod. 16 έχει cod. 17 πλευρήτην cod., πλευρίτιδος scripsimus. Num πλευρίτης forma vulgaris? 18 κρίθινον] An κριθάλευρον ut p. 161, l. 23? 19 An ἅγιον Δημήτριον? Cf. Catal. Venet., p. 214, l. 13. [Boll]. 22 ἀπὸ ἀλλοτρίων cod., ἀλλότρια scripsimus, ἀπό deleto. ἕως cod., εἰς dubitanter scripsimus. 23 οὐδὲ ἓν λάβει cod. καί εἰς] ἢ εἰς? 25 ἀργίας ἐπάρει cod. 26 hearing cod. from suppl. latest cod. uncis inclusimus. 27 melopone-nsei cod. 28 and suppl. the disease cod. 29 from uncis inclusimus. has cod.

33 Let it be cod., let it be scripsimus. 34 medium cod.

ὑπὲρ πάντας καὶ ὑπὸ γυναικῶν· ἐτῶν η' ἀσθενήσει καὶ ἔτη γ' εἰς κίν-
δυνον ἔλθῃ ἕως ἐτῶν λ'· πολύμοχθος ἔσται ἐν τῇ νεότητι αὐτοῦ καὶ ὁ
βίος αὐτοῦ οὔτε ἐκλείψει οὔτε πτωχεύσει· μητρὸς εὐχὴν κληρονο-
μήσει καὶ ὑπὸ πολλῶν ἀγαπηθήσεται· ὑπὲρ φίλου τὴν ψυχὴν αὐτοῦ
θήσει [f. 523v] καὶ οὐχ ἕξει εὐχαριστίαν· ἔσται ἐλεήμων, θεοσεβὴς καὶ 5
φιλάνθρωπος· πολλοὶ δὲ φθονήσουσιν αὐτῷ, ἀλλὰ πάντας πατάξει·
γυναῖκα καλὴν συνοικίσει καὶ θάψει αὐτήν, καὶ διὰ τέκνον λυπηθῇ· ἔσται
δὲ καλόγνωμος· ἐν ἀρρωστίᾳ μεγάλῃ πεσὼν θάνατον οὐδὲν ἴδῃ· ἀπὸ
λοιμικῆς εἰς κίνδυνον ἔλθῃ· νεφρὰ πονέσει καὶ ἀπὸ νεκρῶν φόβον δια-
βάσει· σημεῖον ἕξει ἐπὶ τοῦ στήθους· ἔσται δὲ ἔμψυχος, φρόνιμος, 10
ἐπιδέξιος· ἐν δικαστηρίῳ ἄνθρωπος αὐτὸν οὐ μὴ νικήσει λόγῳ· ἀσθε-
νήσει ἐτῶν ε', ιβ', ιε', [καὶ] κδ' <καὶ> μβ'· ταῦτα διελθὼν ζήσει ἔτη οβ'·
ὅταν ἀσθενήσει, ἃς λειτούργει τὸν τίμιον Σταυρὸν καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Καρκίνου ἔσται γυνὴ
ἐπιδεξία, τολμηρά, οἰκονομική, θεοσεβής, μεγαλόφθαλμος· ἀκροχορ- 15
δῶναν ἕξει ἐπὶ τοῦ τραχήλου ἢ τοῦ προσώπου· ἀρρωστήσει μῆνας ε'·
ἀπὸ ζηλίας πολλὰ πάθῃ· εἰς τὴν πατρικὴν οἰκίαν ὑποστρέψει· ὁ νόσος
αὐτῆς ἀπὸ κεφαλῆς καὶ ἀπὸ κοιλίας· ἀλλότρια οὐκ ἐπιθυμήσει· ἀπὸ
φαρμάκου οὐ μὴ ἀναλωθῇ· γυνὴ κακὴ πολεμήσει αὐτῇ ἀπὸ ζηλίας· [καὶ]
ἁρμοὺς πονέσει· ἔσται κάλλει προσχαρής· ἐτῶν κ' ἄνδρα λάβῃ ἀπὸ 20
χηρίας· ἔσται ἡ γυνὴ γλωσσώδης· ἐτῶν γ' φεύξει τὰς ἀσθενείας· δι'
ἄνδρα λυπηθῇ· ἐπὶ τέχνης [f. 524] εὐτυχήσει· σταυρὶν πονέσει, ὤμους
καὶ ὀδόντας· πόδα [λάβῃ· παιδίον] κυλλωθήσεται· παιδίον ἀναθρέψει
[καὶ κυλωθῇ αὐτὸ] καὶ λυπηθῇ· ἔσται εὐτυχής· εἰς οἰκίαν εὐχαριστηθῇ·
ἐκ τῶν οἰκείων χωρισθῇ· ἀμετάδοτος, θλιβερὰν καρδίαν ἔχουσα· ὀφθαλ- 25
μοὺς ἀπὸ ῥεύματος πονέσει· ἀκροχορδῶναν ἕξει ἐπὶ τοῦ τραχήλου ἢ τοῦ
προσώπου· ἀσθενείας ἕξει ἐπὶ τῆς γεννήσεως αὐτῆς <καὶ ἐτῶν> ιγ',
ιη' καὶ λβ'· ταύτας διελθοῦσα ζήσει ἔτη πε'· λειτούργει δὲ τὴν ἁγίαν
Ἄνναν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τῆς Παρθένου ἐτῶν γ' 30
ἀσθενήσει καὶ ἐτῶν κε' εὐτυχήσει· αὐτὸς δὲ ὑπό τινος μὴ ἐλεηθήσεται·

1 Ante ὑπό fort. supplendum ἀγαπηθήσεται. Cf. l. 4 et p. sq. l. 21. 2 ὄν cod., ἔσται scripsimus. 3 οὐκ ἐκλείψει cod. εὐχήν] Cf. p. 160, l. 11. 5 οὐκ ἔχει cod., οὐκ ἕξει scripsimus. θεοσεβείς cod. 6 πολλά et αὐτόν cod., nos πολλοί et αὐτῷ. πάντας πάντας cod., alterum πάντας delevimus. 7 λυπηθεῖ cod. 8 ἴδει cod. 9 λοιμικήν cod. 10 ἔχει cod. ἐπὶ τὸ στῆθος cod. ἔστι cod., nos ἔσται. 11 πιδέξιος cod. δεκαστηρίῳ cod. 12 Alterum καί delendum, alterum addendum putavimus. 13 ἀσθενεῖ cod., nos ἀσθενήσει. τίμιον σταυρόν] Cf. *Catal. Venet.*, p. 214, l. 5. 15 πιδέξια cod. τολμηρή cod. θεοσεβεῖς cod. 16 ἔχει cod. 17 οἰκονομίαν cod., οἰκίαν scripsimus. 18 ἐπὶ κεφαλῆς cod. 19 φάρμακος cod. αὐτήν cod., nos αὐτῇ. καί uncis inclusimus. 20 καλοπρόσχαρος cod. An leg. κάλλει πρόσχαρος? 21 φεύγει cod. 22 λυπηθεῖ cod. 23 κυλωθήσεται cod. Quae hic et l. seq. uncis inclusimus, dittographiae videntur. 24 ἔστω cod., ἔσται scripsimus. 25 θλιβερίν cod. 26 ἔχει cod. 27 ἀπό coni. Kroll. καὶ ἐτῶν suppl. 29 Ἄννα cod.

Above all and by women; at 8 years of age he will fall ill and for 3 years will come into danger until the age of 30; he will be much afflicted in his youth, and his livelihood will neither fail nor fall into poverty; he will inherit a mother's blessing and will be loved by many; for the sake of a friend he will lay down his life [f. 523] and will receive no gratitude; he will be merciful, God-fearing, and charitable; many will envy him, but he will overcome them all; he will marry a beautiful woman and will bury her, and will grieve on account of a child; he will be of good judgment; falling into great sickness he will not meet death; he will come into danger from pestilence; he will suffer in the kidneys and will be stricken with fear from the dead; he will have a mark on his chest; he will be spirited, prudent, 10 and dexterous; no man will overcome him in a court of law by argument; he will fall ill at the ages of 5, 12, 15, [and] 24, and 42; having passed through these he will live 72 years; whenever he falls ill, let him minister before the precious Cross and he will be healed.

The girl born: a girl in the time of the zodiac sign of Cancer will be a capable, bold, economical, God-fearing woman, with large eyes; she will have a wart on the neck or on the face; she will be ill for 5 months; she will suffer much from jealousy; she will return to her father's house; her illness will be from the head and from the belly; she will not covet the things of others; she will by no means be consumed by poison; a wicked woman will make war on her out of jealousy; [and] she will suffer in the joints; she will be pleasing in beauty; at the age of 20 she will take a husband from widowhood; the woman will be talkative; for 3 years she will flee illnesses; she will grieve on account of a husband; in her craft [f. 524] she will be prosperous; she will suffer in the spine, the shoulders, and the teeth; a foot [may a child take] will be crippled; she will raise a child [and it become lame] and will grieve; she will be fortunate; in the home she will be blessed; she will be separated from her household; uncharitable, having a troubled heart; she will suffer in the eyes from a flux; she will have a wart on the neck or on the face; she will have illnesses at her birth and at the ages of 13, 18, and 32; having passed through these she will live 85 years; let her minister to holy Anna and she will be healed.

One born younger at the time of the zodiac sign of Virgo will be ill at age 3 and will prosper at age 25; but he will not be shown mercy by anyone;

1 Before ὑπό one should perhaps supply ἀγαπηθήσεται. Cf. 1. 4 and p. sq. 1. 21. 2 &ν cod. , we have written ἔσται. 3 οὐκ ἐκλείψει cod. εὐχήν] Cf. p. 160, 1. 11. 5 οὐκ ἔχει cod., we have written οὐκ ἕξει. Θεοσεβείς cod. 6 πολλά and αὐτόν cod., we have πολλοί and αὐτῷ. πάντας πάντας cod., we have deleted the second πάντας. 7 λυπηθεῖ cod. 8 ἴδει cod. 9 λοιμικήν cod. 10 έχει cod. ἐπὶ τὸ στῆθος cod. ἔστι cod., we have ἔσται. 11 πιδέξιος cod. δεκαστηρίῳ cod. 12 We have judged that the second καί should be deleted and another added. 13 ἀσθενεῖ cod., we have ἀσθενήσει. τίμιον σταυρόν] Cf. Catal. Venet., p. 214, 1.5. 15 πιδέξια cod. τολμηρή cod. Θεοσεβεῖς cod. 16 έχει cod. 17 οἰκονομίαν cod., we have written οἰκίαν. 18 ἐπὶ κεφαλῆς cod. 19 φάρμακος cod. αὐτήν cod., we have αὐτῇ. καί enclosed in brackets. 20 καλοπρόσχαρος cod. Perhaps read κάλλει πρόσχαρος. 21 φεύγει cod. 22 λυπηθεῖ cod. 23 κυλωθήσεται cod. What we have enclosed in brackets here and in the following line appears to be dittography. 24 ἔστω cod., we have written ἔσται. 25 θλιβερίν cod. 26 έχει cod. 27 από conj. Kroll. καὶ ἐτῶν suppl. 29 Avva cod.

μελίχροος, καθάριος, αὐστηρός, ἁπλοῦς καὶ ξανθόμαλλος· τοῦ ἄρτου τοῦ καθημερινοῦ ἀδιάλειπτος· θαλασσίους καβόρους μὴ ἐσθιέτω· πονέσει ἁρμούς· ἀπὸ ὥρας κακῆς <καὶ> φρικιασμοῦ εἰς ἄλλην χώραν ἀπέλθῃ καὶ γενήσεται ὑποζύγιος ἀνθρώπῳ διὰ τὴν ὀρφανίαν αὐτοῦ· εἰς πόλιν μεγάλην ἔλθῃ καὶ ἱκανὰ πράγματα ἐμπιστευθῇ· ἀπὸ τετραπόδων κύλλωμα καὶ ἀπὸ σιδήρου φόνον ἕξει· ἐὰν μάθῃ τέχνην, εὐτυχήσει· ἔσται ἀνὴρ μεσόχροος, ἐπιδέξιος· † ἄκραν αὐτοῦ οὐχ εὑρήσει· κολακευτής· ἀπὸ ἀνθρώπων χάριν οὐ μὴ ἀπολάβῃ· γυνὴ αὐτὸν ἀγαπήσει καὶ οὐ κερδήσει· [f. 524v] εἰς τὴν πραγματίαν εὔτυχος· εἰς τὸ δανείζειν εὔκολος· ἄνθρωπος οὐ μὴ νικήσει· νεφρὰ πονέσει, ὦμους καὶ πόδας· λάβῃ ὅρκον· ζητήσει αὐτὸν γυνὴ ἐσχατωτέρα, ἀλλὰ πλουσιωτέρα· ὀδόντας ἀπὸ ῥεύσεως πονέσει· ἀσθενείας ἕξει [ἀπὸ γεννήσεως αὐτοῦ] ἐτῶν γ', ιβ', κβ' καὶ λς'· ταύτας διελθὼν ζήσει ἔτη οζ'· ὅταν ἀσθενήσει, ᾗς λειτούργει τὴν ὑπεραγίαν δέσποιναν Θεοτόκον καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τῆς Παρθένου ἔσται γυνὴ ἀνεσταλμένη, μεσότριχος, ἔχουσα αὐτὰς ξανθάς· καταπλακῇ ἀδίκως πολλά· φιληδὴς εἰς πολλοὺς ἄνδρας συληθήσεται· σιτόχροος, εὔμορφος· ἐὰν ἐμβῇ εἰς πεντερικά, οὐ μὴ εὐχαριστηθῇ· φιλόξενος, ἀγαπητικὴ καὶ ἀπὸ τῆς γεννήσεως αὐτῆς· ἐὰν διέλθῃ γ' ἔτη καὶ ἀναπληρώσῃ τὰ ιβ', ἕξει ἡμέρας ἀγαθάς· ἔσται ὀξεία πρὸς ὥραν καὶ πάλιν γοργὸν στρεφομένη· περιχαρής, ἀγαπητική, καὶ ἀγαπηθήσεται ὑπὸ πάντων· εἰς τοὺς ἰδίους πικρά, εἰς δὲ τοὺς ξένους ἥμερος· γυνὴ κακὴ ζηλεύσει αὐτὴν καὶ κακοποιήσει αὐτήν· πονέσει μέλη καὶ ἁρμούς ... ἔσται γὰρ δειλή· εἰς μνήματα σκοτεινὰ μὴ περιπατήσει, ὅτι πάντοτε θλιβερὰν ψυχὴν ἔχει· ᾗς φορεῖ φυλακτήριον θεοῦ· στέρνον καὶ μαστὸν πονέσει· θλιβερὰ καὶ ἀκατάδεκτος [f. 525] ὅρκον μετὰ ἀνδρὸς κτίσει· σταυρὶν καὶ ἁρμοὺς καὶ κεφαλὴν πονέσει· ἀπὸ κακοῦ ὀφθαλμοῦ ἀσθενείας ἕξει [ἀπὸ τῆς γεννήσεως αὐτῆς] ἐτῶν ιβ', κη' καὶ μβ'· ταύτας διελθοῦσα ζήσει ἔτη ογ', καὶ ὅταν ἀσθενήσει, ᾗς λειτούργει τὴν ἁγίαν Ἀναστασίαν τὴν φαρμακολύτραν <καὶ ἴασαι>.

1 ξανθόμαλος cod. 3 ὥραν κακήν cod. καί suppl. 4 γένη cod., γενήσεται scripsimus. ἀνθρώπων cod. 5 τετράποδον cod. 6 κύλωμα cod. ἔστω cod., nos ἔσται. 7 κολακευθείς cod. 8 ἀνθρώπου cod. ἀποβάλη cod., ἀπολάβῃ scripsimus. 10 πονέσουν cod., πονέσει scripsimus; sic etiam infra. 11 Num αἰσχροτέρα pro ἐσχατωτέρα leg.? πλουσιότερος cod. 12 ἀπὸ - αὐτοῦ uncis inclusimus; item p. 166, l. 11 et p. 167, l. 2-3 et 30. 13 ἀσθενεῖ cod. 14 De s. Maria pro Virgine caelesti substituta, cf. Boll, *Sphaera*, p. 428 sq. 16 καταπλακεῖ cod. 17 φιλοηδής cod. σιτοχρόη, εὐμόρφη cod. 18 ἔμπει cod., ἐμβῇ scripsimus. εὐχαριστηθεῖ φιλοξένη cod. 20 ἥξει cod., nos ἕξει. ἔστω cod., ἔσται corr. ὀξέα cod. 22 πικρή et mox ἥμερι cod. ζελεύσει cod. 23 κακοποιήσει scripsimus pro ποιήσει cod. μέλους cod., nos μέλη. Mox lacunam indicavimus. ἔστι cod., ἔσται scripsimus. 24 περιπατεῖ cod. θλιβερήν cod. 25 θλιβερή cod. 27-28 ἀπὸ - αὐτῆς uncis inclusimus, et ita p. sq., l. 21. 29 ἀσθενεῖ cod. 30 καὶ ἴασαι suppl.

honey-complexioned, clean, austere, simple and fair-haired; never without his daily bread; let him not eat sea crabs; he will suffer in his joints; from an evil hour and a shuddering fit he will go to another land and will become subject to a man on account of his orphanhood; he will come to a great city and be entrusted with considerable affairs; from four-footed animals he will suffer a crippling injury and from iron a mortal wound; if he learns a trade, he will prosper; he will be a man of medium complexion, dexterous, † he will not find his own limit; a flatterer; he will by no means receive favor from men; a woman will love him and he will gain no profit from it; [f. 524v] in business he will be fortunate; in lending he will be easy; he will by no means overcome a person; he will suffer in his kidneys, shoulders, and feet; he will be put under oath; a woman of lower station but wealthier will seek him out; he will suffer in his teeth from a flux; he will have illnesses [from his birth] at ages 3, 12, 22, and 36; having passed through these he will live 77 years; whenever he falls ill, let him perform the liturgy to the most holy sovereign Theotokos and be healed.

15 The girl born at the time of the sign of Virgo will be a woman of restrained manner, with medium hair, having it blonde; she will be unjustly oppressed in many things; pleasure-loving, she will be robbed by many men; of wheat complexion, beautiful; if she enters into in-law relations, she will not be well received; hospitable, beloved and from her birth; if she passes through 3 years and completes the 12th, 20 she will have good days; she will be sharp-tempered for a moment and then quickly turning back cheerful, loving, and she will be loved by all; to her own people bitter, but to strangers gentle; a wicked woman will envy her and do her harm; she will suffer in her limbs and joints ... for she will be timid; in dark tombs she shall not walk, for she always has a grieving soul; let her 25 wear an amulet of God; she will suffer in the chest and breast; grieving and unaccepting [f. 525] she will make an oath with a man; she will suffer in the spine and joints and head; from the evil eye she will have illnesses [from her birth] at the years 12, 28, and 42; having passed through these she will live 73 years, and when she falls ill, let her minister to the holy Anastasia the 30 pharmakolutria (deliverer from poisons) \<and be healed\>.

1 ξανθόμαλος cod. 3 hours of bad cod. and suppl. 4 genera cod., genera we wrote. of people cod. 5 τετράποδον cod. 6 κύλωμα cod. ἔστω cod., nos ἔσται. 7 κολακευθείς cod. 8 ἀνθρώπου cod. ἀποβάλη cod., ἀπολάβη we wrote. 10 πονέσουν cod., πονέσει we wrote; so also below. 11 Perhaps αἰσχροτέρα instead of ἐσχατωτέρα should be read? πλουσιότερος cod. 12 ἀπό - αὐτοῦ enclosed in brackets; likewise p. 166, l. 11 and p. 167, l. 2-3 and 30. 13 ἀσθενεῖ cod. 14 On s. Maria substituted for the celestial Virgin, cf. Boll, Sphaera, p. 428 sq. 16 καταπλακεῖ cod. 17 φιλοηδής cod. σιτοχρόη, εὐμόρφη cod. 18 ἔμπει cod., ἐμβῇ we wrote. εὐχαριστηθεῖ φιλοξένη cod. 20 ήξει cod., nos ἕξει. ἔστω cod., ἔσται corr. οξέα cod. 22 πικρή and shortly after ἥμερι cod. Ζελεῦσει cod. 23 κακοποιήσει we wrote in place of ποιήσει cod. μέλους cod. hos μέλη. Then we indicated a lacuna. ἔστι cod., ἔσται we wrote. 24 περιπατεῖ cod. θλιβερήν cod. 25 θλιβερή cod. 27-28 ἀπό - αὐτῆς enclosed in brackets, and so p. sy., l. 21. 29 ἀσθενεῖ cod. 30 καὶ ίασαι suppl.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Σκορπίου ἐτῶν γ' ἀσθενήσει, καὶ ἀπὸ κακοῦ ὀφθαλμοῦ ἔσται ὀκνηρός· [παραζηλεύσεται]· εἰς δὲ τὸν σπόρον εὐτυχήσει, εἰς δὲ τὰ κτήνη ζημίαν πάθῃ· τοὺς γονεῖς αὐτοῦ οὐ μὴ δουλεύσει· εἰς τοὺς φίλους ἁπλοῦς, τῇ δὲ τύχῃ μέσος· ἐτῶν κς' κίνδυνον διαβάσει· πολλῶν πραγμάτων κύριος ἀκουσθῇ· ἀπὸ πολλῶν ζηλευθήσεται καὶ ὁ θάνατος αὐτοῦ ἀπὸ τοῦ πλευροῦ ἔσται· χηρεύσει ἢ χωρισθῇ <ἀπὸ γυναικός>, καὶ μετὰ ἄλλης συνοικήσει· εἰς γυναῖκαν καταπλακῇ· νεφρὰ πονέσει καὶ πόδαν λάβῃ· ἔσται ἀνὴρ μελίξανθος, καλοπρόσωπος· ὅσον ἀνθρώπους ποιήσει καλόν, οὐ μὴ εὐχαριστηθῇ ἐξ αὐτῶν· ἐκ τῶν ἰδίων ζηλευθῇ καὶ ἀπὸ παίδων λυπηθῇ· ἀρρωστίας ἕξει [ἀπὸ τῆς γεννήσεως αὐτοῦ] ἐτῶν ε', [καὶ] ιβ' καὶ κη'· ταύτας διελθὼν ζήσει ἔτη ξη'· ὅταν δὲ ἀσθενήσει, λειτούργει τὸν ἅγιον Νικόλαον καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Σκορπίου ἔσται γυνὴ διορθουμένη τῷ σώματι· σημεῖον ἕξει ἐν τοῖς κρυ[f. 525v]πτοῖς μέλεσιν ἢ <ἐπὶ> τοῦ προσώπου· ἀσθενήσει πολλά, ἀλλ' οὐ μὴ ἀδικηθῇ· ἔσται ἰδιόπεισμος· ἁρμοὺς πονέσει ἀπὸ φρικιασμοῦ, καὶ ἃς φορεῖ φυλακτήριον θεοῦ· καλὸν οἶκον ἐξουσιάσει· ὑπὸ κυνῶν δαχθῇ· γυνὴ πολεμήσει αὐτὴν διὰ ζήλου καὶ καταπλακῇ ἀδίκως πολλά· στέρνα καὶ μαστὸν πονέσει· παιδία ἀποβάλλεται· ἀποθάνῃ σεμνὸν θάνατον· ἀπὸ πλευροῦ ἀσθενείας ἕξει [ἀπὸ γεννήσεως αὐτῆς] ἐτῶν γ', [καὶ] ια', [καὶ] ιγ' καὶ λγ'· ταύτας διελθοῦσα ζήσει ἔτη ογ'· ὅταν ἀσθενήσει, ἃς λειτούργει τὴν ἁγίαν Μαρίναν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Τοξότου τοὺς γονεῖς αὐτοῦ οὐ μὴ δουλεύσει· ἔσται σερπετός, κακοανάτροφος· ἀγαπηθήσεται ὑπὸ πολλῶν γυναικῶν· ἁπλοῦς καὶ καλόφιλος· νεφρὰ πονέσει καὶ πόδας· βλαβῇ ἀπὸ ξύλου· ἀπὸ ξίφου φόβον ἕξει· ἔσται εὔτυχος, ἀλλὰ εἰς τὰ κτήνη ζημίαν πάθῃ· εἰς πᾶσαν τέχνην ἀμαθής· στιβαρός, ἀλλὰ βαρύθυμος· εἰς δικάσιμον μὴ ἐμβαίνῃ καὶ <οὐ> ζημιωθήται· φυλαττέσθω ἑαυτὸν ἀπὸ μάχης καὶ κύριος ἀκουσθῇ πολλῶν πραγμάτων· ἀπὸ μεγάλων ἀνθρώπων τιμηθῇ· διγαμήσει καὶ ξενιτεύσει, ἀλλὰ πάλιν εἰς τὰ ἴδια στραφῇ· [f. 526] παῖδαν μέγαν χάσει· ἔσται ἀνὴρ γοργός, τῇ δὲ τέχνῃ

2 ἔστω cod., nos ἔσται. παραζηλεύσεται forl. expungendum. 6 ἐστί cod., ἔσται scripsimus. 7 χηρεύση cod. ἀπὸ γυναικός suppl. μετὰ ἄλλην συνοικίσει cod. 8 ἔστω cod., quod correximus. 9 ἀνθρώπων cod., ἀνθρώπους scripsimus. 10 εὐχαριστηθεῖ cod. ἀπὸ παῖδαν λυπηθεῖ cod. 11 καί uncis inclusimus. 12 ἀσθενεῖ cod., ἀσθενήσει corr. 13 Νικόλαον] Cf. *Catal. Venet.*, p. 214, l. 22. 14 ἔστω cod., ἔσται corr. 15 ἔχει cod., ἕξει scripsimus. 17 ἰδιόπισμος cod. 18 ἐξουσιάση cod. κύων cod., κυνῶν scripsimus. 20 ἀποθάνει cod. 21 καί bis uncis inclusimus. 22 ἀσθενεῖ cod., nos ἀσθενήσει. 25 ἔστω cod. 26 ἁπλῶς cod., ἁπλοῦς dedimus. An ἁπλός scribendum? 27 λάβῃ cod. Cumont: βλαβῇ. ἔχει· ἔστω cod., ἕξει· ἔσται scripsimus. 28 ἀμαθεῖς cod. 29 ἐμπένει et ζημιοῦται cod. οὐ suppl. φύλαττε cod. 30 μάχην cod. 30-31 μέγαν ἄνθρωπον cod. 32 ἔστω cod.

The male child born in the season of the zodiac sign of Scorpio will fall ill in his 3rd year, and will be sluggish on account of the evil eye; [he will be subject to jealousy]; in sowing he will be fortunate, but in livestock he will suffer loss; he will not be enslaved to his parents; toward his friends he will be straightforward, and in fortune middling; in his 26th year he will pass through danger; he will be known as master of many affairs; he will be envied by many, and his death will come from the side; he will be widowed or separated <from a woman>, and will live with another; he will be oppressed on account of a woman; he will suffer in the kidneys and will be afflicted in the feet; he will be a fair-complexioned, handsome-faced man; however much good he does for people, he will not be thanked by them; he will be envied by his own kin and grieved by his children; he will have illnesses [from his birth] in his 5th, 12th, and 28th years; having passed through these he will live 8 years; but whenever he falls ill, let him minister to Saint Nicholas and he will be healed.

The girl born in the season of the zodiac sign of Scorpio will be a well-formed woman; she will have a mark on her hidden [f. 525] members or <on her face; she will be ill often, but will not be wronged; she will be strong-willed; she will suffer in her joints from shivers, and let her wear an amulet of God; she will be mistress of a fine household; she will be bitten by dogs; a woman will make war against her out of jealousy and she will be unjustly oppressed; she will suffer greatly in the chest and breast; she will lose children; she will die an honorable death; from the side she will have illnesses [from her birth] in her 3rd, 11th, 13th, and 33rd years; having passed through these she will live 73 years; whenever she falls ill, let her minister to Saint Marina and she will be healed.

One born younger during the time of the zodiac sign of Sagittarius will not serve his parents; he will be a creeping creature, ill-bred; he will be loved by many women; simple and fond of beauty; he will suffer in the kidneys and feet; he will be harmed by wood; he will have fear of the sword; he will be fortunate, but will suffer loss in livestock; unskilled in every craft; sturdy, but ill-tempered; let him not enter into litigation lest he be fined; let him guard himself from fighting and he will be heard as master of many matters; he will be honored by great men; he will marry twice and go abroad, but will return again to his own home; [1. 526] he will lose a grown child; he will be a fierce man, but in craft

2 ἔστω cod., nos ἔσται. παραζηλεύσεται perhaps to be deleted. 6 ἐστί cod., ἔσται written by us. 7 χηρεύση cod. ἀπὸ γυναικός suppl. μετὰ ἄλλην συνοικίσει cod. 8 ἔστω cod., which we corrected. 9 ἀνθρώπων cod., ἀνθρώπους written by us. 10 εὐχαριστηθεῖ cod. ἀπὸ παῖδαν λυπηθεῖ cod. 11 και enclosed in brackets. 12 ἀσθενεῖ cod., ἀσθενήσει corr. 13 Νικόλαον] Cf. Catal. Venet., p. 214, l. 22. 14 ἔστω cod., ἔσται corr. 15 ἔχει cod., ἕξει written by us. 17 ἰδιόπισμος cod. 18 ἐξουσιάση cod. κύων cod., κυνῶν written by us. 20 ἀποθάνει cod. 21 καὶ bis enclosed in brackets. 22 ἀσθενεῖ cod., nos ἀσθενήσει. 25 ἔστω cod. 26 ἁπλῶς cod., ἁπλοῦς given by us. Should ἁπλός be written? 27 λάβη cod. Cumont: βλαβή. ἔχει· ἔστω cod., ἕξει· ἔσται written by us. 28 ἀμαθεῖς cod. 29 ἐμπένει and ζημιούται cod. οὐ suppl. φύλαττε cod. 30 μάχην cod. 30–31 μέγαν ἄνθρωπον cod. 32 ἔστω cod.

μεσαῖος· ἀκροχορδῶνα ἕξει ἐπὶ τοῦ τραχήλου αὐτοῦ ἢ ἐν κρυπτῷ· κόκκαλον πονέσει· ἀπὸ δένδρου φόβον ἕξει· ἀρρωστίας ἕξει [ἀπὸ τῆς γεννήσεως αὐτοῦ] ἐτῶν ε′, [καὶ] κε′ καὶ λε′· ταύτας διελθὼν ζήσει ἔτη οε′· ὅταν ἀσθενήσει, ἃς λειτούργει τὸν ἅγιον Δημήτριον καὶ ἴασαι.

5 Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Τοξότου τοὺς γονεῖς αὐτῆς οὐ μὴ δουλεύσει· ἔσται μικρὴ τῇ ἡλικίᾳ, ξανθόμαλλος, εὔρωστος, εὔτυχος, καματερή, γοργή· ἢ χηρεύσει ἢ <ἐκ> τοῦ ἀνδρὸς αὐτῆς χωρισθῇ· πρόσφιλος εἰς τοὺς ξένους, εἰς δὲ <τὰ> πράγματα ζημίαν πάθῃ· εἰς τοὺς ἰδίους πικρά· ἤπαρ <καὶ> σταυρὶν πονέσει· ἀπὸ εὐλογίας

10 κίνδυνον διαβάσει· στέρνον καὶ μαστὸν πονέσει εἰς τὴν γένναν αὐτῆς· ἐὰν ἔχει ἀδελφούς, οὐκ ἐλεήσει αὐτούς· ἐκ τῶν ἰδίων χωρισθῇ· ἐὰν λάβῃ μικρὴ τὸν ἄνδραν, πολλὰ εὐτυχήσει· εἰς καλὸν παιδίον πολλὰ λυπηθήσεται· ἀκροχορδῶνα ἕξει ἐπὶ τοῦ προσώπου· εὔγνωστος καὶ πολυζώητος· ἀγαπήσει ἄνδρα εἰς τὸν νοῦν αὐτῆς καὶ οὐ λάβῃ αὐτόν·

15 πονέσει καρδίαν καὶ στόμαχον· ἀσθενήσει ἐτῶν ε′, [καὶ] ιβ′, [καὶ] κγ′, λβ′ καὶ μ′· ταῦτα διελθοῦσα ζήσει ἔτη π′· ὅταν ἀσθενήσει, ἃς λειτούργει τὴν ἁγίαν Βαρβάραν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ Αἰγοκέρωτος ἀνὴρ ἐν[f. 526v]τροπικός· εἰς κτήματα πολλὰ ὠφελήσει· λάβῃ γυνὴν αὐστηρὰν

20 [αὐτῆς] τῇ ὄψει καὶ τὴν οἰκίαν αὐτῆς ὠφελήσει· ἀνὴρ μεσοήλικος, σιτόχροος, ἐπιδέξιος, ἀνεσταλμένος· εἰς ξηρὰν πέτραν ἐὰν ἐπάγει † νὰ εὐγαλ... διάφορον· γοργός, ἀλλὰ καὶ μανιάρης <καὶ> βαρύθυμος· πονέσει μηροὺς καὶ ὀδόντας καὶ σπλῆναν· ζηλότυπος <ἔσται>· ἐλαίαν ἕξει ἐπὶ τοῦ τραχήλου καὶ ἐν κρυπτῷ· καυχώμενος ἀδιαλείπτως σίτου καὶ οἴνου

25 καὶ ἐλαίου, καὶ ἄνομον βίον διορθώσει· ὀρφανίαν δουλεύσει, καὶ ἐὰν μάθῃ γράμματα, προκόψει, καὶ ὑπὸ μεγάλων ἀνθρώπων τιμηθῇ καὶ ὑπὸ κακῶν ζηλευθήσεται· νεφρὰ πονέσει καὶ κόκκαλον μουδιάσει· γυνὴν πρώτην θάψει ἢ χωρισθῇ, καὶ μετὰ ἄλλης συνοικήσει· λόγον μὴ δανείσει καὶ λάβῃ· ἀπὸ ζηλίας λυπηθῇ καὶ πάλιν αὐξήσει πλέον·

30 ἀρρωστίας ἕξει [ἀπὸ τῆς γεννήσεως αὐτοῦ] ἐτῶν γ′, [καὶ] ζ′, ιε′ καὶ κγ′· ταύτας διελθὼν ζήσει ἔτη ξη′· ὅταν δὲ ἀσθενήσει, ἃς λειτούργει τοὺς ἁγίους Ἀναργύρους καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Αἰγοκέρωτος ἔσται

1 μεσέως cod. ἔχων cod., ἕξει scripsimus. τοῦ κρυπτοῦ cod., ἐν κρυπτῷ scripsimus. 2 κόκολον cod. 4 Δημήτριον] Cf. *Catal. Venet.*, p. 214, l. 13. 6 ξανθόμαλος cod. 6-7 εὐμοστοσύντυχος cod., εὔρωστος, εὔτυχος scripsimus dubitanter. 7 τὸν ἄνδρα cod., ἐκ τοῦ ἀνδρός scripsimus. 8 τά suppl. 9 πικρή· ὕπαρ cod. καί suppl. 10 στέρναν cod. 13 ἔχει cod., nos ἕξει. 15 καί bis uncis inclusimus. 19 γυνὴ αὐστηρί cod. Mox αὐτῆς delendum, nisi fallimur. 20-21 σιτόχρεος cod. 21-22 νὰ etc.] Verba corrupta, quae quid celent non capimus. 22 καί suppl. 23 μερούς cod. ἔσται suppl. ἔχει cod. 24 τοῦ κρυπτοῦ cod., ἐν κρυπτῷ scripsimus. ἀδιαλήπτως cod. 25 διωρθῶσαι cod. 27 κόκαλον cod. 28 Num pro λόγον leg. εἰς λόγον, immo εἰς τόκον? 29 λυπηθεῖ cod. 33 ἔστω cod.

middle one: he will have a wart on his neck or in a hidden place; he will suffer from a bone ailment; he will have a fear of trees; he will have illnesses [from his birth] at the ages of 5, [and] 25 and 35; having passed through these he will live 75 years; when he falls ill, let him serve Saint Demetrios and he will be healed. 5 The girl born at the time of the zodiac sign of Sagittarius will not be subservient to her parents; she will be small in stature, fair-haired, robust, fortunate, hardworking, quick — she will either be widowed or be separated from her husband; beloved by strangers, but in <matters of business she will suffer loss; bitter toward her own kin; she will suffer in the liver <and> the coccyx; from a blessing 10 she will pass through danger; she will suffer in the chest and breast during her childbirth; if she has brothers, she will not show them mercy; she will be separated from her own kin; if she takes a husband while young, she will be very fortunate; over a good child she will grieve greatly; she will have a wart on her face; well-known and long-lived; she will love a man in her heart and will not obtain him; 15 she will suffer in the heart and stomach; she will be ill at the ages of 5, [and] 12, [and] 23, 32 and 40; having passed through these she will live 80 years; when she falls ill, let her serve Saint Barbara and she will be healed.

The younger man born at the time of the zodiac sign of Capricorn is a man of [f. 526 changeable character; in matters of property he will prosper greatly; he will take a wife who is stern 20 [of her] in appearance and will benefit her household; a middle-aged man, wheat-complexioned, capable, reserved; on dry rock if he ventures † to bring out... profit; quick, but also reckless <and> heavy-spirited; he will suffer in the thighs and teeth and spleen; he will be jealous; he will have an olive-colored mark on his neck and in a hidden place; boasting incessantly of grain and wine 25 and olive oil, and he will set right an unlawful life; he will serve in orphanhood, and if he learns letters, he will advance, and be honored by great men and envied by wicked ones; he will suffer in the kidneys and his bone will go numb; he will bury his first wife or be separated from her, and will live with another; a word he will lend and receive, from jealousy he will grieve and again will increase further — 30 he will have illnesses [from his birth] at the ages of 3, [and] 7, 15 and 23; having passed through these he will live 68 years; when he falls ill, let him serve the holy Unmercenary Saints and he will be healed.

The girl born at the time of the zodiac sign of Capricorn will be

1 medium cod. ἔχων cod., ἕχει scripsimus. of the crypt cod., in crypt scri-npsimus. 2 cod bones. 4 Demetrius] Cf. Catal. Venet., p. 214, 1. 13. 6 xanthoma-nlos cod.n6-7 eumostosyntychos cod., strong, happy scripsimus dubitanter.n7 τὸν andra cod., from the male scripsimus. 8 the suppl. 9 bitter gourd cod.nand suppl. 10 sternan cod. 13 has cod., nos Six. 15 and bis uncis inclusimus.n19 female austeri cod. Mox ètis delendum, nisi fallimur. 20-21 wheat debt cod.n21-22 na etc.] Verba corrupta, quae quid celent non capimus.n22 and suppl.

23 parts cod. be suppl. has cod. 24 of the crypt cod., in crypt scripsi-nmus. constantly cod. 25 you are corrected cod. 27 cod bone. 28 Num pro rationnleg. in reason, immo in interest 29 sorry cod. 33 let cod.

εὐθαλὴς ταῖς θριξίν, εὔκολος, θλιβερὰν καρδίαν ἔχουσα, πάντεχνος· πρῶτον ἄνδρα χάσει καὶ μετὰ ἑτέρου συνοικήσει· καλὰ παι[f. 527]δία ποιήσει καὶ εἰς παιδὶν λυπηθῇ· ἔσται δὲ θλιβερά· στέρνον καὶ μαστὸν πονέσει· φυλαττέσθω ἑαυτὴν ἀπὸ μάχης καὶ ἀπὸ ἀνέμων ζάλης· παιδὶν ἀποβάλλεται· εἰς μνήματα σκοτεινὰ μὴ περιπατήσῃ· σταυρὶν πονέσει καὶ ὀδόντας· διγαμήσει· ἐλαίαν ἕξει ἐπὶ τοῦ τραχήλου ἢ τοῦ προσώπου· ὑπὸ μιᾶς γυναικὸς καὶ ὑπὸ γειτόνων λυπηθῇ ἀδίκως· κόκκαλον μουδιάσει· τὸν οἶκον αὐτῆς εὐτυχήσει· ἐν τῇ γενεᾷ αὐτῆς ἀποκλαύσονται αὐτήν· ἀρρωστήσει ἐτῶν η', ια', [καὶ] ις', [καὶ] κδ' καὶ λβ'· ταῦτα διελθοῦσα ζήσει ἔτη ο'· ὅταν ἀρρωστήσει, ἃς λειτούργει τὴν ἁγίαν Παρασκευὴν καὶ ἴασαι.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τοῦ <Ὑδροχόου> ἐτῶν ζ' ἀσθενήσει καὶ ἕως ἐτῶν κ' ταράξει τὴν πατρικὴν οὐσίαν αὐτοῦ· τοὺς γονεῖς αὐτοῦ οὐ μὴ δουλεύσει· γυναῖκαν ἐπαρεῖ καὶ ἀποβάλλεται αὐτήν· ἀνὴρ μακρόθυμος, ἐννοητικός, ὀλιγόψυχος· ἐκ τῶν ἰδίων πολεμηθῇ· φυλαττέσθω ἑαυτὸν ἐκ τοῦ ὕψους καὶ τοῦ τρέχειν καὶ τοῦ πλέειν· ἐντίμῳ μὴ παραβουλεύσηται· εἰς πραγματίαν εὔτυχος, ἀνδρεῖος καὶ ἀνεσταλμένος, καὶ ὁ θεὸς πάντοτε οὐ μὴ ἐκλίπῃ ἀπ' αὐτοῦ· εἰς δικαιόσιμον μὴ ἐμβαίνῃ καὶ <οὐ> ζημιωθήσεται· ξενιτεύσει καὶ [f. 527v] πάλιν εἰς τὰ ἴδια στραφῇ· καλόφιλος, ἄθλιβος, φιλογύναιος· μυστήριον ἐκφεύξει· ἐτῶν μ' φεύξει τοὺς κινδύνους· ἤπαρ πονέσει· μεσόχροος, κολακευτής, εὔκαιρος, εἰς πᾶσαν τέχνην εὐμαθής· ὑπὸ κυνὸς δαχθῇ· σημεῖον ἕξει ἐπὶ τοῦ τραχήλου καὶ ἐν κρυπτῷ· ἔσται ἀνευχάριστος· ὀργισθῇ ὑπὸ γυναικός· ἀσθενήσει ἐτῶν γ' καὶ ιγ', καὶ ἐὰν διέλθῃ αὐτά, ζήσει ἔτη ξθ'· ὅταν ἀσθενήσει, ἃς λειτούργει τὸν ἅγιον Παντελεήμωνα <καὶ ἴασαι>.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τοῦ Ὑδροχόου ἔσται πάγκαλος τὸ πρόσωπον [αὐτῆς ἔστω], εὔχειλος καὶ ξανθόμαλλος· δυσχερίας ἕξει· ἐτῶν ε' πολλὰ ἀσθενήσει· ὅρκον μετὰ ἀνδρὸς κτίσει· ἄνδρα γλωσσώδη λάβῃ καὶ ἃ ἔχει χαώσει· εὔγνωστος τῇ ἡλικίᾳ· πόδαν κυλλωθήσεται· στέρνον καὶ μαστὸν πονέσει· ὑπὸ κυνὸς δαχθῇ· σημεῖον ἕξει ἐπὶ τοῦ τραχήλου ἢ μέσον τῶν δύο μαστῶν· ἐκ τῆς πρώτης ἡλικίας ἀγαπήσει <ἄνδρα> καὶ οὐ λάβῃ· καταπλακῇ ἀδίκως· πολλὰ ἀσθενήσει ἐτῶν ε' [καὶ] ς' καὶ κζ'· ταῦτα διελθοῦσα ζήσει ἔτη πε'· ὅταν ἀσθενήσει, ἃς λειτούργει τὴν ἁγίαν Κυριακὴν καὶ ἴασαι.

1 θλιβερήν cod. ἔχουσαν cod. 2 ἕτερον cod. 3 λυπηθεῖ et θλιβερή cod. πέρναν cod., στέρνον scripsimus, ut supra p. 167, l. 10 et inferius. 4 φύλαττε cod. μάχην cod. 7 μίας cod. λυπηθεῖ cod. κόκαλον cod. 12 Ὑδροχόου suppl. 14 δουλεύσῃ cod. ἐπαρεῖ] Cf. supra, p. 163, l. 25. 16 φύλαττε cod. 17 παραβουλεύεται cod. 19 οὐ suppl. 22 κολακευθείς cod. συκερός cod., εὔκαιρος scripsit Kroll. 23 τοῦ κρυπτοῦ cod. 26 καὶ ἴασαι suppl. 27-28 πάνκαλος cod. 28 αὐτῆς ἔστω ut delenda uncis inclusimus. εὔχαλη cod., εὔχειλος scripsimus. ξανθόμαλη cod. 30 καὶ τά cod., καὶ ἃ scripsimus. χαώσει] χάσει coni. Kroll, ut supra, l. 2. παῖδαν cod., πόδαν scripsimus. 32 μέσων cod. 33 ἄνδρα suppl. 34 ἀσθενεῖ cod.

flourishing in her hair, easy-going, having a sorrowful heart, skilled in all crafts; she will lose her first husband and will live with another; she will have fine chil[f. 527]dren and will grieve over a child; she will be sorrowful and will suffer in her chest and breast; let her guard herself against quarrel and against stormy winds; she will lose a child; let her not walk in dark graves; she will suffer in her spine 5 and teeth; she will marry twice; she will have a mole on her neck or on her face; she will be unjustly grieved by one woman and by neighbors; she will suffer a dislocation of a bone; she will prosper in her household; at her death they will mourn her; she will fall ill in her 8th, 11th, [and] 16th, [and] 24th and 32nd years; having passed through these she will live 70 years; whenever she falls ill, let her perform a service to the holy Saint Paraskevi and she will be healed.

He who is born younger at the time of the zodiac sign of <Aquarius> will be ill for 30 years and up to the age of 20 will disturb his paternal estate; he will not serve his parents; he will take a wife and cast her away; a man of great patience, thoughtful, faint-hearted; he shall be warred upon by his own kin; let him guard himself against heights, running, and sailing; let him not take counsel against one of honor; in business he is fortunate, brave, and restrained, and God will never abandon him; let him not enter into litigation and <he will not suffer loss; he will sojourn abroad and [f. 527] return again to his own, a lover of beauty, free from grief, fond of women; he will escape a mystery; at the age of 40 he will escape dangers; he will suffer in the liver; of medium complexion, flattering, opportune, quick to learn every craft; he will be bitten by a dog. He will have a mark on his neck and in a hidden place; he will be ungrateful; he will be angered by a woman; he will be ill at ages 3 and 13, and if he passes through these, he will live 99 years; whenever he falls ill, let him attend to the service of Saint Panteleimon <and be healed>.

The girl born at the time of the zodiac sign of Aquarius will be exceedingly beautiful of face, fair-lipped and golden-haired; she will have difficulties; at age 5 she will be much afflicted with illness; she will enter into an oath with a man; she will take a talkative husband and will squander what she has; well-known for her age; her foot will become lame; she will suffer in the chest and breast; she will be bitten by a dog and will have a mark on her neck or between her two breasts; from her early youth she will love men and not obtain one; she will be unjustly overwhelmed; she will be much ill at ages 5, 6, and 27; having passed through these, she will live 85 years; whenever she falls ill, let her attend to the service of Saint Kyriake and be healed.

1 sad cod. they had cod. 2 other cod. 3 sad et sad cod. per-nnan cod., sternon scripsimus, ut supra p. 167, 1. 10 et inferius. 4 save cod.nfight cod. 7 of one cod. sorry cod. cod bone 12 Aquarius suppl.n14 work cod. ἀπαρεῖ] Cf. supra, p. 163, 1. 25. 16 keep cod. 17 is referred to cod. 19 not suppl. 22 flattering cod. sykeros cod. , opportune scripsitnKroll. 23 of the crypt cod. 26 and you are happy suppl. 27-28 pangalos cod. 28 let it be ut delenda uncis inclusimus. euchalis cod., euchelios scripsimus. blondincod. 30 and the cod., and the scripsimus. perish] lose coni. Kroll, ut supra, 1. 2.ππαῖδαν cod., ποδαν scripsimus. 32 media cod. 33 male suppl. 34 sick cod.

Ὁ γεννηθεὶς νεώτερος ἐν καιρῷ ζῳδίου τῶν Ἰχθύων γίνεται ἄνθρωπος ἰδιόπεισμος, γοργός, ψιθυριστής, ἀποδημητικός, [f. 528] φουμιστής, κολακευτής, πρόσφιλος εἰς τοὺς ξένους· εἰς δὲ πράγματα ζημίαν πάθῃ· εἰς τοὺς ἰδίους πικρός· ἧπαρ <καὶ> σταυρὶν πονέσει· γυναῖκα λάβῃ καὶ ἀπολέσει αὐτήν· πολλὰ ξενιτεύσει καὶ πάλιν εἰς τὰ ἴδια στραφῇ, εἶτα ἀποβάλλεται· ἀπὸ δένδρων φόβον ἕξει· ἀπὸ τετραπόδου κύλλωμα λάβῃ· πλευρὸν πονέσει· ἀσθενήσει ἐτῶν ε'· μερὶν μουδιάσει· στρατευθῇ· αὐλὴν βασιλικὴν πατήσει καὶ τιμηθῇ· εἰ δὲ καὶ μικρός, πατήσει ἀρχόντων· ἐὰν μάθῃ γράμματα, μεγάλως προκόψει· ἐλαίαν ἕξει ἐπὶ τοῦ προσώπου ἢ ἐπὶ τοῦ τραχήλου καὶ ἐν κρυπτῷ· αἱ ἡμέραι αὐτοῦ ἀγαθαί· εἰς τὸ τέλος αὐτοῦ ἐμπλησθήσεται οἴνου καὶ ἐλαίου καὶ σίτου· μυστήριον ἔξω τῆς ψυχῆς αὐτοῦ· μὴ θαρρείτω· [ἐὰν] εἴ τι καλὸν ποιήσει, εὐχαριστίαν οὐχ ἕξει· παρὰ κακῶν ἀνθρώπων πολλὰ ζηλευθήσεται· ἀνὴρ ἐλεημονητικός· εἰς δικαστήριον αὐτὸν οὐ μὴ νικήσουσιν, καὶ ὅσους κεράσῃ, ἐχθροὶ αὐτοῦ γίνονται· ἀρρωστίας ἕξει [ἀπὸ τῆς γεννήσεως αὐτοῦ] ἐτῶν γ', [καὶ] ιβ', ιε', [καὶ] κδ' καὶ λζ'· ταῦτα διελθὼν ζήσει ἔτη πδ'· ὅταν ἀσθενήσει, ἂς λειτούργει τὸν ἅγιον Γεώργιον καὶ ἴασαι.

Ἡ γεννηθεῖσα κόρη ἐν καιρῷ ζῳδίου τῶν Ἰχθύων γίνεται κόρη διορθουμένη, πανφρόνιμος, μεσοήλικος, [f. 528v] ὑποπόδινος, εὐόφθαλμος· σημεῖον ἕξει ἐπὶ τῆς κεφαλῆς αὐτῆς καὶ τῆς ὄψεως· ὅλα τὰ καλὰ ἕξει· ἔσται πανφρόνιμος καὶ οὐδὲν πτοηθήσεται· παιδίον ποιήσει ἀγαθόν· πονέσει πρόσωπον καὶ κοιλίαν καὶ χεῖρας καὶ πόδας, καὶ ἄνδρα συνοικίσει· οἰκειόθελος καὶ διαμ... ἀγαθὰ παιδία ποιήσει ἀρσενικά· κίνδυνον μέγα διαβάσει ἐτῶν γ', [καὶ] ιζ' καὶ κγ'· φυλασσέσθω <ἑαυτὴν> ἀπὸ ὕδατος ψυχροῦ· ὁ γὰρ θάνατος αὐτῆς κοιλιακός· ὅταν ἀσθενήσει, λειτούργει τὸν ἅγιον Γρηγόριον καὶ ἴασαι. [D. B. et Æ. M.]

2 ἰδιόπισμος cod. γοργοψιθυριστής cod. 3 κολακευστής cod. 7 κύλωμα cod. μερήν cod., μερίν scripsimus. 9 Extr. litt. in μικρός incerta. Ceterum aliquid vid. desiderari. 12 ἐάν manifeste supervacaneum est. 13 ἔχει cod., nos ἕξει. καλῶν cod., κακῶν scripsimus. 22 ἔχουσα cod., ἕξει scripsimus. 25 ἑαυτήν suppl. 26 ὕδωρ ψυχρόν cod.

The one born younger in the season of the zodiac sign of Pisces becomes a man who is stubborn, fierce, a whisperer, prone to travel, [f. 528] boastful, flattering, beloved by strangers; in matters of business he will suffer loss; toward his own kin he is bitter; he will suffer in the liver <and> the sternum; he will take a wife and lose her; he will travel abroad much and then return to his own affairs, and thereafter be cast out; he will have fear from trees; from a four-footed animal he will receive a crippling injury; he will suffer in the side; he will fall ill at age 5; his thigh will go numb; he will serve in the military; he will tread the royal court and be honored; and if he is of humble birth, he will tread among rulers; if he learns letters, he will make great progress; he will have an olive-mark on his face or on his neck and in a hidden place; his days will be good; at the end of his life he will be filled with wine and oil and grain; he keeps his soul's secrets to himself; let him not be overconfident; [if] whatever good he does, he will receive no gratitude; by wicked men he will be greatly envied; a merciful man — in court they will not defeat him, and all those he treats kindly become his enemies; he will have illnesses [from his birth] in the years 3, [and] 12, 15, [and] 24 and 37; having passed through these he will live 84 years; whenever he falls ill, let him minister to Saint George and he will be healed.

The girl born at the time of the zodiac sign of Pisces becomes a girl well-ordered, most prudent, middle-aged, [f. 5284] rosy-complexioned, fair-eyed; she will have a mark on her head and on her face; she will have all good things; she will be most prudent and will fear nothing; she will bear good children; she will suffer pain in the face and belly and hands and feet, and she will live with a husband; willing in domestic matters and endur... she will bear good male children; she will pass through great danger at ages 3, 17, and 23; let her guard <herself> against cold water; for her death is intestinal; when she falls ill, pray to Saint Gregory and you shall be healed. [D. B. et A. M.]

2 Proprietary cod. cod whisperer 3 flattering cod. 7 cylomata cod.npart cod., part scripsimus. 9 Extr. litt. in small incerta. Ceterum aliquid vid.ndesiderari. 12 ἐν manifeste supervacaneum est. 13 has cod., nos ἕxei. good ncod., good scripsimus. 22 ἔχουσα cod., Six scripsimus. 25 self suppl.n26 cold water cod.

EXCERPTUM EX CODICE 20 (NEAPOL. II. C. 34)

F. 123v. Ἡ ἑρμηνεία τοῦ σεισμολογίου διὰ τῶν δώδεκα ζῳδίων [1].

Ἀπρίλιος. Ταύρῳ ἐὰν βροντήσῃ, σιτοφορίαν δηλοῖ κατὰ παντὸς τόπου· χαρὰ δὲ ἐν τῇ βασιλικῇ αὐλῇ καὶ εὐωχία, πρὸς ἀνατολὴν δὲ καὶ Ἄραψιν λιμὸς καὶ ἀλληλοσφαγία καὶ ἐκκοπὴ κακῶν βασιλέων· μαλα- 5 κισμὸς καὶ νόσοι ὀλίγοι γενήσονται· τετραπόδων ἀπώλεια ἐν τῇ δύσει. εἰ δὲ σεισμὸς γένηται, καύματα μέγιστα καὶ συνοχαὶ γενήσονται.

[F. 124] Μάϊος. Διδύμοις ἐὰν βροντήσῃ, ἀγῶνα καὶ νόσον περὶ τοὺς ἄνδρας σημαίνει καὶ φθορὰν σίτου, ἀλόγων πολλῶν καὶ βοῶν ἀπώλειαν· σάλος περὶ τὴν ἤπειρον ἔσται· ὕστερον δὲ σπόρον ποιήσει 10 καὶ περὶ τὴν οἰκουμένην ἔσται μετάθεσις καὶ ὀλίγου τόπου σύγχυσις καὶ ἑρπετῶν ἀπώλεια. εἰ δὲ καὶ σεισμὸς γένηται, ἀπώλεια ἔσται εἰς οἱανδήποτ' οὖν χώραν.

Ἰούνιος. Καρκίνῳ ἐὰν βροντήσῃ, ἄνεμοι ποικίλοι πνεύσουσι· διὸ καὶ τὰ γεννώμενα σῶα καὶ ὑγιῆ ἔσονται· σίτου καὶ κριθῆς πλῆθος γενή- 15 σεται· πρὸς δὲ ἀνατολὴν καὶ ὕστερον ἐν ξανθοῖς <γένεσι> ῥῖγος περίπλοκον γενήσεται καὶ θάνατος βοῶν, χειμὼν δὲ ἔνδοξος· ὀλίγοι δὲ καρποὶ ἔσονται καὶ ὄσπρια ὀλίγα, εὐφορία δὲ οἴνου, ἀπὸ δὲ τῆς βορεινῆς ἀπειλὴ καὶ ἡγεμόνος τινὸς ἐπιφάνεια. εἰ δὲ καὶ σεισμὸς γένηται, ἀπομερισμὸς ἀνδρῶν. 20

Ἰούλιος. Λέοντι ἐὰν βροντήσῃ, τῶν καρπῶν πάντων ἔσται φθορά, κατὰ δὲ τὴν δύσιν αἵρεσις καὶ βλασφημία, κινήσεις δὲ ἐχθρῶν· ψώρα δὲ γενήσεται [f. 124v] καὶ κνίσμα ἐκτρῶγον τοὺς ἀνθρώπους· κίνδυνοι δὲ

3 Ἀπρίλλιος cod. Ταῦρος et inferius Δίδυμος, Καρκίνος etc. cod.; Ταύρῳ, Διδύμοις, Καρκίνῳ etc. scripsimus. 5 Num leg. λοιμός? βασιλέως cod. 12 γενήσεται hic et p. 171, l. 17; γένηται scripsimus. 15 γενόμενα cod., nos γεννώμενα. σίτος cod., σίτου καὶ κριθῆς corr. Kroll. 16 ἐν] καί cod., ut vid. γένεσι suppl. coll. *Catal. Mediol.*, p. 25, l. 16-17 et al. loc. ib. ῥῖγος περίπλοκος cod., quae suspecta videntur. 21 ψῶρα cod., φθορά scripsimus. 23 ἐκτρώγειν cod.

[1] Cf. *Catal. Mediol.*, p. 25-29 et supra, p. 128, excerptum ex cod. 18, f. 327v.

EXCERPT FROM CODEX 20 (NEAPOL. II. C. 34)

G. 123. The interpretation of the seismology through the twelve zodiac signs 1.

April. If it thunders in Taurus, it signifies abundance of grain throughout every region; and there will be joy in the imperial court and feasting, but to the east and among the Arabs famine and mutual slaughter and the cutting down of wicked kings; weak- 5 ness and few diseases will occur; loss of four-footed animals in the west. But if an earthquake occurs, very great heat and outbreaks of disease will occur.

[Γ. 124] May. If it thunders in Gemini, it signifies strife and disease among men, destruction of grain, the loss of many beasts of burden and cattle; there will be unrest upon the mainland; but later it will bring about sowing, and throughout the inhabited world there will be upheaval and confusion in a small region and the destruction of reptiles. And if an earthquake also occurs, there will be destruction in whatever land it may be.

June. If it thunders in Cancer, varied winds will blow; and therefore the newborn will be safe and healthy; there will be an abundance of wheat and barley; but toward the east and later among fair-complexioned peoples a clinging fever will arise and the death of cattle, and winter will be severe; there will be few fruits and few legumes, but an abundance of wine, and from the north a threat and the appearance of some ruler. And if an earthquake also occurs, there will be a division of men.

July. If it thunders in Leo, there will be destruction of all fruits, and in the west factional strife and slander, and movements of enemies; and there will be [f.124v] mange and an itching that gnaws at men; and dangers

3 Απρίλλιος cod. Ταῦρος and below Δίδυμος, Καρκίνος etc. cod.; Ταύρω, Διδύμοις, Καρκίνῳ etc. we have written. 5 Should we read λοιμός? βασιλέως cod. 12 γενήσεται here and p. 171, l. 17; γένηται we have written. 15 γενόμενα cod., we γεννώμενα. σίτος cod., σίτου καὶ κριθῆς corr. Kroll. 16 ἐν] καί cod., as it appears. γένεσι suppl. coll. Catal. Mediol., p. 25, l. 16–17 and other loc. ib. ρίγος περίπλοκος cod., which seems suspect.

21 scabies cod., decay scripsimus. 23 εκτρώγειν cod.

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1 Cf. Catal. Mediol., p. 25-29 and above, p. 128, excerpt from cod. 18, f. 327".

μεγάλοι γενήσονται κατὰ τῶν ἐνδόξων· ὀσπρίων δὲ ἀπώλεια γενήσεται καὶ ἐπὶ τὰ ἄγρια θηρία μανία καὶ μωρία. εἰ δὲ σεισμὸς γένηται, σοφοὶ ἀπολοῦνται.

Αὔγουστος. Παρθένῳ ἐὰν βροντήσῃ, φίλων βασιλέων ἀπώλεια, [ἀλλὰ] καὶ κατὰ τὴν ἤπειρον σάλος, καὶ οἱ πλέοντες ἐν τῇ δύσει κινδυνεύσουσι· εὐφορία δὲ σίτου καὶ κριθῆς καὶ ὀσπρίων, τὰ δὲ πετεινὰ τὰ ἐν τῷ ἀέρι φθαρήσονται· πάντα δὲ τὰ ἐπίγεια μέσα γενήσονται· πολλοὶ δὲ ἄνεμοι γενήσονται κατὰ τὴν θάλασσαν· ὄψιμος δὲ χειμὼν γενήσεται καὶ περὶ τοὺς ἀνθρώπους θάνατος. εἰ δὲ καὶ σεισμὸς γένηται, πολλῶν νοσημάτων φθορὰν σημαίνει.

Σεπτέμβριος. Ζυγῷ ἐὰν βροντήσῃ, πολέμους καὶ σφαγὰς πρὸς ἀλλήλους καὶ πλῆθος πληγῶν καὶ δεινῶν σημαίνει· ἔσται δὲ καὶ λιμὸς καὶ ἐπὶ τὰ ἄγρια θηρία, καὶ καρπῶν φθορὰν δηλοῖ· τὰ δὲ ὄσπρια πλείονα ἀπολοῦνται· ἔσονται δὲ περίδοξοι χειμῶνες ἀπὸ [δὲ] τῶν βορεινῶν καὶ νοτίων· κτηνῶν ἀπώλεια, ἀνδρῶν τε [f. 125] καὶ γυναικῶν φθορὰ καὶ τῆς οἰκουμένης μετάστασις· λιμὸς καὶ περίστασις καὶ τετραπόδων ἀπώλεια ὁμοίως καὶ ἑρπετῶν κοινῶν. εἰ δὲ σεισμὸς γένηται, θάνατος εἰς πάντας.

Ὀκτώβριος. Σκορπίῳ ἐὰν βροντήσῃ, ἀλληλοσφαγίαν σημαίνει· τὰ ὀρεινὰ ἀπολοῦνται· ἔνδοξοι δὲ χειμῶνες γενήσονται· καρπῶν δὲ φθορὰ ἔσται, καὶ τὰ πρὸς βορεινὴν ἐν μανίᾳ καταδραμοῦνται ἐπὶ παντὸς τόπου, καὶ ἑτέρα διαδοχὴ βασιλέως καὶ θάνατος καὶ περίστασις πρὸς ἀλλήλους ἔσται, καὶ νέφος ἐπιχυθῇ. εἰ δὲ καὶ σεισμὸς γένηται, χαρὰ πολλὴ καὶ ἐπιφορὰ ἀγαθῶν.

Νοέμβριος. Τοξότῃ ἐὰν βροντήσῃ, σάλος ἔσται ἐν τῇ χώρᾳ καὶ μετοίκησις ἐν τῇ ὀρεινῇ· τοῦ δὲ σίτου τῆς ὀρεινῆς καὶ πάντων τῶν καρπῶν φθορά· ἐν δὲ τοῖς πεδίοις εὐφορήσει ὁ καρπὸς ἅπας καὶ τετραπόδων ἐπὶ γοναῖς πάντων ἀπώλεια· χειμῶνες δὲ γενήσονται ὄψιμοι ἢ καὶ ἀκρίδες ἐπὶ πᾶσαν τὴν χῶραν· ἄστρον δὲ φαινόμενον τοῖς ἐπὶ θάλασσαν χαρὰ πάσῃ τῇ οἰκουμένῃ. εἰ δὲ σεισμὸς γένηται, [f. 125v] ποιμνίων φθορὰν σημαίνει.

Δεκέμβριος. Ὑδροχόῳ ἐὰν βροντήσῃ, πόλεμον δηλοῖ, <ἀλλὰ> χαρὰν παρὰ τὴν θάλασσαν· νόσοι δὲ καὶ μαλακισμοὶ εἰς τοὺς ἀνθρώπους, εὐφορία ὁμοίως σίτου καὶ κριθῆς καὶ τῶν λοιπῶν ὀσπρίων· πάνυ δὲ χειμῶνες ἔνδοξοι καὶ ποικίλοι γενήσονται, καὶ τὰ σπειρόμενα καὶ τὰ φυτευόμενα εὐφορήσουσιν· ἑρπετῶν ἀπώλεια, ἀνδρῶν δὲ παρὰ τὴν βασιλικὴν αὐλὴν ἐκ κλεπτῶν φθορὰ γενήσεται καὶ ἀκροδρύων

4 Num leg. φίλων τῶν βασιλέων vel φίλων βασιλείων? 5 ἀλλά uncis inclusimus. 12 πλήθη cod., πλῆθος scripsimus. δήμων cod., δεινῶν scripsimus dubitanter. λιμός cod. Num λοιμός? 13 ὄψιμα cod., ὄσπρια corr. Kroll. 15 νοτίων, sc. μερῶν vel χωρίων. 17 κοινῶν vix sanum. 21 τὴν cod., τά scripsimus, sed fort. aliquid deest. 22 Num leg. βασιλέων? 28 ἐπιγοναί cod., ἐπὶ γοναῖς dubitanter scripsimus. Cumont : Legerem ἐπιγοναῖς. 32 ἀλλά suppl. 35 σπερόμενα cod.

great ones will arise against the illustrious; and there will be destruction of legumes, and upon the wild beasts madness and folly. But if an earthquake occurs, the wise will perish.

August. If it thunders in Virgo, destruction of friendly kings, 5 [but also turmoil] on the continent, and those sailing in the west will be in danger; there will be abundance of wheat and barley and legumes, but the birds in the air will be destroyed; all things upon the earth will be middling; many winds will arise upon the sea, and a late winter will come, and death among men. But if an earthquake also occurs, it signifies the destruction of many diseases.

September. If it thunders in Libra, it signifies wars and slaughters among one another and a multitude of blows and terrible things; and there will be famine and destruction upon the wild beasts, and it portends the destruction of fruits; and the legumes will for the most part perish; and there will be remarkable winters, and from [both] the northern and southern regions destruction of livestock, and ruin of men [f. 125] and women, and upheaval of the inhabited world; famine and distress and likewise destruction of four-footed animals and common reptiles. But if an earthquake occurs, death for all.

October. If it thunders in Scorpio, it signifies mutual slaughter; 20 the mountain regions will be destroyed; and notable winters will come; and there will be destruction of fruits, and those in the northern parts will rush about in madness throughout every place, and there will be another succession of a king and death and distress among one another, and a cloud will be poured forth. But if an earthquake also occurs, great joy and an abundance of good things.

25 November. If it thunders in Sagittarius, there will be turmoil in the land and displacement in the mountainous regions; destruction of grain from the mountains and of all fruits; but in the plains all produce will be abundant, and there will be total loss among four-footed animals in their breeding; winters will come late, or else locusts will spread across the entire land; a star appearing brings joy to all the inhabited world for those by the sea. But if an earthquake occurs, [f. 125] it signifies destruction of flocks.

December. If it thunders in Aquarius, it foretells war, but < > joy by the sea; diseases and ailments among people, abundance likewise of wheat and barley and the remaining legumes; very notable and varied winters will occur, and what is sown and what is planted will be abundant; destruction of reptiles, but among men at the royal court destruction will come from thieves, and of fruit trees

4 Should one perhaps read φίλων τῶν βασιλέων or φίλων βασιλείων? 5 ἀλλά enclosed in brackets by us. 12 πλήθη cod., we wrote πλῆθος. δήμων cod., we wrote δεινῶν doubtfully. λιμός cod. Perhaps λοιμός? 13 ὄψιμα cod., ὄσπρια corr. Kroll. 15 νοτίων, sc. μερῶν vel χωρίων. 17 κοινῶν hardly sound. 21 τήν cod., we wrote τά, but perhaps something is missing. 22 Perhaps read βασιλέων? 28 ἐπιγοναί cod., we wrote ἐπὶ γοναῖς doubtfully. Cumont: I would read ἐπιγοναῖς. 32 ἀλλά supplied. 35 σπερόμενα cod.

ἀπώλεια, πολέμων δὲ κίνησις. εἰ δὲ σεισμὸς γένηται, φόβος καὶ στενοχωρία καὶ ἀρχόντων φυγή.

Ἰανουάριος. Ἰχθύσιν ἐὰν βροντήσῃ, σίτου εὐφορία κατὰ παντὸς τόπου γενήσεται· κίνδυνος δὲ καὶ ἀπώλεια ἀνθρώπων τῶν κατοικούντων ἐν τῇ πόλει... Cetera desiderantur. [D. B. et Æ. M.] 5

F. 125ᵛ. Ἑρμηνεία τοῦ βροντολογίου τοῦ μηνιαίου [1].

Μὴν ἰανουάριος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ι', ἡ νὺξ ὥρας ιδ'· ἐὰν βροντήσῃ, σῖτος ἔσται πολύς, καὶ κλαίοντες αὐτὸν δαπανήσουσιν· εἰ δὲ σεισμὸς γένηται, πόλεμον σημαίνει.

[F. 126] Μὴν φεβρουάριος ἔχει ἡμέρας κη', ἡ ἡμέρα ὥρας ια', ἡ νὺξ 10 ὥρας ιγ'· ἐὰν βροντήσῃ ἐν ἡμέρᾳ, φθορὰν τετραπόδων δηλοῖ· εἰ δὲ σεισμὸς γένηται, ἰσχὺς ἔσται τοῖς λαοῖς· εἰ δὲ κεραυνὸς ἢ ὁμίχλη καὶ εἰς τὸν οὐρανὸν ἀπέλθῃ, ἀγαθὰ τοῖς καρποῖς δηλοῖ· ἐὰν δὲ ἦχος ἐκ τοῦ οὐρανοῦ γένηται, πτῶσις ἔσται καρπῶν.

Μὴν μάρτιος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ιβ', ἡ νὺξ ὥρας ιβ'· ἐὰν 15 βροντήσῃ καὶ μὴ βρέξῃ, ἀποβολὴν ἀνθρώπων σημαίνει· ἐὰν δὲ ἡ Σελήνη αἱματώδης φανῇ, σῖτος ἔσται πολύς· ἐὰν δὲ σεισμὸς γένηται, σπέρματα πολλὰ γενήσονται, πόλεις δὲ καὶ παραθαλασσίαι κινδυνεύσουσιν· ἐὰν δὲ τὴν νύκτα ἀστὴρ εἰς τὴν γῆν πέσῃ, βασιλεὺς περὶ αὐτὴν διαφθαρήσεται· τῇ δὲ ἡμέρᾳ ἐὰν φανῶσιν ἀστέρες, κατασφαγὴ 20 γενήσεται· εἰ δὲ καὶ σεισμὸς γένηται, πολέμου ταραχὰς καὶ ἐχθρῶν ἐπαναστάσεις σημαίνει.

Μὴν ἀπρίλιος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ιγ', ἡ νὺξ ὥρας ια'· ἐὰν βροντήσῃ, σῖτος ἔσται πολύς, καὶ κλαίοντες αὐτὸν δαπανήσουσιν· εἰ δὲ [f. 126ᵛ] σεισμὸς γένηται, πόλεμον δηλοῖ· πόλεις δὲ καὶ παρα- 25 θαλασσίαι εὐφορήσουσιν· ἐὰν δὲ καὶ Σελήνη ἐκλείψῃ, ἀνθρώπων φθορὰν σημαίνει.

Μὴν μάϊος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ιδ', [καὶ] ἡ νὺξ ὥρας ι'· ἐὰν βροντήσῃ, ἀκαταστασίαν ἀνθρώπων δηλοῖ καὶ τοῦ κόσμου ταραχὴν καὶ φθορὰν τετραπόδων σημαίνει καὶ ἀνδρῶν δυναστῶν ἀναίρεσιν· εἰ δὲ 30 σεισμὸς γένηται, λιμὸς κτηνῶν ἔσται καὶ ὑετοὶ σπάνιοι· ἐὰν δὲ τὸ φέγγος ἐκλείψῃ, λιμὸν σημαίνει· ἐὰν δὲ πρὸ τεσσάρων ἡμερῶν ἰανουαρίου σεισμὸς γένηται, ἀγαθὰ μετ' εἰρήνης σημαίνει.

3 Ἰαννουάριος cod., ut et inf. 6 τὸ μηναῖον cod. 19 Fort. leg. τῇ νυκτί. 19-20 βασιλεῖς περὶ αὐτῇ διαφθείρει cod., βασιλεὺς περὶ αὐτὴν διαφθαρήσεται scripsimus. 23 ἀπρίλλιος cod. 24 σίτος cod. 26 ἐκλείψει hic et infra, l. 32; ἐκλείψῃ scripsimus. 28 καί uncis inclusimus. 29 τὸν κόσμον cod., nos τοῦ κόσμου. 31 Num leg. λοιμός? 32 λιμὼν cod., λιμόν scripsimus. An λοιμόν?

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[1] Cf. supra, p. 110 sq., Melampodis excerptum.

destruction, and a stirring of wars. But if an earthquake occurs, there will be fear and distress and the flight of rulers.

January. If it thunders in Pisces, an abundance of grain will occur throughout every region; but there will be danger and destruction of the people dwelling in the city... Cetera desiderantur. [D. B. et Æ. M.]

5

Γ. 125. Interpretation of the monthly brontologion 1.

The month of January has 31 days, the day has 10 hours, the night 14 hours; if it thunders, there will be much grain, and they will consume it weeping; but if an earthquake occurs, it signifies war.

[F.126] The month of February has 28 days, the day has 11 hours, the night 10 hours; if it thunders during the day, it indicates the destruction of four-footed animals; but if an earthquake occurs, there will be strength for the peoples; but if lightning or fog appears and departs into the sky, it indicates good things for the fruits; but if a sound comes from the sky, there will be a falling of fruits.

The month of March has 31 days, the day has 12 hours, the night 12 hours; if it thunders and does not rain, it signifies the loss of people; but if the Moon appears blood-red, there will be much grain; but if an earthquake occurs, many seeds will be produced, but cities and coastal regions will be in danger; but if at night a star falls to the earth, a king will be destroyed near it; and if stars appear during the day, a massacre will occur; but if an earthquake also occurs, it signifies the tumults of war and the uprisings of enemies.

The month of April has 30 days, the day has 13 hours, the night has 11 hours. If it thunders, there will be much grain, and they will consume it weeping; if an earthquake [f. 126v] occurs, it foretells war; and coastal cities will be prosperous; but if the Moon is eclipsed, it signifies the destruction of people.

The month of May has 31 days, the day has 14 hours, [and] the night has 10 hours; if it thunders, it foretells instability among people and turmoil of the world and signifies destruction of four-footed animals and the killing of powerful men; if an earthquake occurs, there will be famine of livestock and rain will be scarce; if the light is eclipsed, it signifies famine; if an earthquake occurs four days before January, it signifies good things together with peace.

3 Ιαννουάριος cod., as also below. 6 τὸ μηναῖον cod. 19 Perhaps read τῇ νυκτί. 19-20 βασιλεῖς περὶ αὐτῇ διαφθείρει cod., βασιλεὺς περὶ αὐτὴν διαφθαρήσεται as written by us. 23 ἀπρίλλιος cod. 24 σίτος cod. 26 ἐκλείψει here and below, l. 32, ἐκλείψῃ as written by us. 28 και enclosed in brackets by us. 29 τὸν κόσμον cod., we [read] τοῦ κόσμου. 31 Should we read λοιμός? 32 λιμών cod., λιμόν as written by us. Or λοιμόν?

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1 Cf. above, p. 110 sq., excerpt of Melampus.

Μὴν ἰούνιος ἔχει ἡμέρας λ', ἡ ἡμέρα ὥρας ιε', ἡ νὺξ ὥρας θ'· ἐὰν βροντήσῃ, σίτου εὐφορία καὶ ἀνδρῶν δυναστῶν ἀπώλεια· εἰ δὲ σεισμὸς γένηται, μέγιστα καύματα γενήσονται· εἰ δὲ Σελήνη αἱματώδης φανῇ, σίτου διαφθορὰ ἔσται.

5 Μὴν ἰούλιος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ιδ', ἡ νὺξ ὥρας ι'· ἐὰν βροντήσῃ, χάλαζαν σημαίνει καὶ εὐφορία ἔσται καὶ μέγιστος ἀνὴρ τελευτήσει· εἰ δὲ σεισμὸς γένηται, θόρυβον ἀνθρώπων καὶ τυράννων ἀναίρεσιν δηλοῖ· ἐὰν [f. 127] δὲ ὁμίχλη εἰς τὴν γῆν πέσῃ, τοῦ ἡγουμένου ἀποστασία ἔσται· ἐὰν δὲ θύωνται τὰ κτήνη καὶ χολὴ εἰς αὐτὰ

10 οὐχ εὑρίσκεται, λιμὸς ἀνθρώπων ἔσται.

Μὴν αὔγουστος ἔχει ἡμέρας λα', ἡ ἡμέρα ὥρας ιγ', ἡ νὺξ ὥρας ια'· ἐὰν βροντήσῃ, συμφορὰ ἔσται τῇ χώρᾳ διὰ πολλῶν θορύβων· εἰ δὲ ἀπὸ δυσμῶν βροντήσῃ... Finis desideratur. [D. B. et Æ. M.]

2 σίτος cod., nos σίτου. 3 γενήσον cod., γενήσονται correximus. αἱματωδίαν cod., nos αἱματώδης. 5 ἰούλλιος cod. 7 θόρηβον cod. 8 ὁμίχλυν cod. 9 ἀποστασίαν cod. 10 An leg. λοιμός?

The month of June has 30 days, the day has 15 hours, the night has 9 hours; if it thunders, there will be abundance of grain and destruction of powerful men; if an earthquake occurs, great heat waves will arise; if the Moon appears blood-red, there will be destruction of grain.

5 The month of July has 31 days, the day 14 hours, the night 10 hours; if it thunders, it signifies hail and there will be abundance and a great man will die; but if an earthquake occurs, it portends tumult among men and the destruction of tyrants; if [f. 127] fog falls upon the earth, there will be a revolt of the ruler; but if the cattle are sacrificed and no

10 bile is found in them, there will be famine among men.

The month of August has 31 days, the day 13 hours, the night 11 hours; if it thunders, calamity will come upon the land through many tumults; but if it thunders from the west ... The end is missing.

[D. B. and Æ. M.]

2 σίτος cod., we read σίτου. 3 γενήσον cod., we corrected to γενήσονται. αίματωδίαν cod., we read αίματώδης. 5 Ιούλλιος cod. 7 θόρηβον cod. 8 όμίχλυν cod. 9 ἀποστασίαν cod. 10 Perhaps read λοιμός ?

EXCERPTUM EX CODICE 24 (NEAPOL. III. C. 20)

Vetti Valentis de coniunctionibus binorum planetarum.

Codex Valentis Neapolit. ex cod. Ven. 3 [Marc. 314, f. 256 sqq.] non videtur esse descriptus. Quamquam enim discrepantiae, quas cum in hoc tum in aliis capitulis, quae passim contulimus, inter utrumque deprehendere contigit, haud magni momenti sunt, tamen et notabiliores et crebriores comparent, quam ut iure librario tribuere liceat [1], ei praesertim qui in toto opere perficiendo et accuratum et non indoctum se praebuerit. Utut se res habet, hanc operis particulam, quam ipse (cf. *Catal. Ven.* [p. 84 sqq.], p. 106), praetermisit, tamquam specimen codicis nondum explorati nobis vulgandam demandavit Franc. Cumont, qui nobiscum etiam humanissime communicavit apographum cod. Veneti, quod in suum usum paraverat. — Idem capitulum sine auctoris nomine in cod. Vatic. 1066, f. 26, traditur.

[F. 219]. Ὑποτάξωμεν δὲ καὶ τὰς συμπαρουσίας καὶ συγκράσεις ἑκάστου ἀστέρος. Κρόνος μὲν οὖν καὶ Ζεὺς ὁμόσε ὑπάρχοντες συμπαθεῖς εἰσι πρὸς ἀλλήλους ἀποτελοῦντες ὠφελείας ἐκ νεκρικῶν, εἰσποιήσεις, ἐγγείων κτημάτων κυρίους, ἐπιτρόπους, ἀλλοτρίων διοικητάς, οἰκονομικούς, φιλολόγους. 5

Κρόνος μὲν οὖν καὶ Ἄρης ἐχθροί, ἐναντιωμάτων καὶ καθαιρέσεων ποιητικοί· στάσεις γὰρ οἰκείων καὶ ἀνευνοησίας καὶ ἔχθρας ἐπάγουσι, δόλους καὶ ἐπιβουλὰς καὶ κακοποιίας καὶ κρίσεις, ἐκτὸς εἰ μὴ <ἐν> οἰκείοις ἢ χρηματιστικοῖς ζῳδίοις πεσόντες καὶ ὑπὸ ἀγαθοποιῶν μαρτυρηθέντες ἐπισήμους καὶ λαμπρὰς γενέσεις κατασκευάσωσιν, ἀβεβαίους 10 δὲ περὶ τὴν [219v] εὐδαιμονίαν καὶ ἀδοκήτους κινδύνους ἢ προδοσίας.

Κρόνος μὲν οὖν καὶ Ἑρμῆς σύμφωνοι καὶ πρακτικοί, πλὴν δια-

1 In marg. *Coniunctiones planetarum.* 2 Cf. excerpta Valentis in *Catal. Ven.*, p. 161 sqq. 4 ἐγγέων codd., ἐγγείων scripsimus. 6 Cf. op. cit., p. 162, l. 15 sqq. 7 ἄνευ νοησίας N, ἀνευνοησίας scripsimus, ut legitur in cod. V(eneto). 8 ἐν suppl. Kroll. 10 ἀβεσβαίους N, sed corr. eadem m. 12 Cf. op. cit., p. 163, l. 20 sqq.

[1] Collationis specimen in calce huius excerpti praebemus.

EXCERPT FROM CODEX 24 (NAPLES, III. C. 20)

Vettius Valens on the conjunctions of pairs of planets.

The Naples codex of Valens does not appear to have been copied from the Venice codex 3 [Marc. 314, f. 256 ff.]. For although the discrepancies which it happened to us to detect between the two — both in this chapter and in other chapters which we have collated here and there — are not of great importance, yet they appear both more noteworthy and more frequent than can rightly be attributed to a copyist [1], especially one who has shown himself both careful and not unskilled in completing the whole work. Be that as it may, Franc. Cumont entrusted this portion of the work, which he himself (cf. Catal. Ven. [p. 84 ff.], p. 106) had passed over, to us for publication as a specimen of a codex not yet examined, and he also most graciously shared with us a transcription of the Venice codex which he had prepared for his own use. The same chapter is preserved without the author's name in cod. Vatic. 1066, f. 26.

[Γ. 219]. Let us also set forth the conjunctions and combinations of each star. Saturn and Jupiter, being in conjunction, are sympathetic to each other, producing benefits from matters of the dead, adoptions, masters of landed properties, guardians, administrators of others' affairs, those skilled in household management, lovers of learning.

Saturn and Mars are hostile, productive of oppositions and downfalls; for they bring discord among family members, thoughtlessness, and enmities, treacheries and plots, wrongdoings and legal disputes, unless falling in their own or financially productive signs and witnessed by benefics they produce distinguished and brilliant nativities, yet unstable [219] in happiness and subject to unexpected dangers or betrayals.

Saturn and Mercury are harmonious and practical, yet they bring

1 In marg. Conjunctions of the planets. 2 Cf. excerpta of Valens in Catal. Ven., p. 161 sqq. 4 ἐγγέων codd., ἐγγείων scripsimus. 6 Cf. op. cit., p. 162, l. 15 sqq. 7 ἄνευ νοησίας N, ἀνεννοησίας scripsimus, ut legitur in cod. Veneto). 8 ἐν suppl. Kroll. 10 ἀβεσβαίους N, sed corr. eadem m. 12 Cf. op. cit., p. 163, l. 20 sqq.

1 A specimen of collation is provided at the end of this excerpt.

βολὰς ἐπάγουσιν ἕνεκεν μυστικῶν, κρίσεις καὶ χρεωστίας, γραπτῶν τε καὶ ἀργυρικῶν χάριν ταραχάς· οὐκ ἀπόρους δὲ οὐδὲ ἀσυνέτους, πολυπείρους καὶ πολυΐστορας ἢ προγνωστικούς, φιλομαθεῖς, περιέργους, ἀποκρύφων μύστας, εὐσεβοῦντας εἰς τὸ θεῖον, δυσσυνειδήτους.

Κρόνος μὲν οὖν καὶ Ἀφροδίτη σύμφωνοι περὶ τὰς πράξεις, εὐεπίβολοι περὶ τὰς πλοκὰς καὶ τὰς συναρμογάς, συμπαθεῖς καὶ ὠφέλιμοι οὐ μέχρι τέλους, ἀλλ' ἐπί τινας χρόνους, εἶθ' οὕτως ψόγους, χωρισμοὺς καὶ ἀστασίας ἢ θανάτους ἀποτελοῦσι· πολλάκις δὲ καὶ ἀγενέσιν ἢ καὶ δημοσίαις τὰς ἐπιπλοκὰς ποιουμένους καὶ βλάβαις ἢ κρίσεσι περιπίπτοντας.

Κρόνος μὲν οὖν καὶ Σελήνη ὠφέλιμοι, περιποιητικοὶ κτημάτων, θεμελίων, ναυκληρίας καὶ ἐκ θανατικῶν εὐεργετικοί, μάλιστα ἐπὰν ἡ Σελήνη τὸν ἐξ ἀνατολῆς δρόμον ποιουμένη τύχῃ καὶ ὑπὸ ἀγαθοποιῶν μαρτυρῆται· μειζόνων γὰρ συστάσεις καὶ δωρεὰς καὶ ἐχθρῶν καθαιρέσεις ἀποτελεῖ, πλὴν ἀβεβαίους τῇ κτήσει, εἰς δὲ τὸν περὶ γυναικὸς τόπον ἀστάτους καὶ ἐπιλύπους διά τινας χωρισμοὺς καὶ μίσῃ καὶ πένθῃ· ἐπάγουσι δὲ καὶ σωματικὰ πάθη καὶ καταπτώσεις αἰφνιδίους καὶ ἡγεμονικῶν τόπων ἢ νεύρων ἀλγήσεις καὶ ἀναγκαίων προσώπων θανάτους.

Κρόνος μὲν οὖν καὶ Ἥλιος ἀσύμφωνοι, μετὰ φθόνων τὰς κτήσεις καὶ τὰς φιλίας παρεχόμενοι καὶ ἀφαιρούμενοι· ὅθεν <οἱ> ὑπὸ τὴν τοιαύτην στάσιν γεννηθέντες ἔχθρας λαθραίας πρὸς μείζονα πρόσωπα <καὶ> ἀπειλὰς ὑπομένοντες καὶ ὑπό τινων ἐπιβουλεύονται καὶ ἐπιφθόνως μέχρι τέλους τὸν βίον διάξουσιν· ὑποκριτικῶς δὲ φερόμενοι τῶν πλείστων περιγίνονται· πλὴν οὐκ ἄποροι καθίστανται, ἐπιτάραχοι δὲ καὶ ἀνεξίκακοι, ἐγκρατεῖς περὶ τὰς τῶν αἰτίων ἐπιφοράς.

Ζεὺς καὶ Ἥλιος ὁμόσε ἰόντες λαμπρούς, ἐπιδόξους ἀποτελοῦσιν, [f. 220] ἀρχικούς, ἡγεμονικούς, τυραννικούς, παρεκτικούς, ὑπὸ ὄχλων τιμωμένους καὶ εὐφημουμένους, εὐπόρους δὲ καὶ πλουσίους καὶ μετὰ πλείστης φαντασίας διεξάγοντας, πλὴν κατά τινας χρόνους ἐν ἀνωμαλίᾳ καὶ φθόνοις, καὶ μάλιστα, ἐὰν καὶ ὁ ἀστὴρ ὑπὸ δύσιν εὑρεθῇ, φαντασίαις μείζοσι περιτρέψας οἴησιν ἀληθείας ἀπεργάζεται.

Ζεὺς καὶ Σελήνη ἀγαθοί, περικτητικοί, κόσμου καὶ σωμάτων δεσπότας ἀποτελοῦντες καὶ ἀρχὰς ἐπισήμους παρεχόμενοι ἔκ τε γυναικῶν καὶ ἐπισήμων προσώπων ὠφελουμένους, ἀπὸ οἰκείων ἢ τέκνων εὐεργετουμένους καὶ δωρεῶν ἢ καὶ τιμῶν καταξιουμένους, χρηματο-

6 Cf. op. cit., p. 163, l. 11 sqq. 7 Fort. ante συμπαθεῖς add. ἐν ταῖς γυναιξί, ut ibid. l. 12. 10 ἀγένεσιν V, ἀγένεσιν (*sic*) N. δημοσιαίως (ut vid.) V; " ducunt ancillas publicas uxores " Kroll. 12 Cf. op. cit., p. 163, l. 32 sqq. 17 τρόπον codd., corr. Kroll. 21 Cf. op. cit., p. 162, l. 33 sqq. Num pro φθόνων leg. φθόνου, ut ibid., l. 33? 22 οἱ suppl. 24 καί suppl. ex op. cit., p. 163, l. 1. ὑπομένοντας codd., ὑπομένοντες scripsimus. 27 Num τῶν αἰτιῶν? 32 An ὁ Ἑρμοῦ ἀστήρ? At cf. p. sq., l. 25.

attacks on account of secret matters, legal disputes and debts, and disturbances on account of written documents and monetary affairs; yet not without resources nor lacking in understanding, but experienced and widely learned or gifted with foreknowledge, fond of learning, curious, initiates of hidden things, pious toward the divine, troubled in conscience.

Saturn and Venus are concordant in their activities, well-disposed toward unions and conjunctions, sympathetic and beneficial not to the end, but for certain periods, and thereafter bring censure, separations and instabilities or deaths; and often they cause those who engage in liaisons with people of low birth or with public figures to fall into harm or trials.

Saturn and the Moon are beneficial, acquisitive of property, foundations, and maritime ventures, and bringers of good fortune from matters of death, especially when the Moon happens to be making her course from the east and is witnessed by benefic planets; for she brings about associations with greater persons, gifts, and the downfall of enemies, though with insecurity in acquisition, and in the domain concerning women she brings instability and sorrow on account of certain separations, hatreds, and bereavements; they also bring bodily afflictions and sudden falls, and pains in the ruling parts or in the sinews, and the deaths of necessary persons.

Saturn and the Sun are discordant, providing and then taking away possessions and friendships along with envy; wherefore those born under such a configuration endure secret enmities toward persons of greater standing and threats, and are plotted against by certain people, and will pass their lives in an envious manner to the end; yet by acting with dissimulation they prevail over most; nevertheless they do not fall into poverty, though they are troubled and patient under wrongs, and self-controlled in the face of accusations brought against them.

Zeus and the Sun coming together make [men] brilliant, distinguished, [f. 220] commanding, leading, tyrannical, generous, honored by crowds 30 and well-spoken of, wealthy and rich and conducting themselves with the greatest display, except that at certain times they are in irregularity and envies, and especially if the star is found under setting, having overturned by greater illusions he produces a semblance of truth.

Zeus and the Moon [are] benefic, acquisitive, making [men] masters of property and bodies 35 and providing distinguished offices, benefited by women and distinguished persons, benefited by household members or children and deemed worthy of gifts or honors, financially—

6 Cf. Op. cit., p. 163, 1. 11 sqq. 7 Fort. ante likes add. among women, utnibid. 1. 12. 10 ἀγενεσιν V, ἀγενεσιν (sic) N. publicly (ut vid.) V ; " ducunt ancil-nlas publicas uxores, Kroll. 12 Gr. op. cit., p. 163, 1. 32 sqq. 17 mode codd., corr.nKroll. 21 Cf. op. cit., p. 162, 1. 33 sqq. Nuna pro envy leg. envy, ut ibid., 1. 33n22 of suppl. 24 and suppl. 163, ὑπομένος scripsimus 32 An Ἑρμοῦ sq.

φύλακας ἢ πολλὰ δανειστικοὺς ἢ πιστευομένους καὶ θησαυρῶν εὑρετὰς εὐχρηματίστους.

Ζεὺς <καὶ> Ἄρης ἐπιδόξους, φαντασιώδεις, μειζόνων ἢ βασιλέων φίλους, στρατιωτικούς, ἐπισήμους καὶ ὀψωνίων μετόχους, ἐν δημοσίοις ἢ στρατιωτικοῖς τὰς ἀναστροφὰς ποιουμένους καὶ τιμῆς καὶ δόξης καταξιουμένους, ἀνωμάλους δὲ τῷ βίῳ καὶ τῷ ἤθει καὶ τῶν κτισθέντων ἀποβολὰς ποιουμένους.

Ζεὺς καὶ Ἀφροδίτη ἀγαθοί, σύμφωνοι, περιποιητικοί, δόξας καὶ ὠφελείας ἐπάγοντες, ἐπικτήσεις, δωρεάς, κόσμους σωμάτων, δεσποτείας, τέκνων γονάς, ἀρχιεροσύνας, προστασίας ὄχλων, στεμματηφορίας, χρυσοφορίας, ἀνδριάντων καὶ εἰκόνων καταξιουμένους, ἀνωμάλους δὲ περὶ γάμους καὶ τέκνα ἀποτελοῦσιν.

Ζεὺς καὶ Ἑρμῆς ἀγαθοί, σύμφωνοι, διοικητικοὶ πραγμάτων, οἰκονόμους ἀποτελοῦντες, ἔν τε πίστεσι καὶ χειρισμοῖς γινομένους ἐπιτροπικούς, ἀπὸ λόγων ἢ ψήφων ἀναγομένους καὶ ἐν παιδείαις δοξαζομένους, πολυφίλους δὲ καὶ εὐσυστάτους, μισθῶν καὶ ὀψωνίων καταξιουμένους· ἐὰν δέ πως καὶ ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῶσι, καὶ θησαυρῶν εὑρετὰς ποιοῦσιν ἢ ἐκ παραθηκῶν ὠφελουμένους, δανειστικούς.

Ἀφροδίτη καὶ Ἥλιος σύμφωνοι καὶ ἐπίδοξοι καὶ ἀγαθῶν δοτῆρες, συστάσεις ἀρρενικῶν καὶ [f. 220v] θηλυκῶν ἐπάγοντες, δωρεάς τε καὶ καταγραφὰς καὶ περὶ τὰς ἐπιβολὰς εὐεπιτεύκτους· ἔσθ' ὅτε μὲν οὖν καὶ προστασίας ἀναλαμβάνοντας ὀχλικὰς ἢ πίστεις καὶ ἑτέρων τόπων προεστῶτας καὶ ὀψωνίων καταξιουμένους, εἰς δὲ τὸν περὶ γυναικὸς καὶ τέκνων τόπον οὐκ ἀλύπους, καὶ μάλιστα ἐὰν ὑπὸ δύσιν τύχῃ ὁ ἀστήρ.

Ἀφροδίτη καὶ Σελήνη ἀγαθοὶ μὲν περὶ τὰς δόξας καὶ τὰς περικτήσεις καὶ περὶ τὰς τῶν πραγμάτων ἀφορμάς· περὶ δὲ τὰς συμβιώσεις καὶ φιλίας καὶ συναρμογὰς ἄστατοι, ἀντιζηλίας καὶ ἔχθρας ἐπιφέροντες καὶ συγγενικῶν ἢ φίλων κακουργίας ἢ ταραχάς· ὁμοίως δὲ καὶ εἰς τὸν περὶ τέκνων ἢ σωμάτων τόπον οὐκ ἀγαθοί, ἀπαραμόνους τε τὰς κτήσεις παρεχόμενοι καὶ ψυχικὰς ἀνοίας ἐπάγοντες.

Ἀφροδίτη καὶ Ἄρης ἀσύμφωνοι· ἀστάτους γὰρ ταῖς γνώμαις καὶ ἀκρατεῖς ἀποτελοῦσι, ζηλοτύπους δὲ καὶ αὐτόχειρας, πολυφίλους δὲ ἢ ἐπιψόγους, αἰσχρούς, εὐμετανοήτους καὶ ἀδιαφόρους ταῖς μίξεσιν ἀρρενικῶν τε καὶ θηλυκῶν, κακουργίας ἢ φαρμακείας ἐπιβόλους, οὔτε τοῖς καλοῖς οὔτε τοῖς φαύλοις ἐπιμένοντας, οὔτε περὶ τὰς φιλίας διαβαλλομένους καὶ κακολογουμένους, δαπάνους, ἀκροθιγεῖς περὶ τὰς πράξεις καὶ πολλῶν ἐπιθυμητάς, ὑπὸ θηλυκῶν ἀδικουμένους ἢ καὶ τούτων χάριν κρίσεις καὶ ταραχὰς καὶ χρεωστίας ὑπομένοντας.

3 καί suppl. 7 An κτηθέντων? Kroll. 8 Cf. op. cit., p. 170, l. 18 sqq. 11 ἀδριάντων V. 13 Cf. op. cit., p. 170, l. 27 sqq. 22 εὐεπιτέκτους codd., corr. Boll. 32 Cf. op. cit., p. 174, l. 12 sqq. 37 εὐδαπάνους vel πολυδαπάνους coni. Kroll. 39 ὑπομένοντες codd.

guardians or greatly given to lending or trusted and discoverers of treasures, prosperously resourceful.

Zeus <and> Ares make men distinguished, visionary, friends of those greater than kings, military men, notable and partakers of wages, conducting their affairs in public or military spheres and deemed worthy of honor and glory, but irregular in life and character and causing losses of what they have acquired.

Zeus and Aphrodite are good, harmonious, acquisitive, bringing glory and benefits, additional gains, gifts, adornments of the body, mastery, births of children, high priesthoods, leadership of crowds, crown-bearing, gold-wearing, and deemed worthy of statues and portraits, but they produce irregularity regarding marriages and children.

Zeus and Hermes are good, harmonious, skilled in the management of affairs, producing administrators, making men trustworthy in matters of credit and handling, rising through words or calculations and gaining renown in learning, many-friended and well-connected, deemed worthy of wages and salaries; and if they happen to be found in money-making signs, they also make men finders of treasures or those who profit from deposits, and moneylenders.

Aphrodite and the Sun are harmonious and distinguished and givers of good things, bringing associations with males and [f. 220v] females, gifts and grants, and successful in undertakings; sometimes they also bring men to take on leadership of crowds or positions of trust and to be heads of other places and deemed worthy of salaries, but they are not without grief in the matter of wife and children, especially if the star happens to be under the setting. Aphrodite and the Moon are good regarding glory and acquisitions and the means of affairs; but regarding cohabitations and friendships and alliances they are unstable, bringing rivalry and enmity and the malice or disturbances of relatives or friends; likewise they are not good in the sphere concerning children or bodies, providing possessions that do not endure and bringing mental disorders.

Venus and Mars in discord: for they produce persons unstable in their judgments and lacking self-control, jealous and prone to self-harm, having many friends or being censured, shameful, quick to repent, and indifferent in their intercourse with both males and females, inclined to wrongdoing or to the practice of poisons, persisting neither in good things nor in base ones, neither in friendships, being slandered and spoken ill of, extravagant, superficial in their actions and desirous of many things, wronged by women or on their account enduring lawsuits, disturbances, and debts.

3 καὶ suppl. 7 Ah κτηθέντων ? Kroll. 8 Cf. op. cit., p. 170, 1. 18 sqq.
11 ἀδριάντων V. 13 Cf. op. cit., p. 170, l. 27 sqq. 22 εὐεπιτέκτους codd., corr. Boll. 32 Cf. op. cit., p. 174, l. 12 sqq. 37 εὐδαπάνους vel πολυδαπάνους coni. Kroll. 39 ὑπομένοντες codd.

Ἀφροδίτη καὶ Ἑρμῆς σύμφωνοι· εὐομίλους γὰρ καὶ ἐπιχαρεῖς ποιοῦσι, φιλοφίλους τε καὶ φιληδόνους καὶ περὶ παιδείαν καὶ σωφροσύνην τὸν νοῦν ἔχοντας καὶ τιμὰς καὶ δωρεὰς λαμβάνοντας· τοῖς δὲ ἐν μετρίᾳ τύχῃ καθεστηκόσι λήψεις καὶ ἀγορασμοὺς καὶ συναλλαγὰς ἀποτελοῦσι καὶ ἐπ' αἰσχρὸν βίον μερίζουσιν· εἰς δὲ τὸν περὶ γυναικὸς τόπον ἀστάτους καὶ ἀδιαφόρους καὶ εὐμετανοήτους περὶ τὰς συμβολάς.

Ἑρμῆς καὶ Ἥλιος πολυφίλους καὶ ὑποκριτικοὺς ποιοῦσι, ποικίλους δὲ καὶ ἐγκρατεῖς καὶ ἐν δημοσίοις τόποις τὰς ἀναστροφὰς ἔχοντας, [f. 221] καθαρίους, περισσόφρονας, κριτικούς, καλῶν ἐραστάς, πολυΐστορας, μύστας θείων, εὐεργετικούς, φιλοσυνήθεις, αὐτάρκεις, θρασυδείλους, γενναίους, τὰ καταπίπτοντα φέροντας, δυσεπιτεύκτους καὶ ἀνωμάλους περὶ τὸν βίον, ἐν ὑψοταπεινώμασι γινομένους, οὐκ ἀπόρους, ἀναβιβάζοντας δὲ κατὰ <τὴν> τῆς γενέσεως ὑπόστασιν.

Ἑρμῆς καὶ Σελήνη ἀγαθοὶ περὶ τὰς συστάσεις καὶ δόξας ἀρρενικῶν τε καὶ θηλυκῶν καὶ περὶ τὴν τοῦ λόγου καὶ παιδείας δύναμιν καὶ περὶ τὰς λοιπὰς ἐγχειρήσεις καὶ συναλλαγάς, κοινωνικοὺς καὶ μηχανικοὺς καὶ πολυπείρους καὶ περιέργους ἀποτελοῦσι καὶ ἀπὸ μειζόνων τελῶν προβιβαζομένους, πολυκινήτους καὶ ἀνεπιμόνους ταῖς πράξεσιν ἢ ταῖς γνώμαις πρὸς τὸ μέλλον, γενναίους πρὸς τὰ φαῦλα, ἀνωμάλους δὲ καὶ περὶ τὸν βίον.

Ἑρμῆς καὶ Ἄρης οὐκ ἀγαθοί· ἔχθρας, κρίσεις, ἐναντιώματα, κακοτροπίας, προδοσίας ἀποτελοῦντες ἀπό τε κρειττόνων ἢ ὑποτακτικῶν ἀδικουμένους, τινὰς μὲν οὖν ἀθλητικούς, στρατιωτικοὺς ἢ καθηγεμόνας, εὐεργετικούς, περιέργους, ποικίλως τὸν βίον περιερχομένους. γίνονται δὲ ἐν πλαστογραφίαις νοσφισμῶν, ἁρπαγῆς, συλήσεως χάριν· ἐγγύαις τε καὶ δάνεσι περιπίπτοντες περιβοησίας ἢ κρυβὰς ἀναδέχονται· ἐὰν δέ πως τὸ σχῆμα κακωθῇ, ἐν αἰτίαις γενόμενοι ἢ συνοχαῖς τῶν κτηθέντων ἀποβολὰς ἢ ἀφαιρέσεις ὑπομένουσιν.

Ἥλιος καὶ Σελήνη ἀγαθοί· συστάσεις γὰρ μειζόνων καὶ δόξας περιποιοῦσι κτήσεις τε θεμελίων καὶ κτημάτων καὶ χρημάτων καὶ κόσμου καὶ πρὸς τὰς ἐπιβολὰς τῶν πραγμάτων εὐεπιτεύκτους καὶ ἐπωφελεῖς· ἐὰν δὲ ὑπόστασις μεγάλη εὑρεθῇ, γίνονται ἀρχικοὶ πόλεων, πραγμάτων προϊστάμενοι, ὄχλων προεστῶτες, εὐφαντασιώτατοι, δωρηματικοί, ἡγεμονικοί, τυραννικοί, ἀνυπότακτοι, βασιλικὸν κτῆμα κεκτημένοι ἢ ἀπὸ μετρίας τύχης ἀναβιβαζόμενοι, καὶ εὐδαίμονες γινόμενοι μακαρίζονται· πλὴν [f. 221v] ἀνεπίμονον τὸ ἀγαθὸν τοῖς τοιούτοις ὑπάρχει διὰ τὸ τῆς Σελήνης μειωτικὸν σχῆμα. [D. B. et Æ. M.]

1 Cf. op. cit., p. 177, l. 24 sqq. 3 τιμῶν codd., τιμὰς corr. Cumont. 5 ἐπ' αἰσ. β. μερίζουσιν vix sanum. 7 Cf. op. cit., p. 176, l. 22 sqq. 11 Fort. leg. γενναίως τὰ καταπίπτοντα φέροντας. 13 τὴν suppl. Cumont. 14 Cf. op. cit., p. 179, l. 10 sqq. 23 τινὰς N, τιμὰς V. 26 περιπίπτοντας codd., περιπίπτοντες scripsimus. 35 ὑπό codd., ἀπό corr. Kroll.

Venus and Mercury in harmony: for they produce persons easy in social intercourse and agreeable, fond of friends and pleasure, keeping their mind on learning and prudence, and receiving honors and gifts; but for those established in moderate fortune they bring gains, purchases, and transactions, and assign them to a shameful way of life; and in the matter concerning a wife, unstable, indifferent, and quick to repent in their unions. Mercury and the Sun produce persons who have many friends and are inclined to play-acting, versatile, self-controlled, and spending their time in public places, neat, of excessive intelligence, critical, lovers of fine things, well-versed in many subjects, initiates of divine mysteries, beneficent, fond of their customary habits, self-sufficient, rash yet cowardly, noble, bearing what befalls them, hard to attain and uneven in their life, experiencing high and low fortunes, not destitute, but rising according to the constitution of the nativity.

Hermes and the Moon are favorable regarding associations and reputations of both males and females, and regarding the power of speech and education, and regarding other undertakings and transactions; they produce sociable, ingenious, experienced, and curious individuals who are advanced through greater offices, restless and inconstant in their actions or intentions toward the future, bold in trivial matters, but irregular also in their manner of life.

Hermes and Ares are unfavorable; they produce enmities, trials, oppositions, malicious behaviors, betrayals, causing people to be wronged by those superior to them or by subordinates; some indeed become athletic, military, or leaders, beneficent, curious, traversing life in varied ways. They fall into forgeries for the sake of embezzlement, robbery, and plunder; and falling into guaranties and loans, they incur either public notoriety or secret burdens; but if the configuration is somehow afflicted, falling under accusations or imprisonment, they endure the loss or deprivation of what they have acquired.

The Sun and the Moon are favorable; for they procure associations with greater persons and reputations, acquisitions of properties, estates, wealth, and adornments, and render people successful and advantageous in their undertakings; but if a great foundation is found, they become rulers of cities, presiding over affairs, leaders of crowds, of the most splendid imagination, munificent, commanding, tyrannical, insubordinate, possessing royal property or being raised from moderate fortune, and becoming prosperous they are counted blessed; yet [f. 221 v] the good fortune of such persons is unstable on account of the diminishing configuration of the Moon. [D. B. et A. M.]

1 Cf. Op. cit., p. 177, l. 24 sqq. 3 prices codd., prices corr. Cumont. 5 ἐπ' αἰσ. nβ. they share vix sanum. 7 Cf. Op. cit., p. 176, l. 22 sqq. 11 Fort. leg. bravely bearing the forfeits. 13 the suppl. Cumont. 14 Cf. Op. cit., p. 179, l. 10nsqq.n23 tinas N, timas C. 26 circumstantial codd., circumstantial scripsimus.n35 únó codd., ἀnó corr. Kroll.

Specimen codicis Neapolitani cum Veneto collati [1]

	V	N
89, 3	κιριεύει	κυριεύει.
9	Lac. 4 litt. ante πρόσωπον	Nullum lac. indicium.
16	ἡμερινῆς	ἡμερινῆς, sed marg. al. m. corr. νυκτερινῆς.
17	βασκάνους	βασκάνους πολυμερίμνους.
21	πλαστικούς	πλευστικούς.
22	ἐγκοπάς	ἐκκοπάς.
29	μολύβδου	μολίβδου.
37	στυφός	στύφος.
90, 7	τοῦ δέ	τῶν δέ ead. m. ut vid. corr.
16	συλλήσεις sed alt. λ eras.	συλήσεις.
30	ἐστί	ἔστη.
37	χρυσονήτας	κρυσονήστας.
91, 3	ἀγορονομίας	ἀγορανομίας.
5	ὠφελίας	ὠφελείας.
11	ἐνλιποτάτη	ἐνλειποτάτη, corr. ἐνλιποτάτῃ.
13	ἐμπορείαν	εὐπορείαν.
33	καὶ δορυφορίας	καί deest.
92, 7	ἐπιτόπως	ἐπιτόμως.
93, 18	μελεοκοπούμενον	μελοκοπούμενον.
19	οὗτο εὐδινόν	οὗ τό. εὐδινός.
28	Δήμητρος ἔστι	Δήμητρός ἐστιν.
94, 6	εὐματάδοτοι	εὐμετάδοτοι corr. ex εὐματάδοτοι, ut vid.
9	πορφύρας	Syllaba πορ add. sup. l. al. m.
18	φῶνα	φωνα, tum lac. 20-22 litt.
94, 22	κακῶν	καλῶν.
28	εὔυγρα	ἔνυγρα.
29	εὔυγρα	ἔνυγρα.
32	τῶν νοτίων	τῶν (*sic*) ead. m., ut vid., et νότιον ex νοτίων.
95, 1	αὐτούς	αὐτοῦ.
	τῶν ἡμῶν	τὸν ἡμῶν.
9	στῆθος	στῆφος.
11	Καρκίνος	Ὁ καρκίνος.
19	δοῦλον	δῆλον.
20	εὐματάβολον	εὐμάτάβολον (*sic*, al. m.?)
26	ἐστί	ἔστι δέ.
30	Ἁρμενία	ἁρμονία.
96, 10	εὔυγρα	ἔνυγρα.
18	δέ ἐστι	δύεται.
27	σχῆμα δίκ(ην)	σχῆμα δίκης.
97, 7	ἐν υψοτάπεινώματι γινόμενοι	ἐνυψοταπεινόμοι γινόμενοι.
15	δισοίδιοι	δι σοῖδιοι.
27	οἱ	οἱ δέ.
98, 1	Ἀφρ. Σελήνη	Σελ. deest.
2	οὐκ	δὲ οὐκ.
3	Αἰγόκερῳ	ὕχ (*sic*).
12	σκληραγωγίας	κληραγωγίας.
19	Ἀνδρομέδας	Ἀνδρομίδας.
29	ἄχρι Σεβεννύτου	ἄχρις ἐβεννύτου.
33	Οἰστός	ὁ ἰστός.
99, 22	ἐκ τῶν	ἐκ δὲ τῶν.
24	Ὀρθοῦ ὅρμου	Ὀρθὸς ὅρμος.
25	πρόσκειται	πρόσκεινται.
27	ἔτι δέ	ἔστι δέ.
100, 2	δυεῖν	δυοῖν.
8	Post οὐρά lac. circ. 18 litt.	Lac. 8-9 litt.
9	ἀπηλιώτου	ἀπηλιώτην.

[1] Lectiones omisimus, quae in utroque cod. concinunt. Prima littera cuiusque paragraphi, quae in V deest, in N rubrica notata est.

SPECIMEN OF THE NEAPOLITAN CODEX COLLATED WITH THE VENETIAN

V	N
89, 3 is possessed	dominates
9 Lac. 4 letters before. No lacuna indicated—	
face	cium.
16 of the day	of the day, but margin. al. m. corr. of the night.
17 Basques	envious, full of anxieties.
21 plastics	floating.
22 cuts	you cut out
29 of lead	of lead.
37 astringent	astringency.
90, 7 of the	of the ead. m. ut at. corr.
16 συλλήσεις but	συλήσεις.
old. λ eras.	
30 is	ἔστη
37 chrysonitas	chrysonistas.
n41, 3 agoronomias	agoronomias.
5 of benefit	benefits.
11 patrolman	eclipse, corr. patrolman
13 could	good luck
33 and satellite- rias	and deest.
12, 7 on the spot	officially.
43, 18 meleokopou- menon	mellowed
19 this	of which the,
calm, fair-weather	calm, fair-weather.
28 Dimitros is	- It belongs to Demeter.
94, 6 intransitive	corr. ex εὐματάδοτοι, as it appears.
Of purple	Syllable Top add. nsup. l. al. m.
18 sound/voice	nfona, then milk 20- 22 a little.

V	N
94, 22 of evils	of good things.
28 well-watered	water-dwelling.
29 well-watered	water-dwelling.
32 of the southern	τῶν (sic) ead. m., as vid., et south ex southern.
95, 1 them	his.
of us	ours.
The chest	wreath.
11 Cancer	Cancer.
19 slave	clear/evident.
20 changeable	changeable (yes, the. M.)
26 is	where are you?
30 Armenia	harmony.
96, 10 clear	water-dwelling.
18 and it is	it's setting
27 trial scheme)	trial scheme.
97, 7 on high ground	high-pitched
nomat for - given	becoming
15 bisoids	two crops.
27 o	the d.
98, 1 Aphrodite. Moon	nSel. deest.
2 not	but no.
3 Capricorn	eh (sic).
12 σκληραγωγίας	κληραγωγίας.
19 Andromeda	Ἀνδρομίδας.
29 up to Sebennytos nytos	until ebony wood.
33 Arrow	the web / the loom.
99, 22 from the	but from the.
24 Orthos Ormos	Orthos Ormos.
25 is appended / is attached	are attached.
27 moreover	where are you?
100, 2 of two	of two.
8 Post οὐρά lac.	Lac. 8-9 litt.
cir. 18 a little.	
9 of the east wind	easterly wind.

1 We have omitted readings that agree in both codices. The first letter of each paragraph, which is absent in V, is marked in red in N.

EXCERPTUM EX CODICE 31 (LAUR. LXXXVI, 18)

Vetti Valentis excerptum de signis zodiaci.

Sensim ad absolutam codicum Valentis notitiam progredimur. Supra (p. 174) de libro Neapolitano, qui arctissime cum Veneto 3 coniunctus est, egerunt socii nostri Italici, nunc de duobus Laurentianis, quorum alterum in *Catalogo Florentino* non agnovimus, alterum omnino omisimus, re melius explorata paucis verbis disputandum est. Ac primum de Laurent. 28, 20, f. 258 (cf. *Catal. Flor.*, p. 4) asseverare satis erit eum aut ex Veneto aut certe ex gemello eius descriptum esse : nam vel in minimis cum illo conspirat, easdem corruptelas praebet, easdem lacunas. Multo maioris est momenti Laurentianus 86, 18, anno 1491 a Iohanne Rhoso exaratus (cf. supra. p. 77). Huic quoque cum Veneto multa menda sunt communia, ita ut appareat eum ex eodem archetypo fluxisse. Sed titulos cum libri totius tum singulorum capitum servavit, et variae eius lectiones sine ullo dubio interdum genuinae sunt. Immo, ubi totas sententias librarius Veneti omisit, rimas textus ex Laurentiano explere licet ; velut in fine capituli de Capricorno (*Catal. Venet.*, p. 98, l. 7) addit haecce (f. 10ᵛ) : Κυριεύει δὲ τοῦ σώματος γονάτων καὶ νεύρων, ποιεῖ δὲ ἀμαυρώσεις καὶ πηρώσεις, μανίας τε καὶ ὀχλήσεις δι' ὑγρῶν καὶ ῥευμάτων. Item capitula de Virgine, Libra, Scorpio, Sagittario, quae in Marciano mutila sunt (*Catal. Venet.*, p. 96, not. ad v. 26), in libro Florentino multo pleniora traduntur. Quae hic ex integro edere visum est, ut de indole et necessitudine duorum codicum quisquis iudicare possit. Nescio enim utrum haec nova frustula ad Vettium Valentem referenda sint, an ex alio quodam fonte, fortasse ex Hephaestione, byzantinus quidam astrologus ea suppleverit ; nam forma eorum cum argumento aliorum capitulorum de signis zodiaci non prorsus congruit.

Cum hoc libro Laurentiano affinitate quadam coniunctus est codex graecus, quem " inter reliquias Iohannis de Regiomonte [vixit 1436-1476] fere totum scriptum manu ipsius „ repperit Camerarius, et quo usus Vetti Valentis excerpta ex primo libro Floridorum latine versa edidit anno 1532 (*Astrologica*, Norimbergae, apud Ioh. Petreium, p. 48 ss.). F. C.

EXCERPT FROM CODEX 31 (LAUR. LXXXVI, 18)

Excerpt of Vettius Valens on the signs of the zodiac.

We are gradually advancing toward a complete knowledge of the codices of Valens. Above (p. 174) our Italian colleagues dealt with the Neapolitan manuscript, which is most closely connected with Venetian codex 3; now a few words must be said about two Laurentian codices, one of which we failed to identify in the Florentine Catalogue, and the other we entirely overlooked, having now examined the matter more carefully. And first, regarding Laurent. 28, 20, f. 258 (cf. Catal. Flor., p. 4), it will suffice to assert that it was copied either from the Venetian codex or certainly from its twin: for even in the smallest details it agrees with it, presents the same corruptions, and the same lacunae. Of far greater importance is Laurentianus 86, 18, written in the year 1491 by Johannes Rhosus (cf. above, p. 77). This codex too shares many errors with the Venetian, so that it appears to have flowed from the same archetype. But it has preserved the titles both of the book as a whole and of the individual chapters, and its variant readings are undoubtedly genuine on occasion. Indeed, where the scribe of the Venetian omitted entire sentences, it is possible to fill the gaps in the text from the Laurentian; as for example at the end of the chapter on Capricorn (Catal. Venet., p. 98, l. 7) it adds the following (f.10'): He rules over the knees and sinews of the body, and causes dimness of sight and disabilities, as well as madness and disturbances through fluids and fluxes. Likewise the chapters on Virgo, Libra, Scorpio, and Sagittarius, which are mutilated in the Marcian codex (Catal. Venet., p. 96, note to v. 26), are transmitted in a much fuller form in the Florentine manuscript. It seemed best to edit these here in full, so that anyone may judge the nature and relationship of the two codices. For I do not know whether these new fragments are to be attributed to Vettius Valens, or whether some Byzantine astrologer supplied them from some other source, perhaps from Hephaestion; for their form does not entirely accord with the content of the other chapters on the signs of the zodiac.

This Laurentian codex is connected by a certain affinity with a Greek codex, which * among the remains of Johannes de Regiomonte [lived 1436–1476], written almost entirely in his own hand, was discovered by Camerarius, and using which he published excerpts from the first book of the Florida, translated into Latin from Vettius Valens, in the year 1532 (Astrologica, Norimbbergae, apud Ioh. Petreium, p. 48 ff.).

F. C.

Περὶ φύσεως Παρθένου.

Παρθένος, οἶκος Ἑρμοῦ, θηλυκόν, πτερωτόν, ἀνθρωποειδές, λογικόν, δίσωμον, θερινόν, στειρῶδες, τρυφῆρες, σχῆμα Δίκης, ἑστός, δουλελεύθερον, ἄγονον, κατωφερές, γεῶδες, κοινόν, ἡμίφωνον καὶ ἄφωνον, σωματικόν, ἀτελές, εὐμετάβολον, ἐργαστηριακόν, διφυές· οἱ δὲ γεννώμενοι ἀγαθοί, αἰδήμονες, μυστικοί, πολυμέρμνοι, ποικίλως τὸν βίον διάγοντες, ἀλλοτρίων χαρισταί, πιστικοί, ἀγαθοὶ οἰκονόμοι, γραμματεῖς ἀπὸ λόγων ἢ ψήφων ἀναγόμενοι, ὑποκριτικοί, περίεργοι, ἀποκρύφων μύσται, τὰ πρῶτα ἀναλίσκοντες, ἐν δὲ τοῖς μέσοις εὐποροῦντες.

Ἔστι δὲ καθόλου μὲν δίυγρον καὶ βροντῶδες, κατὰ μέρος δὲ τὰ μὲν τοῦ πρώτου αὐτοῦ δεκανοῦ θερμότερά πως καὶ φθαρτικά, τὰ δὲ τοῦ δευτέρου εὔκρατα, τὰ δὲ τοῦ τρίτου ὑδατώδη· καὶ τὰ μὲν βόρεια αὐτοῦ πνευματώδη, τὰ δὲ νότια εὔκρατα· ὑπόκεινται δὲ αὐτῷ χῶραι· Μεσοποταμία, Βαβυλωνία, Ἑλλάς, Ἀχαΐα, Κρήτη, Κυκλάδες νῆσοι, Πελοπόννησος, Ἀρκαδία, Κυρήνη, Δωρίς, Σικελία, Περσίς.

Κυριεύει δὲ τοῦ σώματος κοιλίας καὶ τῶν ἐντὸς πάντων καὶ ἀποκρύφων.

Περὶ φύσεως Ζυγοῦ.

Ζυγός, οἶκος Ἀφροδίτης, ἀρρενικόν, τροπικόν, ἀνθρωποειδές, ἀνωφερές, ἀερῶδες ἰσημερινόν, θηλυνόμενον, φωνῆεν, ἀγαθόν, δίκαιον, εὐμετάβολον, πολύγονον, μετοπωρινόν, ὑπαρχόντων μειωτικόν, ὑπόγειον κόσμου, δημόσιον, ἐκλειπτικόν, προεστὸς καρπῶν, οἰνικῶν, ἐλαϊκῶν, μυρεψικῶν, σταθμῶν, μέτρων, ἐργαστηριακῶν. οἱ γεννώμενοι ἐν αὐτῷ ἀγαθοὶ μὲν καὶ δίκαιοι ἀλλὰ βάσκανοι, ἀλλοτρίων ἀγαθῶν ἐπιθυμηταί, μέτριοι, τὰ πρῶτα κτηθέντα ἀπολλύντες καὶ ἐν ὑψοταπεινώματι γινόμενοι, ἀνωμάλως βιοῦντες, προϊστάμενοι δὲ ἐπὶ μέτρων ἢ σταθμῶν ἢ εὐθηνίας.

Ἔστι δὲ ὁ Ζυγός, ὡς εἴρηται, καθόλου μὲν τροπικὸς καὶ μεταβολικός, κατὰ μέρος δὲ ὁ μὲν πρῶτος αὐτοῦ δεκανὸς καὶ ὁ δεύτερος εὔκρατος, ὁ δὲ τρίτος ὑδατώδης· καὶ τὰ μὲν βόρεια αὐτοῦ πνευματώδη, τὰ δὲ νότια ἄνικμα καὶ λοιμικά· ὑπόκεινται δὲ αὐτῷ χῶραι·

1 Titulum omis. V(enetus). 2-3 λογικόν - στειρῶδες omis. V. 3 τριφῆρες F(lorentinus). σχῆμα Δίκης] Cf. Boll, *Sphaera*, Index. ἑστώς V. 4 δίσωμον στειρῶδες δουλελεύθερον V : δουλευτήριον (cet. omiss.) F. 11-18 omis. V. 11 ss. Cf. Hephaest. ed. Engelbrecht, p. 55, 14 ss. 12 οὖν πρώτου cod. ; τοῦ πρώτου corr. Kroll. 14-16 Cf. Ludwich, *Maximi et Ammonis reliq.*, p. 116, 14 ss. 15 ἀλλάς cod. 19 Titulum omis V. 21 ἰσημερινόν omis. V. φωνάεν V. δίκαιον omis. V. 22 πολυγ. μετοπ. omis. V. 23 προεστὼς V. 24 μυρεψικόν V. 25 ἐν αὐτῷ omis. V. 26 κτησθέντα F. 26-27 καὶ ἐν - βιοῦντες omis. F. 27-28 προϊστάμενοι ... εὐθηνίας] i. e fiunt aediles sive ἀγορανόμοι. 29-p. 181, 5 omis. V. 29 ss. Cf. Hephaest., *l. c.*, p. 57, 4 ss. 32 ἄνικμα cod. ; ἔνικμα Hephaestio.

On the Nature of Virgo.

Virgo, house of Mercury, feminine, winged, human-shaped, rational, dual-bodied, summery, barren, delicate, the figure of Justice, stationary, servant-free, infertile, downward-inclined, earthy, common, semi-voiced and voiceless, corporeal, incomplete, changeable, workshop-related, dual-natured; those 5 born under it are good, modest, secretive, full of many cares, living their life in varied ways, handlers of others' affairs, trustworthy, good stewards, scribes reckoned by words or numbers, skilled at acting, curious, initiated into hidden mysteries, spending what they first acquire, yet in middle age prosperious. 10

It is in general moist and stormy, but in its parts, those of its first decan are somewhat warmer and destructive, those of the second temperate, those of the third watery; and its northern parts are windy, its southern parts temperate; the following countries are subject to it: Mesopotamia, Babylonia, Greece, Achaia, Crete, the Cycladic islands, Pelo- 15 ponnese, Arcadia, Cyrene, Doris, Sicily, Persia.

It rules over the belly of the body and all the internal and hidden parts.

On the Nature of Libra.

Libra, the house of Venus, masculine, tropical, human-shaped, upward-20 tending, airy, equinoctial, feminizing, vowel-like, good, just, easily changeable, prolific, autumnal, diminishing of possessions, subterranean of the world, public, ecliptic, presiding over fruits, wines, olive products, perfumes, weights, measures, workshop affairs. Those born under it are good and just but envious, desirous of others' goods, 25 moderate, losing what was first acquired and falling into ups and downs, living irregularly, but presiding over measures or weights or abundance.

Libra is, as has been said, in general tropical and changeable, but in its parts the first decan and the second are 30 temperate, while the third is watery; and its northern parts are windswept, while the southern parts are dry and pestilential; and the regions subject to it are:

1 Title omitted in Venetus. 2–3 λογικόν – στειρῶδες omitted in V. 3 τριφῆρες F (Florentinus). σχῆμα Δίκης] Cf. Boll, Sphaera, Index. ἑστώς V. 4 δίσωμον στειρώδες δουλελεύθερον V : δουλευτήριον (cet. omiss.) F. 11–18 omitted in V. 11 ff. Cf. Hephaest. ed. Engelbrecht, p. 55, 14 ff. 12 οὖν πρώτου cod. ; τοῦ πρώτου corr. Kroll. 14–16 Cf. Ludwich, Maximi et Ammonis reliq., p. 116, 14 ff. 15 ἀλλάς cod. 19 Title omitted in V. 21 ἰσημερινόν omitted in V. φωνάεν V. δίκαιον omitted in V. 22 πολυγ. μετοπ. omitted in V. 23 προεστώς V. 24 μυρεψικόν V. 25 ἐν αὐτῷ omitted in V. 26 κτησθέντα F. 26–27 καὶ ἐν – βιοῦντες omitted in F. 27–28 προϊστάμενοι ... εὐθηνίας] i.e. they become aediles or ἀγορανόμοι. 29–p. 181, 5 omitted in V. 29 ff. Cf. Hephaest., l. c., p. 57, 4 ff. 32 ἄνικμα cod. ; ἔνικμα Hephaestio.

Βακτριανή, Σηρική, Κασπειρία, Θηβαΐς, Ὄασις, Τρωγλοδυτική, Ἰταλία, Λιβύη, Ἀραβία, Αἴγυπτος, Αἰθιοπία, Καρχηδών, Σμύρνης ὄρος, Τύρος, Κιλικία, Σινώπη.

Κυριεύει δὲ τοῦ σώματος ἰσχίων καὶ γλουτῶν, βουβώνων τε καὶ κόλων, ὀπισθίων τε μερῶν καὶ κύστεως.

Περὶ φύσεως Σκορπίου.

Σκορπίος, οἶκος Ἄρεως, θηλυκόν, στερεόν, ὑδατῶδες, μετοπωρινόν, πολύσπερμον, φθοροποιόν, κατωφερές, ἄφωνον, δουλικόν, ἀμετάβλητον, λεπρῶδες, δυσωδίας αἴτιον, ὑπαρχόντων ἀφαιρετικόν, ἐκλειπτικόν, πολύπουν. οἱ δὲ γεννώμενοι ἐν τούτῳ δόλιοι, πονηροί, ἅρπαγες, φονικοί, προδόται, ἀμετάβλητοι, ὑπαρχόντων ἀφαιρετικοί, λαθρεπίβουλοι, κλῶπες, ἐπίορκοι, ἀλλοτρίων ἐπιθυμηταί, συνίστορες φόνων ἢ φαρμακειῶν ἢ κακούργων πραγμάτων, μισοῖδιοι.

Ἐστὶ δὲ ὁ Σκορπίος καθόλου μὲν βροντώδης καὶ πυρώδης, κατὰ μέρος <δὲ> ὁ μὲν πρῶτος αὐτοῦ δεκανὸς νιφετώδης, ὁ δὲ δεύτερος εὔκρατος, ὁ δὲ τρίτος σεισμῶν σημαντικός, καὶ τὰ μὲν βόρεια αὐτοῦ καυσώδη, τὰ δὲ νότια ἄνικμα. ὑπόκεινται δὲ αὐτῷ χῶραι Μεταγωνῖτις, Μαυριτανία, Γαιτουλία, Συρία, Κομμαγηνή, Καππαδοκία, Ἰταλία, Καρχηδών, Λιβύη, Ἀμμωνική, Σικελία, Ἰβηρία καὶ Ῥώμη.

Κυριεύει δὲ τοῦ σώματος αἰδοίων τε καὶ κύστεως, βουβῶνος καὶ ἕδρας, ποιεῖ δὲ διὰ τὸ κέντρον καὶ ἀμαυρώσεις, ἐπισκιασμούς, λιθιάσεις, στραγγουρίας, κήλας καὶ βροχοκήλας, ἀρρητοποῖας, πολυκοινίας, συριγγώματα, καρκινώματα καὶ αἱμορραγίας.

Περὶ φύσεως Τοξότου.

Τοξότης, οἶκος Διός, ἀρρενικόν, πυρῶδες, ἀνωφερές, φωνῆεν, κάθυγρον διὰ τὴν Ἀργώ, ἀγαθόν, πτερωτόν, εὐμετάβολον, δίδυμον, δίσωμον, διφυές, μετοπωρινόν, αἰνιγματῶδες, ὀλιγόγονον, ἡμιτελές, ἡγεμονικόν, βασιλικόν· οἱ δὲ γεννώμενοι ἐν αὐτῷ ἀγαθοί, δίκαιοι, μεγαλόψυχοι, κριτικοί, εὐμετάδοτοι, φιλάδελφοι, φιλόφιλοι· τὰ δὲ

1 συρική cod. καπηρία cod. Ὄασις Hephaestio, fors. recte. 1 ss. Cf. Odapsum apud Ludwich, *l. c.*, p. 116, 15 ss. 2 <Σίπυλος>, Σμύρνης ὄρος coni. Ludwich: Σμύρνη, Σῦρος, Τύρος Engelbrecht: legerem Σμύρνη, ὄρος Ταῦρος, Κιλικία. 4 ἰσχύων cod. 5 κώλων cod., corr. Kroll. 6 Titulum omis. V. 7 ἔστι δὲ θηλυκόν F. 7-8 μετοπωρινόν omis. V. 8 πολύσπορον F. 9 λεπρῶδες omis. V. 10 πολύπουν F: πολύχουν V. ἐν τούτῳ omis. V. 13 μισοῖδιοι quod pro δισοίδιοι codicis V conieceram, habet F. 14-19 omis. V. 14 ss. Cf. Hephaest., *l. c.*, p. 58, 28 ss. 15 δὲ suppl. 17 ἄνικα (*sic*) cod.: ἔνικμα Hephaest. μεταγωνίτης cod. 20-23 omis. V. 22 βροχοκήλας verbum novum, videtur in βρογχοκήλας (i.e. tumores in gutture) corrigendum esse. Attamen *hernie étranglée* nostrates quoque dicunt. πολυκοινίας vix sanum. 24 Titulum omis. V. 25 ἐστὶ δὲ ἀρρενικόν F. φωναεν V. 26 δίδυμον omis. V. 27 δίσωμον V: δίμορφον F. μετοπωρινόν omis. V. 28 ἐν αὐτῷ omis. V,

Bactria, Serica, Caspeiri, Thebais, Oasis, Troglodytice, Italy, Libya, Arabia, Egypt, Ethiopia, Carthage, Mount Smyrna, Tyre, Cilicia, Sinope.

It rules over the parts of the body: the hips and buttocks, the groins and the colons, the posterior regions and the bladder.

On the Nature of Scorpio.

Scorpio, house of Ares, feminine, fixed, watery, autumnal, fruitful, destructive, downward-tending, mute, servile, immutable, leprous, a cause of foul odor, depriving of possessions, ecliptic, many-footed. Those born under it are deceitful, wicked, rapacious, murderous, treacherous, immutable, depriving others of possessions, secret plotters, thieves, perjurers, desirous of what belongs to others, accomplices in murders or poisonings or criminal deeds, hating their own.

Scorpio is in general thunderous and fiery, but in its parts: its first decan is snowy, the second temperate, and the third portends earthquakes; its northern parts are scorching, and its southern parts are dry. The regions subject to it are Metagonis, Mauritania, Gaetulia, Syria, Commagene, Cappadocia, Italy, Carthage, Libya, Ammonica, Sicily, Iberia, and Rome.

It rules over the parts of the body: the genitals and the bladder, the groin and the perineum; and through its angular position it also causes dim vision, overshadowings, bladder stones, strangury, hernias and hydroceles, shameful acts, excessive promiscuity, fistulas, carcinomas, and hemorrhages.

On the Nature of Sagittarius.

Sagittarius, house of Zeus, masculine, fiery, upward-tending, vowel-bearing, very moist on account of Argo, auspicious, winged, mutable, twin, two-bodied, two-natured, autumnal, enigmatic, of few offspring, incomplete, leading, regal; those born under it are good, just, magnanimous, discerning, generous, fraternal, devoted to friends; and the

1 Syrian cod. cod caper Oasis Hephaestio, fors. recte. 1 ss. Cf. Oda- npsum apud Ludwich, l. c., p. 116, 15 ff. 2 <Sipylos), Smyrna coni.nLudwich: Smyrna, Syros, Tire Engelbrecht: legerem Smyrna, Taurus,nCilicia. 4 valid cod. 5 donkeys cod., corr. Kroll. 6 Titulum omis. V. 7 ἔστΙΝδὲ feminine F. 7-8 metoporinon omis. V. 8 polysporon F. C.9 leprous omis.ny. 10 many F : many T. ἐν τουτῳ omis. V. 13 misoides quod prondisoides codicis V conieceram, habet F. 14-19 omis. V. 14 ss. Cf. Hephaest.,n1. c., p. 58, 28 ff. 15 but suppl. 17 Anika (sic) cod. : Hephaest's curse. metagonitis cod. 20-23 omis. V. 22 goiter verbum novum, videtur in goiter (i. e. tumors in gutture) corrigendum esse. Attamen hernie étranglee nostratesnquoque dicunt. polycomonia vix sanum. 24 Titulum omis. V. 25 Cori dè àppe-nnikon C. fonaen V. 26 didymon omis. V. 27 disomon V : dimorphon C. metonporinonon omis. V. 28 ἐν αὐτῷ omis. V,

πρῶτα κτηθέντα μειοῦντες, πάλιν κτώμενοι, ἐχθρῶν καθυπερτεροῦντες, φιλόδοξοι, εὐεργετικοί, ἐπίσημοι, αἰνιγματωδῶς διαπλέκοντες τὰ πράγματα.

Ἐστὶ δὲ καθόλου μὲν πνευματώδης, κατὰ μέρος δὲ ὁ μὲν πρῶτος αὐτοῦ δεκανὸς δίυγρος, ὁ δὲ δεύτερος εὔκρατος, ὁ δὲ τρίτος πυρώδης. 5 καὶ τὰ μὲν βόρεια αὐτοῦ πνευματώδη, τὰ δὲ νότια κάθυγρα καὶ μεταβολικά· ὑπόκειται δὲ αὐτῷ χῶραι Τυρρηνία, Κελτική, Σπανία, Ἀραβία ἡ εὐδαίμων, Κιλικία, Κρήτη, Σικελία, Γαλατία, Ἰταλία, Ἰβηρία, Κύπρος, Ἐρυθρὰ θάλασσα, Κασπειρία καὶ τὰ περὶ τὸν Εὐφράτην ἔθνη, Μεσοποταμία, Καρχηδονία, Λιβυκὴ θάλασσα καὶ Ἀδριατικὸς κόλπος καὶ 10 τὸ Ἀτλαντικὸν πέλαγος, Τριβαλλοί, Βακτριανοί, Αἴγυπτος καὶ οἱ σύννεγγυς τόποι.

Ἐστὶ δὲ ἀρσενικόν τε καὶ μετοπωρινόν, κυριεύει δὲ τοῦ σώματος μηρῶν τε καὶ βουβώνων, ποιεῖ δὲ πολλάκις περιττομελεῖς καὶ φαλακροὺς καὶ ἐπιληπτικοὺς ἢ πόνους ὀφθαλμῶν ἢ πηρώσεις ὑπομένοντας 15 διὰ τὴν ἀκίδα, ἀεὶ δὲ καὶ ἀπὸ τετραπόδων κίνδυνον ἢ μελῶν ἀποβολὰς ἢ ἀπὸ θηρίων κινδύνους. F. C.

1 κτησθέντα F. 4 ss. Cf. Hephaest., p. 60, 22 ss. 7 ἀρραβία cod. 9 κασπηρία cod.: κασπιανοί Hephaest. 11 ἀνδριαντικὸς cod., corr. τριβαλοί cod.

diminishing what was first acquired, acquiring again, prevailing over enemies, glory-seeking, beneficent, distinguished, weaving affairs together in an enigmatic manner.

In general it is of an airy nature, but in its parts the first decan is very moist, the second is temperate, and the third is fiery. Its northern parts are airy, while its southern parts are very wet and changeable. The regions subject to it are Tyrrhenia, Celtica, Spain, Arabia Felix, Cilicia, Crete, Sicily, Galatia, Italy, Iberia, Cyprus, the Red Sea, Casperia and the peoples around the Euphrates, Mesopotamia, Carthage, the Libyan Sea and the Adriatic Gulf and the Atlantic Ocean, the Triballi, the Bactrians, Egypt and the neighboring places.

It is masculine and autumnal, and it rules over the thighs and the groins of the body; it often produces people who are excessively dark-complexioned and bald, and epileptics, or those who suffer from eye pains or mutilations on account of a sharp point, and always also danger from four-footed animals, or loss of limbs, or dangers from wild beasts. F.

G.

1 κτησθέντα F. 4 ff. Cf. Hephaest., p. 60, 22 ff. P. 7 arabia cod. 9 Casperia cod.: κασπιανοί Hephaest. 11 ανδριαντικός cod., corr. trivals cod.

ADDENDA ET CORRIGENDA

P. 8, cod. 4, add. f. 42ᵛ. Ἐκ τῶν τῆς Σελήνης σχημάτων τὰ κυριώτατα ἃ συντελοῦσιν εἰς τὰ ἀποτελέσματα (Μηνοείδης· ἀμφίκυρτος — ἐν ξηροτέρᾳ τῇ ὥρᾳ).

P. 8, f. 43ᵛ, νς'. Maximi, cf. cod. Neap. 19, f. 412ᵛ.

P. 9, f. 50ᵛ. De Constantinopolis themate, cf. cod. Angel. 29, f. 326, cap. σμγ' in Catal. Romano.

P. 10, f. 56ᵛ, πς'. Cf. p. 13, f. 68.

P. 12. Περὶ ἀνέμων προγνώσεως. Est Iuliani, cf. cod. Mutin. 11, f. 82.

P. 28, f. 13. Cf. p. 57, f. 386ᵛ.

P. 29, f. 30ᵛ-31ᵛ. Cf. p. 57-58, f. 387-387ᵛ.

P. 29, f. 30ᵛ, pro ἡλιακῶν legendum ἡλικιῶν.

P. 30, v. 1-3, cf. p. 58, f. 392ᵛ.

P. 31, f. 55ᵛ, κς' = Paulus Alexandrinus, *Introd.* E, 1ᵛ.

P. 31, f. 79. Delenda " *immo Iuliani Laodicensis* " cf. p. 133, v. 22 ss.

P. 32, f. 84. Editum p. 110.

P. 33, f. 94ᵛ. Editum p. 145 s.

P. 33, cod. 12, f. 13. Cf. p. 66, cod. 25, f. 182-183.

P. 35, cod. 14, f. 2ᵛ. Cf. p. 76, f. 119ᵛ.

P. 43, f. 296ᵛ ss. Cf. cod. Neap., 19, f. 31.

P. 43, f. 314ᵛ-316ᵛ. Editum ex cod. Neap. p. 158 ss.

P. 44, f. 334ᵛ. Cf. p. 77, cod. 29, f. 137ᵛ.

P. 57, f. 379ᵛ. Delenda " *immo Iuliani Laodicensis* "; cf. p. 133, v. 23 ss.

P. 83, n. 1. Fort. Theophili, cf. cod. Vindobon. 2, f. 17 ss. et 25.

P. 113 ss. Ad fragmenta de septem mundi aetatibus recte intelligenda, conferre iuvat Bardesanis Edesseni locum quem comiter nobis indicavit Theodorus Nöldeke. Eo magis probantur quae de origine orientali huius doctrinae coniecimus. Nam Syrus astrologus eosdem atque auctor byzantinus cursus planetarum praebet numeros; at illi sex non septem millibus annorum magnus anni mundus consistit. Haec enim ex libro deperdito Bardesanis excerpsit Georgius, Arabum episcopus, qui circa 700, p. C. floruit (Cureton, *Spicil. Syriac.*, p. 21 [p. 40]; cf. Ryssel, *Georg des Araberbischofs Gedichte und Briefe*, 1891, p. 48 et not. p. 171; Nau, *Bardesane, Le livre des lois du pays*, p. 59): *Duo circuitus Saturni 60 anni, 5 circuitus Iovis 60 anni, 40 circuitus Martis 60 anni* [itaque p. 116, 19 legendum est διὰ μηνῶν

TO BE ADDED AND CORRECTED

P. 8, cod. 4, add. f. 42'. Ἐκ τῶν τῆς Σελήνης σχημάτων τὰ κυριώτατα ἃ συντελοῦσιν εἰς τὰ ἀποτελέσματα (Μηνοειδής· ἀμφίκυρτος — ἐν ξηροτέρᾳ τῇ ὥρᾳ). P. 8, f. 43, νc'.

MAXIMI, cf. cod. Neap. 19, f. 412.

P. 9, f. 50°. On the theme of Constantinople, cf. cod. Angel. 29, f. 326, cap. ομγ' in Catal. Romano.

P. 10, f. 56°, πç'. Cf. p. 13, f. 68

P. 12. On the foreknowledge of winds. This is by JULIANUS, cf. cod. Mutin. 11, f. 82.

P. 28, f. 13. Cf. p. 57, f. 386ᵛ.

P. 29, f. 30ᵛ-31ᵛ. Cf. p. 57-58, f. 387-387ᵛ.

P. 29, f. 30', instead of ἡλιακών one should read ἡλικιῶν.

P. 30, v. 1-3, cf. p. 58, f. 392ᵛ.

P. 31, f. 55ᵛ, κç' = PAULUS ALEXANDRINUS, *Introd.* E, 1ᵛ.

P. 31, f. 79. Delete "immo Iuliani Laodicensis, cf. p. 133, v. 22 ss.

P. 32, f. 84. Published on p. 110.

P. 33, f. 94'. Published on p. 145 s.

P. 33, code. 12, f. 13. Cf. p. 66, cod. 25, f. 182-183.

P. 35, cod. 14, f. 2. Cf. p. 76, f. 119.

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P. 44, f. 334ᵛ. Cf. p. 77, cod. 29, f. 137ᵛ.

P. 57, f. 379. Delete "immo Iuliani Laodicensis,; cf. p. 133, v. 23 ss.

P. 83, n. 1. Perhaps THEOPHILUS. Cf. cod. Vindobon. 2, f. 17 ss. et 25.

P. 113 ss. For a correct understanding of the fragments on the seven ages of the world, it is helpful to compare the passage of Bardesanes of Edessa, which Theodorus Nöldeke kindly pointed out to us. This further confirms our conjecture regarding the oriental origin of this doctrine. For the Syrian astrologer provides the same numbers of planetary cycles as the Byzantine author; but in his account the great year of the world consists of six, not seven, thousand years. For George, bishop of the Arabs, who flourished around 700 A.D., excerpted these from the lost book of Bardesanes (Cureton, Spicil. Syriac., p. 21 [p. 40]; cf. Ryssel, Georg des Araberbischofs Gedichte und Briefe, 1891, p. 48 and note p. 171; Nau, Bardesane, Le livre des lois du pays, p. 59): Two revolutions of Saturn = 60 years, 5 revolutions of Jupiter = 60 years, 40 revolutions of Mars = 60 years [therefore p. 116, 19 should read διὰ μηνῶν

cum V], *60 circuitus Solis 60 anni, 72 circuitus Veneris 60 anni, 120* [*non 150, l.* ٥٠٠ *pro* ٥٠٠] *circuitus Mercurii 60 anni, 720 circuitus Veneris 60 anni, et hoc est una synodus eorum omnium, id est tempus unius synodi eorum, ita ut inde appareat 100 huiusmodi synodos sex millia annorum efficere, hoc modo : 200 circuitus Saturni 6000 anni, 500 circuitus Iovis 6000 anni, 4000 circuitus Martis 6000 anni, 6000 circuitus Solis 6000 anni, 7200 circuitus Veneris 6000 anni, 12000 circuitus Mercurii 6000 anni, 72000 circuitus Lunae 6000 anni. Et Bardesanes haec ita computavit cum demonstrare vellet tantum sex millia annorum mundum mansurum.*

Sine dubio haec ad antiquos Chaldaeos referenda sunt, quibus sexaginta numerus solemnis erat, quamquam vestigia eiusdem doctrinae apud graecos repperiuntur (cf. Aetium ap. Diels, *Doxogr.*, 363, et Kroll ad *Procl. in R. P. Platonis*, II, 386, n. 2). Affinitatem quandam cum Bardesanis computationibus habent etiam quae apud Pseudo-Aristotelem, Περὶ κόσμου, c. 6 (p. 399ᵃ 8, Bekker) et Apuleium, *De mundo*, cap. 28 inveniuntur.

P. 114, f. 93ᵛ, l. ἑπτὰ pro ἑπτά.

P. 118, v. 2. Pro κζ' lege κθ', cf. p. 115, 25.

P. 132, v. 6-7. Lege Μοροῆς, Μιζεαούλ.

with V], 60 circuits of the Sun = 60 years, 72 circuits of Venus = 60 years, 120 [not 150, 1. 20 for ao] circuits of Mercury = 60 years, 720 circuits of Venus = 60 years, and this is one synod of all of them, that is, the time of one synod of them, so that it appears therefrom that 100 such synods make six thousand years, in this manner: 200 circuits of Saturn = 6000 years, 500 circuits of Jupiter = 6000 years, 4000 circuits of Mars = 6000 years, 6000 circuits of the Sun = 6000 years, 7200 circuits of Venus = 6000 years, 12000 circuits of Mercury = 6000 years, 72000 circuits of the Moon = 6000 years. And Bardesanes computed these things in this way when he wished to demonstrate that the world would last only six thousand years.

Without doubt these matters are to be referred to the ancient Chaldeans, for whom sixty was a solemn number, although traces of the same doctrine are found among the Greeks (cf. Aetius in Diels, Doxogr., 363, and Kroll on Procl. in R. P. Platonis, II, 386, n. 2). A certain affinity with the computations of Bardesanes is also found in what appears in Pseudo-Aristotle, Περὶ χόσμου, c. 6 (p. 399ª 8, Bekker) and Apuleius, De mundo, cap. 28.

P. 114, f. 93°, l. Entà in place of éntď.

P. 118, v. 2. For κZ' read κ0', cf. p. 115, 25.

P. 132, v. 6–7. Read Μορρής, Μιζαούλ.

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Brussels. Printed by POLLEUNIS & CEUTERICK.

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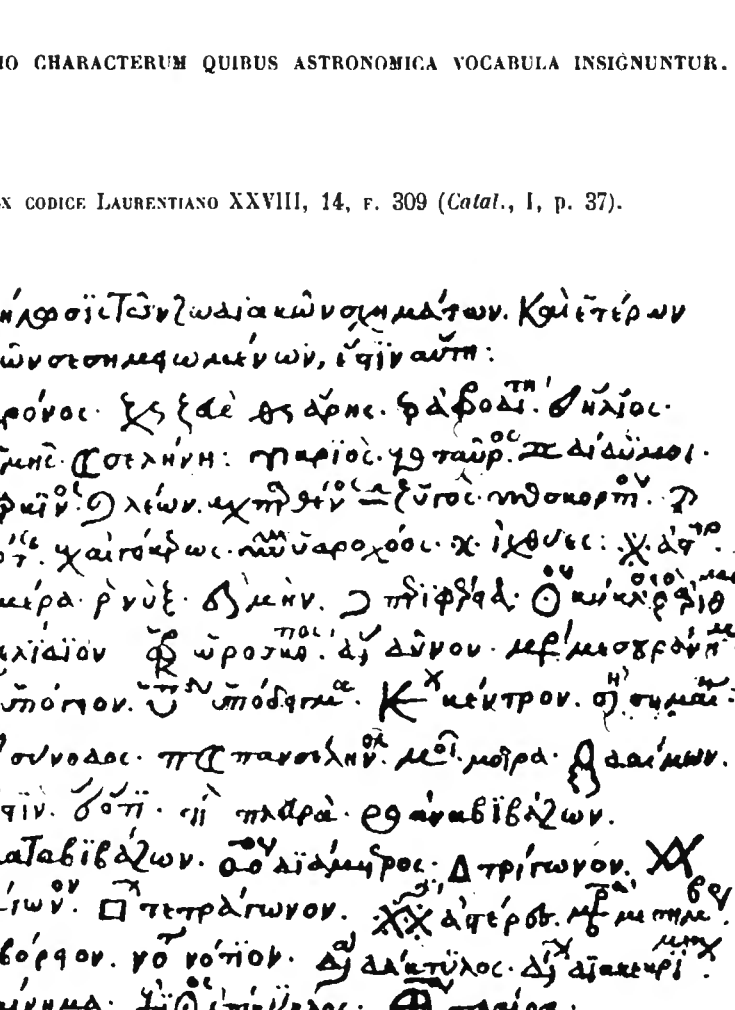

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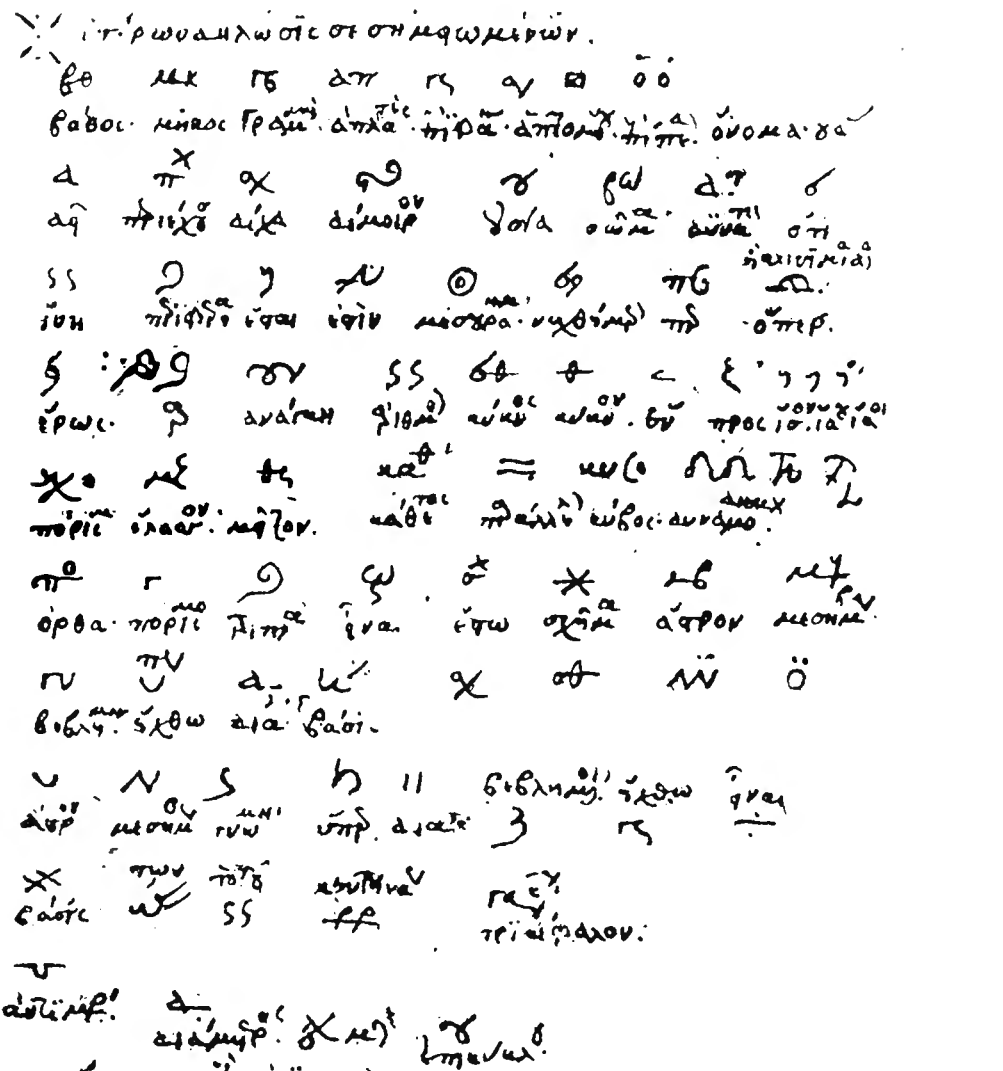

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